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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE,

FOR THE YEAR ENDING

JUNE 1, 1813.

VOLUME V. NEW SERIES.

BOSTON:

PUBLISHED BY SAMUEL T. ARMSTRONG,

No. 50, Cornhill.

1813.

PREFACE.

AT the close of another annual volume, it may be proper for us to look back upon the year past, and to examine soberly the tendency and the effect of our labors. Charged with the management of a religious magazine, which is pretty extensively circulated, we ought not only to exercise a spirit of candor and caution generally, but also to seize every suitable opportunity of re-examining our pages. *Know thyself* is an exhortation of great moment to every man; but upon the conductors of religious periodical works, and indeed upon all writers on religious subjects, it presses with peculiar obligation. Persons of these classes should carefully scrutinize their motives, their temper, their habitual feelings; and if these are pure, dispassionate, and benevolent, it may be inferred that they will not produce writings of a dissimilar character. May we ever feel the responsibility attached to our situation; and may the tendency of our exertions be as salutary, as the cause in which we are professedly engaged is sacred and interesting.

Our readers will not forget, we hope, their own responsibility. Should they find us teaching any false doctrine, or leading them astray from the path of duty, they are bound to reject our conclusions in every such instance. They will not, however, for a single error condemn a volume; nor magnify a mistake, or an inadvertency, into an incorrigible fault. Above all, they will not, we are ready to persuade ourselves, neglect any plain duty, which may have been urged in our work to their entire conviction, and which is forced home to their consciences by the most awful sanctions.

The present age is really an age of great improvements, after making every reasonable allowance for prejudice in favor of our own times. It is to be remarked, however, that those who make the greatest boast of their superior illumination are not always favored with the true

light; and that the careful observer of Divine Providence, the studious, unobtrusive, prayerful reader of the Scriptures, is much more probably in possession of genuine wisdom, than those who trust themselves to modern discoveries and new inventions.

Among the improvements of the present day, the increase of able writers, and discriminating readers, is deserving of particular notice. Perhaps our country does not yet come in for a large share of this increase; but in Great Britian no preceding age has seen one tenth part of the number of persons belonging to these two classes, which could now be enrolled and formed into a literary phalanx. On all great moral, religious, and political subjects, the most powerful minds are busily and continually engaged, and real knowledge is continually increased. The amazing events of the last quarter of a century seem to have given a new character to the human intellect. The fierce volcanic fires, which seemed to burst through the fissures of a world crumbling to ruins, have been succeeded by gentler flames, whose kindly influence cheers, enlightens, and blesses mankind. We are far from implying by these observations, that the great mass of literary productions are of so favorable a character. In the present state of the world, it must be expected that the press will be throwing upon the public much corrupt speculation, and much spurious morality. No remedy will be found for this evil before the general prevalence of truth at the introduction of the millennium.

Another great improvement is observable in the fact, that Christians dwell less upon the *forms* and more upon the *substance* of religion, than has usually been the case in preceding times. Hence results an uncommon union in promoting the cause of Christ both at home and abroad; a union which, we trust, will continue, and increase till the kingdom of God shall be established through the world.

To our correspondents we cheerfully return thanks for their assistance, and resign to them their full proportion of whatever merit this volume possesses.

Boston, May 20, 1815.

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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 1. JUNE, 1812. Vol. V.

ADDRESS TO THE PUBLIC.

At the commencement of every volume of a periodical work the common practice of editors has sanctioned the propriety of making an address to the public. We gladly avail ourselves of this opportunity to state several considerations, which seem peculiarly appropriate at the present time.

When the intelligent and well-informed Christian looks around him, he beholds many consoling evidences that the period in which he lives is, in several respects, a happy one. Although tyranny and infidelity are desolating the earth; although the pillars of the moral world seem to tremble, and the foundations of the great deep of human wickedness are broken up, still there are scenes on which the eye, weary with exhibitions of guilt and misery, can refresh itself, and prospects on which it can dwell with pure and heavenly transport. The last twenty years have been crowded with events, which concern the religious state of mankind, and which are in themselves not less wonderful, and in their consequences vastly more important, than the astonishing political changes which have filled the world with terror and dismay. Christians have extensively, and openly in the sight of mankind, more justly appreciated the value of their religion than had been the case before; they have also awakened to a course of beneficent exertions, in some good degree corresponding with their professions and their hopes. The multiplied associations for the propagation and support of religion, which are almost daily increasing in numbers and strength, are glorious proofs of this assertion; as are, also, the almost innumerable instances of private charity directed to the noblest end, the conversion of the soul.

Among the auspicious occurrences of the present day, perhaps the most important are the establishment and wonderful progress of Bible Societies. The good which these institutions have already produced is incalculable, and suited to call forth expressions of joy and gratitude; but when we contemplate them as admirably fitted to co-operate in bringing forward the millennium, and as able from their extent and probable resources to assist powerfully hereafter in translating the Scriptures into all languages, we are prompted to exclaim, *What hath God wrought? This is the Lord's doing, and it is marvellous in our eyes.* Of the same nature is the general persuasion of the duty and utility of

translating the Scriptures into all languages. If the attempts of this kind should increase for years to come, as they have increased in a few years past, it is impossible to foresee into how many populous nations of the heathen world the word of God will soon be spread.

The engagedness of Christians in supporting missions among the heathen, and among the poor and destitute in Christian countries, is worthy of particular attention. Without missions, the Gospel never has been, and therefore we may safely affirm never will be, promulgated among the heathen; without the Bible, missions cannot be expected to produce any great and permanent effect. Missionaries should therefore go with Bibles in their hands, and Bible Societies should avail themselves of Missionary Societies in order the most effectually to promote all the objects of their institution.

Missions are now supported in many places in each quarter of the globe, and their various success has abundantly proved that the blessing of God attends them, and sufficiently refuted the cavils by which ignorant and irreligious men have assailed them. Let the Christian world awake to a still more animated pursuit of the transcendently great and glorious object, the conversion of the whole human race. A great and effectual door is opening, by which multitudes, it is hoped, will enter, and proclaim the glad tidings of salvation to perishing millions.

It ought to be likewise observed, that real Christians throughout the world are more and more convinced of the importance of those great and peculiar doctrines of Christianity, which alone have produced a reformation of morals, or a salutary change of character in heathen or Christian countries. And while uniting in these doctrines, they are less disposed to dwell upon minor differences which have too often made a line of separation between those, who were in reality engaged in the same cause and partakers of the same grace. A spirit of genuine catholicism is gaining friends and advocates, and is practically exhibited by a very large portion of those who *love our Lord Jesus Christ in sincerity.*

With these things in view, many a devout Christian has exclaimed *What a blessed day is this!* A blessed day, indeed, it is to all who make a wise use of the privileges which every where exist. It is a day in which every wise man lives not for himself alone, nor for his family, nor for his country, but for the whole human race, wherever sin has brought its baleful consequences, and wherever pardon and salvation are offered through the Redeemer's sacrifice. Who will not rejoice that he lives in this enlightened day; and that he is permitted to engage as a Christian soldier in that glorious warfare which is waged under the great Captain of salvation against Satan and his strong holds of idolatry and delusion; a warfare which will not cease till the power of the great enemy of souls is taken from him, and the kingdom of Christ established in every part of the globe. Let every man, who has any regard to the best interests of the human family, take a spirited part in this great

controversy; let him cheerfully devote his time and his property as they are needed, and his fervent prayers which will always be needed, to the beneficent purposes which have been described.

Should it be said, that our national calamities throw a discouragement in the way of all public spirited exertions; perhaps it will be found on consideration, that these very calamities furnish an unanswerable reason for immediate and vigorous efforts. The wealthy men of our country, who have acquired their property by successful business, now experience in how many ways their designs may be frustrated. They may learn the uncertainty of worldly possessions, and may be justly anxious to *save* a considerable portion of their remaining wealth, by applying it to the promotion of that religion, which of course promotes and secures human happiness. Money thus expended can never be lost; it is without the reach of any possible change or misfortune. Though the immediate object for which it was given may fail, yet, if given with good intentions, it shall not lose its reward.

It is remarkable that the beneficence of Christians in Great Britain has regularly increased, notwithstanding the pressure of national calamities. And who can tell how much these calamities have been mitigated, and how many national judgments have been suspended, on account of the excellent spirit which has been shewn by a considerable portion of the people? Who can tell how much the prayers and beneficent actions of Christians in this country, may contribute towards removing the evils which our country feels, and the still greater evils which we fear? Let the experiment be be made; and let all classes of persons attempt to do good to themselves and their country by doing good to mankind at large, and by exercising those mild, meek, and benevolent dispositions which the Gospel inculcates. Such an experiment will certainly succeed. While the Lord is *dashing the nations in pieces like a potter's vessel,* how desirable it is, that there should be some in every nation, who cry unto Him with earnest, efficacious, and unceasing prayer, and whose conduct proves them to be sincere in their professions.

Beside the favorable appearances above detailed, and which are seen in every part of the Christian world, there are several signs which augur well for this country in particular. Among them are the following:

First, a disposition to look to God as the only deliverer from national or individual calamities. Though the pious have always had more or less of this disposition; it is nevertheless believed, that they feel it now more than ever, and that the conviction of the important truth that God is the ruler of nations is producing great and practical effects. It is uniting the wise and good, without any other distinction of sect or party, in supplications for the Divine interposition in favor of their anxious and afflicted country. It is teaching the considerate and reflecting, that in order to expect the Divine favor they must obey the Divine commands. It is admonishing us all, that from national reformation alone can any confident anticipations of national prosperity be formed.

Secondly, a persuasion that united and manly exertions to put down vice and immorality in our country are loudly called for; and that a respectable portion of the community have virtue and courage enough left to make the attempt. We are inclined to think that this persuasion is pretty extensive, and that the connexion between a corruption of manners and national chastisement is clearly seen and explicitly admitted.

Thirdly, a great number of reflecting people, and nearly all faithful ministers of the Gospel, depend for lasting good on the plain doctrines of Scripture, illustrated in a plain manner. All other means of doing good have had their inefficacy sufficiently displayed.

These things have appeared to us to deserve a distinct notice in this address to our readers. As our great object is the promotion of genuine piety, nothing which has a direct or more remote reference to that end is improper to be recommended in our pages. Happy will it be for us, if our labors shall be in any degree instrumental in the production of holiness in the heart, and virtue in the life. That such is our intention we know; that this intention may be accomplished we anxiously desire.

While the editors of religious magazines endeavor to encourage others, and to stimulate their readers to love and good works, there are few persons who stand more in need of encouragement than themselves. Those of our friends, therefore, who think our efforts in any measure successful and deserving of encouragement, will feel the propriety of lending their influence towards making our work permanent, so far as an increased patronage will have that effect. The cessation or continuance of our labors must depend on the patronage of the public. Persuaded, as we are, that religious periodical publications are absolutely necessary to the success of any great purpose requiring the continued aid of a multitude of persons, it would be with unfeigned regret that we should consider ourselves obliged to give up a work, which we hope is not altogether unsuited to its professed design.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. III.

Containing an outline of the Baptist Mission in Bengal, with a view of the present number of Protestant Ministers in the East.

THE Mission which is to be the subject of this number, introduced a new and glorious era in the Christian Church. The institution of the Baptist Missionary Society in 1792, may be regarded as the first public event in that splendid series, which has furnished new occasions of wonder and joy to the Church, and needs only to be continued to give the Redeemer *the heathen for His inheritance, and the utter-*

most parts of the earth for His possession. Who does not know that the last twenty years have been different years to Zion from any which went before? Who has not heard of the uncommon effusions of the Divine Spirit in Great Britain and America during this whole period? Who has not heard of the establishment of the London Missionary Society in 1795, of the British and Foreign Bible Society in 1804, and the numberless Institutions of a similar character which have since appeared in Europe and America? Who has not heard of the growth of evangelical sentiments in the important Church of England, the general silence which has been spread among the ranks of Infidelity through the world, the attention every where excited to prophecies, and the illustration which they have received from the dispensations of Providence? Who does not know that every year of the twenty, has strengthened the general hope that the Church is on the eve of a better day? Thus while the enemy were coming in like a flood, and Infidelity was threatening to extinguish the light of Israel, the Lord lifted up his standard. When the time had come to visit with the darkness and plagues of Egypt the nations that had given their power to the beast, it became light in Goshen!—This effusion could not be restrained by one who began his public course the very month that gave birth to the Society at Kettering, and who has had opportunity to observe the whole progress of these wonderful events.

The honor of originating and commencing the Baptist Mission, must be divided between John Thomas and William Carey, two names that will ever be dear to Zion. Without any knowledge of each other, they separately formed the design; their hands were united in the execution. Mr. Thomas had the honor of beginning the Mission without the aid of any Society; Mr. Carey created a Society to render the Mission perpetual.

Analagous to these different parts was a difference running through their whole characters. Thomas was ardent, impetuous, eloquent; Carey was cool, wise, and systematic. Thomas was bold in his designs, but had more talent to form generous purposes than patience to execute them; Carey was slow and persevering. Thomas, munificent, rather wanting in economy, and full of the most tender sensibility, was fitted to be the good Samaritan to the multitudes of poor who needed his medical aid; Carey, economical and prudent, could better superintend the pecuniary concerns of the Mission. Thomas, with a nervous system screwed up to a noble and perilous enthusiasm, that pushed him to great undertakings, while it subjected him to the extremes of joy and depression, rendered him irritable, and gave him a tendency even to madness; Carey, sedate and uniform With a point in all he said, and pouring every thing from his heart, Thomas could seize, and penetrate, and bear away his audience; Carey, less eloquent, but with a remarkable aptitude at acquiring languages, was better qualified to conduct the translations. "Do not send

men of any compassion here," says Thomas to the Society, "for you will break their hearts. Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge." On a time when a large company of brahmins and others were assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting that God was in every thing: therefore, (said he,) every thing is God,—you are God, and I am God. "Fie, fie, Mahashoi," answered Mr. Thomas, "why do you utter such words? Sahaib (meaning himself) is in his clothes: therefore, (pulling off his hat and throwing it on the ground) this hat is Sahaib. No, Mahashoi, you and I are dying men, but God ever liveth." This short answer confounded his opponent and fixed the attention of the people, while, as he says, he went on to proclaim one God, one Savior, one way, one faith, and one cast, without and besides which all the inventions of men are nothing. Being once on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them, and passing through the company placed himself on an elevation near the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, a European, meant to do. After beckoning for silence he thus began: "It has eyes .... (pausing and pointing with his finger to the eyes of the image, and then turning his face, by way of appeal to the people,) but it cannot see! It has ears,... but it cannot hear! It has a nose,... but it cannot smell! It has hands,... but it cannot handle! It has a mouth,... but it cannot speak, neither is there any breath in it!" An old man in the company, provoked by these self-evident truths, added, "It has feet, but it cannot run away!" At this a universal shout was heard; the faces of the brahmins were covered with shame, and the worship for that time was given up.

Such was Thomas. Carey on the other hand, more fearful of giving offence, holding cautiously the silent tenor of his way, pursuing with unremitted industry the study of the different languages, has attained to the chair of a Professor, and, in the opinion of a distinguished writer, is now "a far more learned orientalist than any European has ever been before him." These are the two interesting characters which I wished in the outset to introduce to my readers.*

Mr. Thomas was the son of a deacon of a Baptist church at Fairford in Gloucestershire. He was bred to medicine, and afterwards walked the hospitals in London. Inclined to dissipation, he bade fair at that age to make great proficiency in wickedness. After completing his education he settled in Great Newport-street, and commenced the practice of surgery and midwifery. Shortly after his marriage, he was brought to the knowledge of the truth under the ministry of Dr. Stennett, in 1781. His

* B. P. A. vol. i, p. 1, 2. M. B. M. M. vol i, p. 259—263. Q. R. No. 1, p. 172, 176, 192, 195, 196.

soon became embarrassed. g the world, as he ex- s it, more ready to receive than give it, he was oblig- sell all and wait in lodg- ll an offer was made him ng to sea. In the year ie took a voyage to Cal- n the character of surgeon Oxford Indiaman. Upon turn he was baptized in), in 1785, and soon after to preach. He sailed as surgeon of the same 1786, the year in which v. David Brown, hereafter nentioned, went out to In-

his arrival at Calcutta a- ie middle of the year, he l a connexion with several us persons, and opened em a lecture on Sabbath g. By them he was in- at the beginning of 1787, his attention for the first) a permanent residence a, with a view to propa- ie Gospel among the Hin- This plan was so speedily d that about the middle year he obtained his dis- from the ship, and sat o learn the language. He converse a little with the in 1788, and had gained h of the language in 1789 ough his preaching was ligible through the faulti- his pronunciation, he be- r the help of Ram Ram , his moonshee or teacher, slate the Scriptures into galee tongue. He pur- is work till he had trans- nd dispersed in manu- a part of Genesis, select s of the Prophecies, the ook of Psalms, together atthew, Mark, and James.

He employed Pedo Loson a pundit, or professed instructor, of Nuddeea, to teach him the Shanscrit language. God gave him one or two Europeans as seals of his ministry, and encouraged him by some impressions, (which proved not however permanent,) on several Hindoos, among whom was his moonshee.

But the harvest required more laborers. After spending therefore five years and a half in the country, he embarked for England about the end of 1791, with a view to discharge his debts, to bring out his family, and to enlarge and strengthen the mission. While he was in London endeavoring to raise a fund for this great object, he was informed of the proposed meeting at Kettering. Providentially prevented from being present to witness the formation of the Missionary Society, he wrote shortly after to Mr. Carey, inquiring about the result of the meeting, and expressing an earnest desire to obtain a missionary companion. At a meeting of the Society in November, 1792, Mr. Carey communicated the views and wishes of Mr. Thomas, and proposed to unite the two objects by taking him into the service of the Society, which was done the next January.*

Mr. Carey was born on the 17th day of September, 1761.† Till the twenty-fourth year of his age he was a working shoemaker. His preparations for the ministry seem to have commenced about the time that Mr. Thomas embarked for India in

* B. P. A. vol. i, p. 7, 13–32, 53, 207. Nar. p. 7, 56. M. B. M. M. vol. i, p. 299, 300.

† B. P. A. vol. iii, p. 62.

1783.* In 1786, the year of Mr. Thomas's second voyage, he was invited to preach at Moulton, and in 1787 was ordained pastor of the Baptist church in that town. Before he came to Moulton he was deeply impressed with the state of the heathen world, and the duty of making some exertions to extend to them the blessings of the Gospel. In reference to this object he made himself acquainted with Latin, Greek, and Hebrew, with the geography, population, and religion of the various countries of the earth, and the labors of Christian Missionaries in different ages. In his conversations with his brethren, in his prayers and preaching, he seldom failed to introduce something relative to Missions. While he lived at Moulton, he wrote "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." In 1790 he removed to Leicester, a shire-town pleasantly situated on the river Sour; but he never concealed from that congregation his earnest desire to be employed as a Missionary whenever an opportunity should offer. About the same time he visited Birmingham, and became acquainted with Mr Pearce, whose kindred soul entered with ardor into all his views. His conversations, together with the monthly prayer meetings, gradually awak-

* Let it be recorded for an encouragement to prayer, that in 1784 an association of Baptist ministers and churches, who were to take the lead in supporting this Mission, agreed to set apart an hour on the first Monday evening in every month to pray for the revival of religion, and the extension of the Redeemer's kingdom. This was continued seven years.

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* £58,33.

termined to take him into the service of the Society. Mr. Carey at the same time consented to accompany him on a Mission to India. In the evening Mr. Thomas arrived and acceded to the proposals.

On the 13th of June, 1793, these Missionaries with their families sailed in a Danish East-Indiaman. On their passage Mr. Thomas finished his translation of the book of Genesis. They arrived in India Nov. 11th, and soon met with Boshoo, whom Mr. Carey employed to teach him the language, and to assist him in the translation. On the 22d of January, 1794, Mr. Carey began with the help of his moonshee to correct the translation of Genesis. Mr. Thomas, in addition to his Shanscrit studies, pursued the same work, and that month consulted a printer in Calcutta, with whom were the types used in the country, about the expense of printing a Bengalee Bible. He undertook to support himself at Calcutta by his professional business; but Mr. Carey, whose funds were exhausted, was put to great straits. Early in February taking his family with him in a boat, he sailed in pursuit of some means of subsistence. On the 6th of that month he stopped at Dehatta, about forty miles east of Calcutta, the residence of the late Charles Short, Esq. superintendant of the salt works at that place. Mr. Short, who afterwards married Mrs. Carey's sister, generously received the whole family to his house till their own should be prepared. In that neighborhood, within a quarter of a mile of the impenetrable forests called the Sunderbunds, Mr. Carey erected a mat-house, and took land to cultivate. Here he continued to exercise himself in correcting the translation of Genesis.

In the mean time an event took place which changed the whole of these calculations, and called the Missionaries to a new scene of action. A young man and his wife having been drowned near Calcutta, and his mother, who lived with her son Mr. U— of Malda, being ill through the influence of grief, Mr. Thomas wrote his friend Mr. U— a letter of condolence. He had just entered his new house at Calcutta, when he received an answer from Mr. U— pressing him to visit his mother as a physician. Mr. Thomas obeyed the summons, and set off on a journey of 250 miles. Upon his arrival at Malda he was offered the superintendence of an indigo factory at Moypauldiggy, (commonly called Moypaul,) belonging to Mr. U—, and obtained for Mr. Carey the offer of another, belonging to the same person, at Mudnabatty, sixteen miles south of Moypaul, and thirty miles north of Malda, both in the district of Dinagepore. From Moypaul which lies a hundred miles from the borders of Bootan (a feudatory of Thibet,) you may see the mountains of that country at the distance of 200 or 250 miles. Mr. Carey received the offer on the first day of March, and set off with his family for Malda on the 23d of May. In the boat which conveyed him he continued to pursue the work of translation. When he reached Malda on the 15th of June, he was refreshed by joining once more his colleague, and finding

himself again surrounded by English society to whom he could preach. Before his removal he had begun to converse a little with the natives, and by the help of his moonshee, who had at length acquired English enough to be his interpreter, could preach in a broken manner. He soon was able to do the latter at Mudnabatty; but he found the vernacular dialect so different from that at Calcutta and Dehatta, that the hope of conversing freely and preaching without an interpreter, was longer deferred. He began at times to speak without an interpreter in the spring of 1795, and by the next autumn his preaching was very intelligible to the higher ranks who spoke the Bengalee language in its purity.

As soon as they were settled in their new employment, they relinquished, agreeably to their original intention, the salaries which they received from the Society, and even conceived the hope of being able to print the Bengalee Bible, or some part of it, at their own expense. Before this they had not thought of more than one translation, and scarcely hoped to see the whole of the Scriptures printed in the language of Bengal. *Missions*, where other languages were spoken, they had indeed contemplated. From the beginning Mr. Carey had formed the purpose of devoting his three eldest sons to the study of three separate languages, the Persian, the Chinese, and the Shanscrit, to qualify them for future missions. But that they should live to see one printed version of the Scriptures, was rather an object of desire than of hope. Finding, however, that the vernacular language in that neighborhood was a dialect of the Hindostanee, and that the Bengalee translation would not be generally understood, encouraged also by the income which they expected from their business, they formed a plan in January, 1795, to print the Scriptures and religious tracts both in Bengalee and Hindostanee, and to erect two schools, one at Moypaul, and the other at Mudnabatty. In each school a pundit was to be employed to teach six Mussulman and six Hindoo boys the Shanscrit, Bengalee, and Persian languages. The boys were to be kept at school seven years, and to be furnished gratuitously with tuition, food, clothing, and lodging. The Bible was to be introduced into the schools, together with a little geography and philosophy One part of this plan was so far carried into execution that two schools were soon opened, which admitted, however, a greater number of scholars than had been contemplated; and before the missionaries removed from that neighborhood, about fifty boys had been taught to read and write. Since that time, a considerable number of schools have been opened in different parts of the country.*

To carry the other part of the plan into execution they imme-

* B. P. A. vol. i, p. 1—3, 7, 8, 17, 34, 35, 45, 64, 66, 68, 73, 75, 78, 79, 85—94, 121, 144, 159—160—171, 175, 177, 179—183, 186, 190, 194—199, 203, 211, 213, 216, 224, 32, 372, 374, 393, 39[illegible], 407, 420, 436, 43[illegible], 470, 47[illegible], 48[illegible], 492, 27. Vol. iii, p. 18. Nar. p. 3, 4, 8, 10—13, 15, 35, 36, 3[illegible], 72, 73. Q. R. No. 1, p. 171. M. B. M. M. vol. ii, p. 1[illegible], 2[illegible], 3[illegible], 357. N. Y. M. M. vol. ii, p. 379.

diately applied to the Society to send them a printing-press, engaging if they lived to refund the expense. The plan was to employ native printers, but instead of the old types of the country, to get new types cast in London, after a specimen written by a native. The plan thus settled, they both applied themselves with new vigor to the translation, Mr Thomas assisted by Podo Loson, Mr. Carey by Ram Boshoo. The frequent avocations which Mr. Thomas experienced as a physician, left the greater part of this work to Mr. Carey, who possessing a superior relish for the employment, and the better assistant, gradually outstripped his colleague in the knowledge of the language, and at length took upon himself the whole charge of the translation. Mr. Thomas continued, however, to pursue the business with ardor till the printing was postponed in 1796.

By the first of August, 1795, having completed a rough translation of Genesis, Exodus, Matthew, Mark, James, and part of Luke, and given Matthew a revisal, they grew so impatient to put the Scriptures into the hands of the Hindoos, that they abandoned the purpose of getting types from England, and determined to begin to print with the types and presses found in the country, though at a tenfold expense. They hoped at that time to get Genesis, if not Matthew and Mark, printed off by the end of the year. But a flood, which that season injured the indigo, impoverished them so much, that the design was wholly frustrated. They continued, however, translating with unabated ardor, determined to devote all they could earn to the printing, if it was only a chapter at a time. Mr. Carey made every thing else give way to the translation, and in October pronounced Genesis, Exodus, Matthew, Mark, James, and part of John, (Luke was in the hands of Mr. Thomas,) ready for the press. Under their embarassments they were obliged to return to the former plan of getting types from England, and that autumn they sent home a Bengalee alphabet for a specimen. But it was found difficult for strangers to the language to imitate the copy with accuracy, especially to supply a press at the distance of 15,000 miles.*

On the first day of November they formed a church of four members, (the two Missionaries, Mr. Powell, nephew to Mr. Thomas, who accompanied him from England, and died in 1802, and a Mr. Long, baptised by Mr. Thomas while in India before, and afterwards excluded;) and a year after Mr. Carey wrote to the church in Leicester for a dismission. That autumn they were much interested by a letter from Mr. Pearce stating the purpose which he had formed of joining them in the missionary work, and the manner in which that design had been defeated. The letters which they had sent home after arriving in India, had awakened in him so great a desire to follow them, that he had offered himself for a Missionary. The question was

* B. P. A. vol. i, p. 125, 148, 195, 201—203 206, 207, 212, 217, 223, 22, 232 295, 314, 480. Vol. iii, Pref. p. 6. Theol. Mag. vol. ii, p. 218. M. B. M. M. vol. i, p. 253.

submitted to his brethren, who in November, 1794, decided against his going, on the ground that he was more wanted at home. He lived but five years afterwards. Had he come, Mr. Thomas says they should have thought of spreading the "Gospel into all the islands below, into all the hills of Bootan above, and even into Tartary." They immediately proposed to the Society to institute a mission to Bootan. Lately they had gained some information respecting that country, and had formed a design to visit it. From that time they continued to petition for more Missionaries, alleging that they wanted two or three thousand in Hindostan, and almost that number in Bengal. They indulged a confident hope that by means of that mission the Gospel would extend over all Hindostan into Tartary, and be conveyed in Bengalee, Persian, Shanscirt, Bootanee, and other languages then unknown; and they pressed upon the Society to remember Thibet and Pegu, as well as the extensive regions of Hindostan to the west and north west of Bengal. Mr. Carey had written, before the end of that year, a compendious Bengalee Grammar, and had begun a Bengalee Dictionary.*

Though they had relinquished their salaries, they were not neglected by the Society. In January, 1796, they received assurances of future support should their necessities require it, and of all the aid which the Society could possibly afford them. This was a comforting word under their existing embarrassments. They were earnestly desirous to print, but were too much impoverished to begin. "I would give," said Thomas, "a million pounds sterling, if I had it, to see a Bengal Bible." But this zeal was more generous than wise. The version which their imperfect knowledge of the language had produced, was not fit for the press. This the Society, who were in a situation to judge more coolly, perceived, and the advice received from them that year put a stop for the present to all calculations about printing.

From that time Mr. Thomas seems to have given up the translation to his colleague, who himself so far slackened his exertions, that in April he was studying Shanscrit in order to read the Shasters. He applied himself to the acquisition of a more thorough acquaintance with the Bengalee, and while he made rapid advances in the knowledge of the language, still labored abundantly at the translation. The loss of his moonshee, whom he was obliged about that time to discharge, checked the progress of the work, but with the aid of a young pundit he was still enabled to pursue it. By June almost the whole of the Pentateuch and of the New Testament was finished. Abandoning all hope of being able to print at their own expense, the Missionaries that Summer asked of the Society 100*l.* a year for the two-fold purpose of printing the Bible and supporting the schools. With this request the Society

* B. P. A. vol. i, p. 205, 211, 217, 219—221, 223—225, 231 278, 312, 354. Vol. iii, Pref. Nar. p. 14. P's Mem. p. 29, 140.

spring voted to com-

l, 1796, Mr. Fountain
n England, and on the
tober arrived at Mud-
In November Mr. Ca-
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for types and a print-
and requested that a
printer might be sent
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He calculated then to
o print in two years.
New Testament was
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e translation was to un-
everal more revisions.
nd of the year he calcu-
it the New Testament
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March. He was per-
that new types, a printing
nd a missionary printer
m England, would save
printing 10,000 copies,
nber proposed. He ap-
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e beginning of 1797, Mr.
visited Calcutta and as-
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o the Society the next
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vision of the New Testa-
as finished. Upon re-
this intelligence in the

Spring of 1798, the Society determined to begin the printing without delay, to send out paper for the purpose, and to apply to the Edinburgh Missionary Society for about $1100 which had been promised. But considering the defects which would necessarily attend a first edition they voted to print only 2,000 copies. In the mean time the missionaries had been apprized of a resolution of the Society to pay up their salaries from the beginning, and to assist them to the utmost of their power.

The attention of the Missionaries was not wholly confined to a single language nor a single province. Before Mr. Carey left Dehatta he had acquired a little of the colloquial Hindostanee, and by the end of 1796, he could preach in that language with tolerable ease. His sons also were soon able to speak it with fluency. In December he told the Society that with a sufficient supply of men and money the Gospel might be conveyed from that central situation through the Rajamahl hills, Hindostan, Persia, Bootan, and Assam; that all the education necessary for Missionaries might be obtained in one place; and proposed something like a college. He mentioned the same thing the next March, insisting that the Mission ought to be strengthened as much as possible, as from that situation the Gospel might eventually spread through the greater part of Asia, and almost all the necessary languages might be acquired there. Early in 1797 the Missionaries visited Bootan where they were kindly received by the Soubah of the country, who the next year sent them a

. A. vol. i, p. 97,151,292,299,
5,308,311,337,348.

present, with a letter, and applied for medicines to cure a disease under which he labored. In December 1797, Mr. Carey renewed his application for more Missionaries. "We are learning," said he, "Bengalee; we want others to learn Hindostanee, others Portuguese, others Persian, others Bootanee, &c." In consequence of these representations the Society, in the autumn of the next year, resolved to send out a new supply of Missionaries. Mr. Carey, in the meantime still pursued the study of Shanscrit, and it soon became apparent that he was reaching forward to great proficiency in that language. By the middle of the year 1797 he had got a Shanscrit, Bengalee, and English Dictionary far advanced. The Bengalee translation however continued to occupy his chief attention, and by the end of November he had finished the Pentateuch and almost all the Psalms.*

Towards the close of the year, an event took place which highly gratified the Missionaries, and promised extensive good to India. A Letter Foundery for the languages of that country was established at Calcutta, not by the friends of the Missionaries, but by men who had no view to their accommodation. The hand of God was visible in making this provision for the dissemination of His word through the East, just at the time when types were wanted for the purpose. Till then Mr. Carey had never relinquished the idea of getting

England, a hope whicl never could have been but it was now apparen could be obtained terms in India. He at posed to establish a Mudnabatty, the press be made in the countr some idea, at the rec tion of Mr. U— of pr the benefit of the higl the Persian Pentateuch pels contained in the He still continued to cl hope that by means Missionaries the Gosp be introduced into B all the neighboring nat

In the spring of 179 ciety came to the res begin to print. The ready appointed Mr. C treasurer in India; ar autumn of that year th ized him to draw on a house in London for t lation and other gener of the Mission.†

Mr. Fountain was spring to pray in publ the 10th of June, pre first sermon to the nati latter part of that mor calamitous flood, whi away all the prospect year, obliged Mr. Thor linquish his factory an from Moypaul. That stance, added to ill h the death of a sister of had lately heard, threw great dejection, and i written about that time plained that every pr usefulness and comfort removed, that he no m

* B. P. A. vol. i. p 1-8,309—311, 320, 328, 331, 334 345—348 354 360, (which *should be* 361) 368 370, 382, 379, 389, 403, 408, 415—418 429, 437—439, 447, 493, 470, 471, 473, 476

* B. P. A. vol. i, p. 397, iii, Pref. p. 6.

† B. P. A. vol. i, p. 416,

e on earth, nor expect-
inue long. In July he
the neighborhood of
in August at Chan-
a few miles above
in September at
preaching very fre-
Mr. Carey lamented
val as a great loss to
of the country, particu-
he sick for whom he
more, in the opinion of
ague, than any other
at had ever been in In-
Carey concluded his
with this testimony:
many qualifications
nder him the fittest
or a Missionary that
where be found."*
that time Mr. Carey had
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r. One had lately been
rom England and adver-
ale at Calcutta. He ca-
ured it, and on the 23d
ber it arrived safe at
tty. He had just receiv-
ie new Foundery propo-
asting a fount of types.
e same time he was in-
at a Captain in the ar-
alcutta, (probably the
Dr. Buchanan in 1810
it. Colonel Colebrooke,)
ged in translating the
s into Persian.
anner in which Mr. Ca-
at time was employ-
e seen in the following
rom one of his letters
n September. "I con-
nploy the forenoon in
affairs; the afternoon
g, writing, learning the
, &c; and the evening,

. vol. i, p. 422,440,449,451,
165,470,477,480.

by candle-light, in translating the Scriptures, and correcting the translation: and except I go out to preach, (which is often the case,) I never deviate from this rule." He had said in January that he frequently devoted the afternoon, as well as the evening, to the translation. In September he was translating Jeremiah and correcting Isaiah. By the end of October the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel, and the whole of the New Testament, were finished. By the end of November he had translated Lamentations and more than half of Ezekiel, and hoped to complete the whole Bible in another year. The Historical Books, (viz. from Joshua to Esther inclusive) were left to the last, and Mr. Fountain had just commenced a rough version of that part. Job, the Writings of Solomon, and the Minor Prophets still remained untouched. All these proved too much labor for a single year, but the whole was nearly finished in the spring of 1800.*

The Missionaries had all along been urging on the Society the importance of increasing their number.† That wish was at length gratified by the arrival of four new ministers. Messrs. Marshman, Brunsdon, and Grant, with their wives, Mr. Ward, and Miss Tidd, (who was engaged to Mr. Fountain,) sailed from London, with Captain Wickes, May 25th, 1799, (at the time when Mr. Pearce was languishing with his last sickness,) and

* M.B.M.M. vol. ii, p. 130 B P.A. vol. i, p. 372,403,439,468,469,471,472, 486 487,429. Ch. Res. p. 90. Nar. p. 18.

† B.P.A. vol. i, p. 304,319,320,324, 328, 329, 334, 347, 370, 372, 389, 428, 437,534.

on the 13th of October arrived at Serampore, a Danish Settlement fifteen miles above Calcutta. After an illness of four days Mr. Grant was removed on the last of October. The factory at Mudnabatty was then about to be relinquished on account of the failure of crops, and Mr. Carey's engagement was within a few weeks of expiring. He had taken a small place at Kidderpore, twelve miles distant, where he intended to carry on a little business, and erect houses for his newly arrived friends. But the English Government refused to let the Missionaries go up the country, and Mr. Carey was obliged to abandon his place at Kidderpore, with the loss of property to the amount of 500*l.** and remove with Mr. Fountain to Serampore, where he arrived with his family on the 10th of January, 1800. The rent of lodgings being high, the Missionaries purchased a house with a considerable quantity of land on the bank of the river, the rent of which in four years would have amounted to the price.

This change proved very favorable to the Mission. They could scarcely have worked their press to advantage, or obtained an English school, at Kidderpore. They were then hardly known at Calcutta; but their vicinity to the capital of British India soon introduced them to public attention, and obtained for Mr. Carey an important office. What they regarded as a trying necessity proved a merciful dispensation. The same may be said of that long course of embarrassments and disappointments which had delayed the printing till rival of Mr. Ward, who been regularly trained business, was able to ex with accuracy and neatn

Every preparation w made for printing. Th lation was nearly finishe was obtained, types were for, and a printer was ground. A sufficient fun gin with was also furnishe had received from the burgh Missionary Society from friends in India and in the course of t collected $891 more. T cordingly set up the p Serampore, and issued sals for the Bengalee Bi vertising at the same t employment in the gene of printing, and for an school. About fifty copi subscribed for by the mi August. The school wa lished under the care and Mrs. Marshman, proved the principal m support to the whole mi family.†

The College of Fort W destined to exert a pro influence on the civil an ious interests of Asia, the Baptist Mission in pa was founded at Calcutta Marquis Wellesley, on of May, 1800. Mr. Car an impression of the firs of Matthew on the 18th same month. About the of June they began to p New Testament. Besid copies of the whole, theys five hundred copies of

* £2222.

† B. P. A. vol. i, p. 517, 527. Vol. iii, Pref. p. 3— Nar. p. 16—18. N. Y. M. M p 235,479. Panoplist vol. vi, p. 3

for immediate distribution, some hundreds of which were dispersed by the middle of October. Matthew, Mark, and the greater part of Luke were printed by the middle of August, and early the next spring, the whole Testament was completed.*

While the New Testament was in the press, a cluster of events took place, which must not be omitted. Early in June a Bengalee school for the gratuitous instruction of native children was opened by Mr. and Mrs. Marshman, which by the 20th of July contained forty scholars. On the 20th of August Mr. Fountain was removed by death. In October Messrs. Marshman and Ward began to preach to the natives. But the most interesting events are yet to be recited. Mr. Thomas and Mr. Carey had now been in the country seven years, and not a Hindoo had renounced cast for the Gospel, or been baptised. Much rubbish had indeed been cleared away, and many materials collected, but no part of the building was reared. In the recollection of what they had left behind, cut off from Christian society, and crushed by frequent disappointments, their trials, their discouragements, and often their depressions, had been great. The year 1800 was the season of their greatest depression. "It is now," said Mr. Carey in October, "seven years since we entered upon the work of the Mission, and it is uncertain to this hour whether any of the heathen are truly converted." That summer the Missionaries had uncommon desires and a special spirit of prayer for the conversion of the heathen. Mr Thomas, who was preaching at Bheerboom, largely partook of the same spirit. The latter end of October he visited the other Missionaries, and perceived, as he says, the holy unction on them all. His conversation and prayers appeared unusually impressive to them. At his suggestion they established a weekly meeting for prayer for the success of the Mission. Early in November many of the natives came to the Mission-house for copies of Matthew. On the 25th of that month Mr. Thomas was called to visit Kristno Pawl who had dislocated his arm. Gokool, who for a little time had been somewhat affected, happened to be present. After the operation Mr. Thomas solemnly addressed the patient and those that were with him. The time had come; Kristno with his family and Gokool submitted to the Gospel, and the first Missionary had the happiness of bringing the first Hindoo convert to Christ. On Monday the 22d of December Kristno and Gokool, eat with the Missionaries, and thus publicly threw away their cast. The same evening they with Kristno's family made a solemn profession before the church, intending to be baptised the next Sabbath. "Mr. Thomas was almost overcome with joy." His irritable system was excited too far, and (let it be written with a tear) "he was for some weeks in a state of complete mental derangement." An uproar raised by the natives, intimidated

* Ch. Ren. p. 90, 91 Note. Mem. p. 69—72. Nar. p. 18, 20, 24. N. Y. M. M. vol. ii, p. 478—480. Con. E. M. vol. ii, p. 137.

Gokool and the women, but Kristno, together with Felix Carey, Mr. Carey's eldest son, was baptised the next Sabbath, Dec. 28th. "One of the brethren, then laboring under a mortal disease, was brought in a palanquin to witness, the first triumph of the faith." The ceremony was affecting; the Danish governor was unable to restrain his tears. "Ye God's of stone and clay," says one of the Missionaries, "did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet!"

On the 18th of January, 1801, Mr. Fernandez, a merchant of Dinagepore, and Joymonee, Kristno's wife's sister, were baptised. This was followed on the 22d of February by the baptism of Rasoo, (Kristno's wife,) and Unna, a widow living in the family; by the baptism of Gokool on the 7th of June, and of his wife on the 4th of October. It is worthy to be recorded that this success commenced immediately after the Gospel by Matthew and some religious tracts began to be distributed.*

Just as the printing of the New Testament was finished, in the spring of 1801, Mr. Carey was appointed by Marquis Wellesley Teacher of the Bengalee and Shanscrit Languages in the College of Fort William, with a salary of $5330. That salary, according to a compact subsisting between the Missionaries, went into common stock. The title of his office seems not at first to have been so clearly settled as to exclude all misapprehension; for Mr. Carey informed his friends that he was appointed *Professor* of those Languages. It is certain, however, that another person was Professor of Shanscrit in 1805, who seems to have been Mr. Colebrooke, author of a Shanscrit Grammar, and styled by Dr. Buchanan "the father of Shanscrit literature,") and that Mr. Carey was only *Teacher* of Shanscrit, Bengalee, and Mahratta, (as he himself afterwards informs us,) till the commencement of 1807, when he was advanced to the office of Professor of Shanscrit and Bengalee, with a double salary.†

Soon after Mr. Carey's appointment to that office, the Mission sustained another loss by the death of Mr. Brunsdon, who after a long illness departed this life on the 3d of July. In expectation of additions to their number, by fresh supplies from England, for which they continued to apply, the Missionaries, early in October, extended their establishment at Serampore by the purchase of more than four acres of land contiguous to their own, with the buildings upon it. That year they collected for the Translation, by the sale of the New Testament and in donations, $5143,42.

This was the state of the Mission when Mr. Thomas was called away from his labors and sufferings to join the spirits of Fountain, Grant, Brunsdon, and Pearce. He lived to see the whole Bible translated and the New Testament published: he

* Nar. p. 18—23, 25—27, 39, 62. B. P. A. vol. iii, Pref. Pan. vol. ii, p. 138. M.B.M.M. vol. i, p 253. Vol iii. p. 97, 98, 106. Con. E. M. vol. ii, p. 157. Q. R. No. 1. p. 172, 173.

† M.B.M.M. vol. 1. p. 322, 323. Q.R. No. 1. p. 46, 176. Mem. p. 10, 44. 67. Ch. Res. p. 44, 113, 239 Note. N.Y.M.M. vol. iii. p. 375.

...see six natives baptised, ...ork of grace begun that ...ver to end: he lived to ... Mission firmly establish... ...rampore, under the fa... ...the Danish and English ...ents, with every pros... ...f enlargement, and his ...e devoted to an office in ...llege that was to extend ...ecting shade over the ...n-house: and having seen ...s, he fell asleep on the ...y of October, 1801. By ...repeated deaths the num... ...Missionaries was again ...d to three, with the addi... ...Felix Carey, who soon ...his baptism began to ...

(To be continued.)

THE NECESSITY OF LIBRARIES FOR THE CLERGY.

To the Editor of the Panoplist.

Sir,

I believe, universally ad..., that those who devote ...alves to agricultural and ...echanical arts, must be ...ished with the appropriate ...f tools, before they can ...to advantage. A young ...etting up for himself on a ...might, indeed, use his ... instead of a hoe, or a ...ned piece of wood in the ...of a spade; he might cut ...ass with shears for want of ...e, or carry his produce to ...t in a basket instead of a ...ut surely nobody would be ...reasonable as to expect ... from him, while laboring ...such disadvantages. None ...n Egyptian task-master ...demand the tale of bricks ...it giving straw. The same ...

...r. p. 25, 26. B.P.A. vol. i, 485, ...l. Pan. vol. vi, p. 39. N.Y.M. ...ii, p. 479. Vol. iii, p. 475.

remarks will apply with equal force, to every mechanical trade. The carpenter, the shipwright, and the goldsmith, must have a variety of tools at hand, or they will labor to very little purpose, however diligently they may apply themselves to the business before them.

Now, Sir, I think every reflecting mind must perceive, that what agricultural implements, and mechanical tools, are in the field and the shop, books are in the study of a professional man. They are the instruments with which the mind works; and are as necessary to the student, as the plough or the hoe to the farmer. He can do nothing to purpose without them.

The Physician must have free access to a library of well chosen professional books; and must be well acquainted with their contents. A quack he may be without books, or study; but can never thus become an able counsellor, or useful practitioner.

The Lawyer, also, must have his library, not only while engaged in preparatory studies, but during the whole course of his practice. He must have on his shelves, an extensive collection of the best authors; not indeed to read daily, or in course; but to consult at his leisure, as often as he finds occasion. A person of quick apprehension, may doubtless pass for an ingenious man, without many books, or much reading; but he can never rise to eminence, in the profession of the law.

Need I add, that the Divine too must have a good professional library? Surely it must be obvious, that without books his study lacks its most essential furniture. The Bible indeed, is worth more than all other books.

It is a library of itself, which ought to be estimated above all price. The "man of God," in order to be "thoroughly furnished," must make it his principal study. It should always lie at his right hand, when not in use. But it does not follow, that he must read nothing else, or that other books are of little value; any more than it follows, that because the gift of a Savior outweighs all other gifts of God to men, therefore, other gifts are not worth enjoying, or being thankful for.

The science of Theology, opens to the young and inexperienced minister, a vast and interesting field. The branches of this divine science are numerous and of the highest possible moment. Doctrines which lie at the foundation of the Christian system, are to be defended against a host of assailants, and to be taught with plainness and perseverance. Duties growing out of the most unpalatable of these doctrines, are to be stated and enforced, in direct opposition to many sneers, much false reasoning, and all the bad propensities of the human heart.

Now when any difficult or controverted subject presents itself to a minister for investigation; when it becomes important to bring into a narrow compass the best things that can be said, for the instruction and benefit of his people, books are of great use. After faithfully and prayerfully consulting his Bible, and arranging his own thoughts in the best manner he is able, it is certainly desirable, that he should have all the assistance, which can be derived from the most able and pious of his predecessors. But how is he to obtain that assistance? How but by having ready access to their writings? by having them in his library?

Let a minister adopt and pursue this method of study; let him acquaint himself thoroughly with the Scriptures; let him *always* resort to them in the first instance; let him then read extensively, what the best authors have written upon the point under consideration, bringing every opinion to the unerring standard before him; let him proceed in this manner, giving every subject in its turn a thorough investigation, and his "profiting" will not fail to appear to all. His views will be enlarged, his mistakes corrected, his graces enlivened, and his public discourses enriched.

But a minister cannot adopt and pursue this course without the aid of a good library, containing at least a few expensive standard works, together with a pretty long catalogue of miscellaneous volumes. Such a library, cannot, upon a moderate calculation, cost less than eight hundred or a thousand dollars. And how is it to be obtained? This is the point at which I have been aiming, in most of the preceding observations

Young men who devote themselves to the ministry, are, in general, far from being wealthy. Most of them nearly or quite expend their patrimony in preparatory studies; and not a few are involved in debt, when they commence preaching. When they are settled, they and their families must have somewhere to live. Houses and lands cannot be purchased without money, or credit. As the persons described have

former, they must resort
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tting out, at the very time
hey want a library most,
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ks; and what shall they
ieir salaries are generally
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ks, without the prospect
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to creditors is impossible.
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f it. Hundreds of minis-
our land, know from ex-
ce that it is true. For
f books, many a young
the ministry, passes the
of his prime" for study,
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l, to remedy this evil, ev-
n must rejoice at it, who
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ess of the clergy. I have
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nication. MIKROS.

ISSIONS TO THE INDIANS.

cts from two Letters of
zer Williams, of the Iro-
s nation, who is now in a
se of Education under the
tion of the American
rd of Commissioners for
ign Missions.

H has been done by the
people in New England,
towards christianizing the A-
merican Aborigines. Eliot, the
Mayhews, Brainerd, and Ser-
geant, whose memory will be
dear to the latest posterity, spent
large portions of their time and
talents, in this great and all im-
portant work. But of late, the
Missionaries have had so little
success, that many people are
discouraged with regard to the
Indians, and think they can
neither be civilized, nor chris-
tianized. The attempts, howev-
er, have not been altogether
without success. The result
of the labors of some Missiona-
ries has been such as to author-
ize the belief, that it is at least
practicable to meliorate the con-
dition, and convey some light of
the Gospel into the minds of the
Savages.—

"I have no doubt, that there is
room for improvement in the sys-
tem of Missionary instruction
among the Indians; especially in
the choice of teachers,—their
temper, manners, and address.—
The Missionary should endeav-
or, in the first place, to acquaint
himself with their customs, man-
ners, habits, and dispositions;
and conform to them to such de-
gree as to give them no occasion
to say, "The Englishman despis-
es the ways of the Indians." In
this way only, can he gain their
attention, secure their confi-
dence, and win their hearts.—

"The success of the Jesuits in
Canada was undoubtedly owing,
in a great degree, to their ac-
quaintance with human nature.
They not only studied the Indian
temper and character; but they
conformed themselves to the
ways and manners of the differ-
ent tribes whom they converted
to the Romish faith. Their su-

perior knowledge and address gave direction to the counsels and measures of the Savages; their acquaintance with medical and chirurgical subjects qualified them to discharge the duties of Physicians and Surgeons. By their knowledge in the arts of life, the Indians were daily instructed in their rude attainments of fishing, agriculture, and making their cabins and weapons. The Fathers gained their affections by an attention to all the offices of humanity. In this kind of management the Jesuits were most of all distinguished. And it does not appear that any other order of clergy have united such extensive science, such knowledge of business, of men, of human life and conduct. Wherever they went, they met with great success; and when their manners and conduct were compared with the awkward and disgusting manners of the English Missionaries, the natives concluded that the Jesuits were the men who were the favorites of the Great Spirit above; and that he neither did, nor would work much by the other Missionaries, especially by the formal unaccommodating metaphysical English priests.

"No one was more successful then father Fremin. He went incessantly from one canton to another. He spoke the language of the natives as readily as they did themselves. He charmed them with his affability; he gained them by his liberality; while also he commanded respect by his daring conduct; and he well knew what part to act, without hesitation, on occasions where promptitude of decision was required; qualities of essential moment in the situation where he was placed. A most excellent pattern to be imitated by every Missionary.

"Thus you see, my friend, to be successful in christianising the American ancients, it is a matter of vast importance, that the Missionary should be well acquainted with the Indian temper and character. I would recommend to your attention the following books, wherein you may gain much knowledge and information of the customs and manners of our red brethren: Carver's travels; Colden's History of the Five Nations; Adair's History of American Indians; and memoirs of the Indians in New France, by the fathers Marquette and Hennipen."

LETTER II.

"How gloomy, and how melancholy is the thought, that millions of our fellow creatures, whose souls with ours are destined either to happiness or misery beyond the grave, are now involved in gross darkness, ignorance and guilt. Their unhappy state should prompt us to exertion in propagating the Gospel and diffusing more extensively the light of life. If there ever has been a period in which Christians ought to exert themselves, to do something for the heathen, and pray that the kingdoms of this world may become the kingdom of our blessed Immanuel, it is certainly now. Some say, "The time is not yet arrived to promote the conversion of the Heathen." But, I would ask, when will the time

ıve been looking into
:s made in the book
cerning the heathen,
her a certain period
ated, in which they
lled: But I looked in
truth is, that God
nly revealed any par-
od for their conver-
: has ever required,
w require, all Chris-
something for the
of that kingdom,
t of this world.—
we, my dear friend,
hrist's kingdom may
his will be done on
is in heaven; while
ire of our hearts and
to God for the heath-
y may be saved, let
:ir cry, "come over
s." Let no dangers
ps discourage us from
he wilderness; but as
diers of Jesus Christ,
sible, clear ourselves
ood of those poor Pa-
ıre now perishing for
bread of life. Ter-
e yells of the Savages
dart from their am-
:ir foe; but infinitely
ible will be their
agony in a future
)se who suffer them
rough neglect. "You
)le knew the will of
Spirit, but you would
nd tell us You came
) our woods and took
unting grounds. You
o lie. to cheat, and to
you sent none to teach
might be happy when
gathered to our fa-
w severe will be such
! and alas, how justly
some who at the present day, bear the Christian name!—

"In my late tour into Canada, I saw a number of the Algonquin and Iroquois Indians, who expressed a strong desire to have the Gospel preached among them. These two tribes are in a degree civilized; and there is a prospect that many of them would embrace the Christian religion, if they had the means of being instructed in its principles. Now, my friend, when there is any, even the least, prospect of diffusing the Gospel among the poor Pagans in our own country, it should excite our fervent prayers for the furtherance of so desirable an object; and induce us to go, and, if possible, be the means of bringing those, who are now perishing for lack of vision, to a knowledge of those divine and heavenly truths, which are calculated to make man wise unto salvation."

THOUGHTS ON MATT. V, 37.

Let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil.

Commentators have generally concluded, without hesitancy, that this text was meant to apply only to swearing in common conversation. But there is nothing in our Lord's words, which implies such a restriction; and the reason, which follows, will apply to every kind of oaths. Whatsoever, is more than yea, yea and nay, nay, *cometh of evil.*

There is nothing in our Lord's

words which implies a restriction to conversation. Let your *communication* be yea, yea, &c. The original word (λογος) has as indefinite and general an application as the English word *communication*. It may signify a single word, conversation, a set oration, an epistle, an argument, the reasoning of the mind when not expressed; and it is put for the WORD or SON of GOD Why then should we not understand the prohibition to be general?

The reason given by CHRIST against swearing is applicable to all kinds of oaths. Whatsoever is more than a simple, or at most a repeated affirmation, or negation, *cometh of evil*. We cannot be too deeply impressed with the intrinsic excellence and universal importance of truth. To the upright man no kind of deceit can ever be necessary. Deceit is useful only to favor iniquity. Would you injure your neighbor? Deceit is often necessary to effect the purpose. Have you been guilty of an action of which you have reason to be ashamed, or to dread the consequences? It is probable you will sacrifice truth, rather than be exposed to disgrace or punishment. But are all your designs pure and generous—there can be no need of concealment, much less of falsehood

Falsehood being only an handmaid to vice, and entirely unnecessary to the upright soul, is one of the greatest evils. From this evil all oaths originate. Were it not for this, what occasion could there be for swearing? The most simple declarations would be implicitly believed, and would fully answer the purposes, which the most solemn asseverations cannot now always effect. Can we suppose that oaths were known, before falsehood had given occasion for them? If simplicity and godly sincerity could now universally prevail in society, the necessity of oaths would be entirely done away. But it is a melancholy fact, that many, from interest, prejudice, and sometimes from wantonness will misrepresent. Would we, therefore, know the certainty in any important case, it is often necessary to remind men of the presence of an omniscient GOD, and to make them swear by him, and implore his favor only as they speak the truth.*

But can a general rule of moral propriety give way to prudential motives? Yes, oaths have always been permitted by God, when necessary on solemn and important occasions. We find the best men represented in the Scriptures of the Old Testament as swearing, and exacting oaths. St. Paul in his epistles calls God to witness. Our Lord answered to the high priest, when adjured *by the living God*, (the usual mode of administering an oath among the Jews,) to tell him, whether he was the Christ the son of God. And God himself, willing to show unto the heirs of promise the immutability of his purpose, confirmed it by an oath.

Nor is this the only instance in Scripture of a general rule of moral propriety being relaxed for important purposes. Our Lord, being asked on a certain occasion whether it were lawful

*"So help me God," i. e. may God help me only as I speak the truth.

man to put away his wife
ery cause, replied—"Have
: read, that He, that made
at the beginning, made
male and female? or, as it
be better rendered, "*one*
and *one* female? and said,
is cause shall a man leave
and mother, and cleave
wife, and they twain shall
flesh. Wherefore, they
more twain; but one flesh.
, therefore, God hath join-
gether, let not man put
er." The inquirers very
lly ask, "Why then did
command to give a wri-
divorcement and to put
ray?" He saith unto them,
s, because of the hardness
r hearts, *suffered* you to
ay your wives, but from
eginning it was not so."
it is evident, that as in
ginning God made only one
nd one female, it was the
of this constitution, that
man should have his own
nd every woman her own
d, and that the marriage
n should be indissoluble.
is original law of our con-
on was for a time dispens-
th. Moses suffered the
o put away their wives.
permitted the patriarchs
ophets to have more wives
ne. It appears, then, that
s in itself originally and
tely best, was for a time
sed with, from regard to
akness of men. Such a
sation, though permitted
d, *came of evil.* Christ
ingly restores the origi-
r of nature, which under
iritual dispensation of the
l is to be considered invi-

r let us apply these re-

marks. Immediately after forbidding divorce, Christ says, "Again ye have heard, that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, &c. But let your communication be yea yea, nay nay; for whatsoever is more than these, cometh of evil."

As from the hardness of the Jews' hearts it became necessary, that they should have some indulgences with respect to matrimony, inconsistent with the original design of Providence, and the pure state of the Gospel church, so from the prevalence of falsehood in the world, and consequently of distrust, it became necessary, that men should in some important cases be laid under extraordinary and solemn obligations to speak the truth. Hence oaths were permitted, that those, who are not habitually under the influence of religious principles, might, by calling to mind the presence of God, the avenger of perjury, be awed to make a just representation; that others might repose confidence in their testimony; and that so an oath for confirmation might be the end of all strife. The permission of oaths by God no more proves their absolute propriety, or that they would have been proper in a state of innocency, where falsehood and consequently distrust were unknown, than the temporary permission of polygamy and divorce proves them to be agreeable to the original design of God and constitution of nature. The only difference is this. The indulgence with

respect to marriage has ceased, being no longer necessary under the clear light of the Gospel. Oaths are still continued as necessary for man in his present imperfect state. But when that which is perfect is come, these will also be done away.

The practical inferences from this representation are,

1. That all *unnecessary* oaths are improper and sinful. Especially must we condemn that profane swearing so often heard in our streets, and sometimes in shops, counting rooms, offices, and parlors. It appears to have no motive but wantonness; and no other tendency than to corrupt men and insult God.

2. We ought always as carefully to speak truth, as if we were under oath. Every falsehood is in itself criminal, and is designed either to injure some one, or to hide guilt. This is equally true of evasive misrepresentation, and all insincerity; and these will increase to more ungodliness.

3 Whatever we may think of the propriety of multiplying oaths in courts, and before magistrates, to the degree that they are by law multiplied among us, no person need scruple to swear, when required by legal authority. We are to "obey every ordinance of man for the Lord's sake." When any subject is, like this, left discretionary by God, we must submit our discretion to that of the government under which we live, and obey the powers that be.

4. If we uniformly and conscientiously regard truth, our reputation will be so established, that any kind of asseveration will be unnecessary. There are persons, whom it woul thought indecent to reque to repeat their yes or no may possess such reput Then it will never be nec to take an oath, except on judicial occasions, when, to the appearance of partiality are uniformly admini Then it will never be nec to use any stronger affir or negation, than simply no. How desirable is i swearing, which origina evil, which comes from t ther of lies, should with spurious train be excluded society. With a sacred to truth, let our commun be yes yes, no no. Cassi

MEMOIRS OF SALLY HEAL JOSIAH MOORE.

To the Editor of the Panop

Sir,

I send you brief memoirs young persons who belon my congregation, and deaths excited here a mo usual interest. If you thin worthy of a place in your cation, they are at your s

Samuel Aus

Worcester, June 8, 181

SALLY HEALY.

This young lady, pleasing person and manners, of an ligent and discriminating and much esteemed by her tian acquaintance, died Ju 1810, aged 24. She had trials of mind before she ol a hope that she was a sub that renovation of heart, which no person can en kingdom of heaven. Dur

little time that she sustained the name and relation of a disciple of Christ, she was blameless in her walk, and a constant, and apparently devout, attendant upon the public exercises of religious worship. As she became feeble, and the disorder which proved fatal to her advanced, she was subject to great mental depression and despondency. The following extract from her diary, under date of March 20th, while it furnishes evidence of her piety, will shew into what gloominess of mind she was sunk. "Last Sabbath was our communion. For several days before, I felt a distance from God; had no nearness to him in prayer, in reading, or in any duty whatever. There seemed to be a cloud before me; and a great unpreparedness of heart for this holy ordinance. Sabbath morning I arose early, in hopes to feel more alive in the service of God; but prayer was performed more as a burden than a delight. But I still hoped that, in the course of the service, or in communion time, I should be aroused from my slumbers, and warmed with love and repentance. But I remained, through the whole, spiritually dead, and I was led to make a most diligent and serious inquiry into the true state of my mind, and why it was that I did not experience any true and sensible delight in Christ at his table. I did at first think it might be a temptation of the great adversary. But it does appear that I have been greatly deceived, and am still in the gall of bitterness, and bond of iniquity. All my present feelings seem to confirm this solemn truth. I have no heart to pray, no delight in reading the word, or in any means of grace, and there is a secret dread felt at the thought of going to the house of God, and joining in his service. For all these things seem to be adding sin to sin, when the heart is not right with God. For without love we can never please God, or do any thing acceptable in his sight. I have ever felt a want of this love towards God and man, and have prayed more to be made perfect in love than for any thing else. But, alas! What are selfish prayers! They are an abomination in the sight of God, and must be repented of without any delay. My case is very distressing, and alarming. I feel a complaint on my lungs, which I fear will terminate with my life. But, O! how unprepared to die in such a state of hardness and impenitence! I have almost begun several times to tell my mother my unhappy state of mind: but she, kindest, best, most indulgent of parents, shall never be pained by knowing it while it can be concealed. My groans shall disturb no one's peace. They shall be revealed to my pillow alone, and God will dispose of me as in his wisdom he shall see fit. I rest under his care. I awake under his protection, am surrounded with his mercies, and am sustained every moment by him. And, O that I might hereafter record, that my heart is sincerely devoted to him in love!"

In a state of depression like this, with some mitigation of the distress of it, she continued even till the day of her decease. No derangement appeared, but her powers of mind were evidently enfeebled as the powers of ani-

mal nature were exhausted by disease. Very early in the morning of the day in which she died, I was sent for. When I came to her I asked her respecting the state of her mind, her views and feelings in prospect of eternity. She said, "I am willing to be in God's hands. I am willing he should do with me just as he has a mind to do. I hope I love Christ. Will you lift up a prayer for me?" Does it seem desirable to you to go and be with Christ? "Yes." After prayer, perhaps twenty minutes intervening, she had a very remarkable excitement of mind. I was in another chamber when it began. Perceiving something unusual in the chamber where she was, I entered, and observed she was kissing her mother, and saying some very affectionate things to her. I spoke to her of Christ She smiled. I spoke again. She smiled with a stronger expression of confidence and joy, and soon said, with a strength of utterance and apparent clearness of intellect, as if she had been in perfect health, "He has restored me to life, he has restored me to life." I asked her if she meant that she was to get well and live in this world. "O no," she said, "He is a precious Savior, He is a secret Savior. Don't you see how he has restored me? Don't you see he gives me an angel's countenance?" She called her sisters and recommended Christ to them. She asked them if they would not seek him. She called her father to the bedside, and expressed her tender regard for him and his eternal welfare in the same manner. She told him what a glorious Savior Christ is. She assured him that he would receive him, and forgive all his sins. She begged him to seek him, and asked him if he would not. She asked her mother if she was not willing to have her die; and said she was herself willing. She hoped she should meet them all in heaven. She was much spent by this exertion and said, "I now wish all to retire. She remained a few hours in a state of calmness and apparent resignation and expired. This extraordinary revival, which seemed to be very spiritual and heavenly, I could not but consider as supernatural, and a present pledge of her acceptance in the Beloved, and that she was about to enter into glory. "Blessed are the dead, who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

JOSIAH MOORE,

The other subject of these memoirs, had been favored with a religious education, was a young man who had maintained a greater decorum of manners, and shewed a more respectful regard to religion than is common to young persons, and who was certainly at times under considerable convictions of sin, and anxiety for his soul. But these convictions were transient, and nothing appeared like a humble acceptation of the mercy of the Gospel, till a little time before his death. His disease was a consumption, which was rapid in its progress, and terminated his life, Jan. 22, 1812. When I was first called to visit him, he was confined to his bed, and was so

low that it was not supposed he could live a great while. He expressed little to me, but the impression he had that his disorder was fatal, an acknowledgment that he was a sinner, and needed a saving union to Christ and a desire that I would pray with him.

Some things which fell from him about this time have been preserved by the family, and are as follows. To one of the family he said, "I shall leave you soon, and am unprepared to die." Being questioned respecting the state of his mind, he replied, "I am a stupid, hard-hearted sinner. My heart is wholly opposed to God, to his character, and to his government. Hard as it may seem to you, I am a stranger to the love of God in Christ Jesus. Impressions are lost upon me. I have sinned and still continue to sin against light and conviction. I was considerably affected at my mother's death; [his mother died about two years before] but my impressions were like the morning cloud and early dew, which soon pass away. I have now a conviction of my lost and undone state, of the truth of the Gospel, of the excellency of the plan of salvation, and of the justice, as well as of the infinite condescending mercy of God. Yet I have not that feeling sense of these things which alone can humble me at the feet of Jesus. I know that I am in infinite danger, and that now is the only time. Yet I hesitate and put off. I know what I must do. I must fall at the feet of Jesus, a beggar indeed. But I cannot. My will is unsubdued, and my heart tells me to defer it. O, why cannot I feel myself to be miserable, and poor, and blind, and naked? When eternal happiness depends upon the present moment, and I know it, why can I not realize it? Alas, my wicked heart! Why cannot I come to the foot of sovereign mercy? Why can I not pray? What shall I do?" He then entreated his parents to pray for him. He said, he must soon go to hell, unless he experienced a change of heart. He appeared, and continued, to be, in much anxiety of mind till the evening of the 27th of December, 1811. There was then an evident alteration in his views and feelings of heart, and in his manner of expressing himself on these subjects. Addressing himself to his sister, he said, "O sister, I have found relief. I am happy, happy indeed. I am going to Jesus. I shall go soon. O sister, don't live in sin one moment, but come to Christ. Only come to him and he will save you. Tell all the young people, tell every body, to come to Christ without a moment's delay." His sister asked him whether he ever was so happy before. He replied, "No, never, notwithstanding I feel this bodily distress." He was then asked respecting the nature and source of his joy. He replied that it was because he had found Christ, and seen the glory of God. He said that God and Christ appeared to him altogether glorious. He was asked why God was so glorious in his view. He replied, "Because he is holy and just." Upon being told that God hated sin with infinite hatred, and that he hated sinners because they were rebellious, he answered, "Yes, and I detest and loathe myself because I am a sinner. But God pardons

sinners for Christ's sake, and I believe he will pardon my sins. I renounce all dependance in every thing else, and depend upon Christ alone, and believe he will receive me. I thought I was going to hell, but I think now I shall go to heaven." The next morning he was asked what views he had then. He said that he had clear views of the glory of God. He was asked whether he thought God would be glorious if he should send him to hell, and punish him for his sins. He replied, "O, yes. I feel that I deserve eternal punishment, but I believe that God, in infinite mercy will save me."

This day his parents sent for me, in the expectation that he would live but a few hours, and with a desire, I suppose, that I might witness the alteration that had taken place in his mind, though no intimation of it was given to me. He took hold of my hand, when I came to his bedside, with a cordiality that he had never before expressed. His countenance and his whole manner indicated the existence of new affections. He could say but little from extreme weakness, but apparently felt much more than he could communicate, of contrition for sin, reliance upon the Savior, joyful hope of acceptance in his name, and resignation to the will of God. He evidently put a restraint upon himself, lest, by giving vent to his feelings, he should be entirely overcome. Soon after this, there was a mitigation of his complaints, and he was in a good measure comfortable in his bodily state, and continued so for several days. Through this time, and to the close of life, he appeared dead to the world, expressing the sense he had of the vanity of every thing upon earth, and his astonishment that he could have been so eagerly engaged in worldly pursuits as he had been. This, he said, was evidence of the total depravity of his heart. At times he was a subject of spiritual darkness, and had doubts of his covenant interest in the grace of God. He appeared, however, humble, and determined to lie at the feet of Jesus; and, as he expressed himself, if he perished, to perish there. This darkness was, at intervals, considerably dispelled, and his comfort and joy in God returned.

On the morning of the 20th of January, he requested to have the family called together, and told them he was going to leave them. He first addressed his parents, and urged them to continue their endeavors to train up his brothers and sisters in the way they should go: and he wished them to do all in their power for the promotion of religion in the world. He then exhorted each one of his brothers and sisters to read the Bible, and to believe in Christ. He said, "I am going to heaven. I am sure of it. I have seen the glory of God, and the glory of the kingdom of God. I have seen the holy angels, and the spirits of the just.* They are all engaged in praising God, and I long to join them." He said, "O that every person in this town may

* This is not to be taken as though he pretended to have seen them with the bodily eye, but that he had seen them with the eye of faith. "Faith is the substance of things hoped for, and the evidence of things not seen."

come to Christ! O that Mr. A. may have great success here! O that every body would come to Christ!" He then took an affectionate leave of the family. I visited him on the day, in which he died. The moment he saw me enter the door, with a countenance, and an effort, strongly expressive of faith and affection, he reached out his hand towards me, and said, "I can now shake hands with a Christian." Being very low, however, he did not say much, but was attentive to all that was said to him, and manifested a fixed and comfortable reliance upon an all-sufficient Redeemer. Thus he expired in the 23d year of his age. And it is the belief of the pious in this place, that his immortal spirit, being through sovereign mercy prepared for glory, has ascended to heaven.

May every young person who reads these sketches, be induced, in view of the infinite desirableness of enjoying the gracious presence of God on a death-bed, immediately to flee from the wrath to come, and to lay hold on the hope set before us.

SELECTION.

ON THE LITTLE SUCCESS WHICH ATTENDS THE PREACHING OF THE GOSPEL.

The following sensible, well written, and evangelical paper, is extracted from the Christian Observer, vol. x. p. 746, and recommended to the attentive perusal of Ministers of the Gospel and private Christians. *Ed.*

In your August Number, one of your Correspondents favored us with his sentiments upon the causes of the popularity of Evangelical Preaching. Without discussing the merits of that paper, we may consider it as connected with a question of the greatest practical importance: What is the cause, that when there are so many preachers of the Gospel, and so many hearers attending them, the influence of the Gospel is so small? That such is the case appears clear, not only from the complaints of very many ministers, but from facts before our eyes. If we take the generality of churches, even where men of acknowledged piety officiate, we find but a comparatively small number of communicants; often not one in ten of the congregation; and a still smaller number of persons, who, in any given time, exhibit decided proofs of their being real Christians. So much is this the case, that it has been said, that ministers of the present day might be called anglers, rather than fishers of men; now and then instrumental to a solitary conversion, but scarcely ever going beyond this. I need not mention that there have been seasons when it has been far otherwise. In the days of the Apostles, at the era of the Reformation, in the time of Mr. Edwards and some other good men in America, the Holy Spirit seemed to be remarkably afforded, and extensive effects followed. What is the cause,

then, that there are so few flourishing churches amongst ourselves; that whilst they abound with hearers, the word of God comes to so few "in power and demonstration of the Spirit?" The question is one of the first importance and demands the investigation of every friend to vital godliness. The object of this paper is to lead your readers to a consideration of the subject, while it points out a few of the probable causes of this Divine favor being withheld, and suggests some means which may be instrumental in procuring so great a blessing.

The first cause which may be assigned, is the prevalence of certain national sins—such as profaning the name of the Lord, by oaths of office, upon every trifling occasion; the public gambling in the lottery; and other offences, which are not only tolerated, but authorized, by the nation. But on these evils I will not dwell at present, but advert to others, which depend less on legislative provision for their removal.

Another cause has a particular reference to persons professing religion. How many of these may be considered as grieving the Spirit of God, by not acting up to their convictions of their duty? There are few persons of any seriousness who do not admit, for example, the duty of family prayer, the sinfulness of conformity to the world, and the absolute necessity of devotedness to God; and yet are there not very many who do in practice act agreeably to these admissions? Added to this, we might mention the dishonor done to God, in some congregations, by slighting the prayers of the church; many either not coming into his house till this part of the service is nearly ended, or acting, when there, as if they forgot that the worship of the holy God was to be their employment. His language is, "Them that honor me, I will honor." But can we suppose, that, when a slight is put upon that part of the service which peculiarly teaches us our dependance upon God, he will bless such a people?—If to these omissions we add a want of earnestness, in secret family and social prayer, for the influence of the Holy Spirit (for; alas! how few are continually and earnestly pleading with God for this blessing!) we shall see that it is on account of the lukewarmness of his people, God gives not his blessing to their assemblies.

But, as one who desires to bring the subject nearer to himself, and to benefit his brethren, I would mention another cause why there is not a more abundant spiritual influence at present; and that, one which connects itself with the more pious part of the clergy. I most freely admit, that they are in general men who are devoted to the work of the ministry, and desirous to use the best means of promoting the religion of the Scriptures; and that, so far are they from deserving the reproaches which have been cast upon them, that it may be justly said, they are men of firm religious principle, of sound doctrine, and of holy lives. The points in which they fall short arise partly from the peaceable state of the church, which induces them to be better pleased with the world as the world is better tempered towards them; and

partly from their not sufficiently honoring the Holy Spirit, by frequently exhibiting him in his various offices of the Convincer of sin, the Enlightener of the mind, the Comforter, the Remembrancer, the Helper of our prayers; in short as that Person in the blessed Trinity who is to work all our works *in us*, as the Lord Jesus has done all *for us*. We ought never to lose sight of this, that the conversion of sinners is a work which none but an Almighty Power can effect. We do not so often as we ought hear ministers declaring their own utter insufficiency, except as instruments in the hands of the Holy Spirit, and hence earnestly entreating their congregations to pray for his Divine influence that their labors may be blessed.

Connected with the defect just noticed, is a failure in fully exhibiting the Lord Jesus Christ;—making him, as it were, the chief figure in the picture, and connecting the whole circle of doctrines, precepts, promises, and exhortations with him as a centre. If we lose sight of our blessed Redeemer, we shall find some obscurity in every doctrine. Exclude him as a motive, or as an example, and the precepts will not be followed with the same delight, nor appear with such beauty as in his perfect character. Omit him in the promises, and there will be no rock upon which you may stand; while to him they are all yea and amen. Unless this point be kept in view, the influence of the Holy Spirit will be very confined: for it is his special office to honor Christ; as our Lord says, "He shall glorify me, for he shall receive of mine, and shall shew it unto you."

Another ministerial defect, is the not setting forth the whole counsel of God. Some confine themselves mostly to doctrines; others almost exclusively to practice; without attending to the proportion or harmony of truth. So that some congregations acquire a doctrinal turn, while others hear little of those cheering truths which are the grand motives to practice. Ministers also should preach more frequently and pointedly upon conversion; plainly declaring to their people, that there are but two grand divisions of men, those who "are dead in trespasses and sins," and those who are "alive" to God; shewing how far natural sweetness and amiableness of disposition fall short of the graces of the Spirit; laying open the holy law of God as the ministration of condemnation, and alarming the impenitent by the clear exhibition of the Judgment and its consequences. Unless this plain and practical mode of preaching is adopted, it will be in vain to rest upon general statements of human depravity. The sinner must be convinced of the sins of his own heart, and of his own life, and of his consequent danger, before he can be led to feel that he must indeed be born again before he can enter into heaven.

From the feeble manner in which these important truths are often treated it happens, that any immediate or powerful impression from hearing the word of God, so as from that day to be turned unto the Lord, is not only not expected, but is considered

as mere enthusiasm. And yet in point of fact it was frequentlythus in the apostolic times. The three thousand baptised on the day of Pentecost were converted by a single sermon; Lydia's heart was opened under one discourse; and Dionysius, Damaris, and others, became believers under St.Paul's preaching to the Athenians. What took place then has frequently happened since; and there are even at this day many plain, practical, excellent Christians, who can recollect, equally with the first Christians, the sermon which first affected their minds with a sense of the weight and importance of eternal things. But when the hope is almost exploded, it cannot be surprising if the thing itself should rarely follow. If ministers do not look to the Lord to give an immediate blessing to his word, can they often expect to receive it?

(To be continued.)

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

THE MASSACHUSETTS MISSIONARY SOCIETY held in Boston its THIRTEENTH ANNUAL MEETING, on the 26th and 27th days of May last. At the opening of the meeting, the throne of Divine grace was addressed in a prayer by the Rev. Dr. SPRING, and an appropriate Psalm was devoutly sung. The Society then attended to the following

REPORT OF THE TRUSTEES.

WITH lively sensibility, and with grateful acknowledgements to the Father of mercies, the Trustees of this Society meet their Brethren on this pleasing anniversary, and make their annual Report.

The Board, at the commencement of the year, appointed eight missionaries:—the Rev. JOTHAM SEWALL, to be employed the whole year, nine months in the District of Maine, and three months in the destitute parts of the state of Rhode Island; the Rev. JOSEPH BADGER, to be employed half the time during six months, in the region about Lake Erie; Mr. JACOB BURBANK, for four months, on the western side of Lake Champlain; Mr. SAMUEL PARKER, for six months about the head waters of the Susquehannah and Gennessee rivers; the Rev. URBANE HITCHCOCK, for four months in the north west part of Vermont; the Rev. JOHN LAWTON, for three months in the state of Vermont, on the east side of the mountain; the Rev. JOHN SAWYER, for three months in the District of Maine, at Greenland and other places at his discretion; and the Rev. CALEB BURGE, for six months in the District of Maine, in concurrence with the Church in Bethel.

The Rev. Mr. Sewall, agreeably to his appointment, spent the year in the service of the Society; divided his time, in the proportions prescribed, between the District of Maine, and the state of Rhode Island; and, as appears from his journal, fulfilled his mission with his wonted diligence, fidelity and zeal. "I rode," says he, "nearly 3000 miles—delivered 379 sermons—attended 24 conferences, and 19 prayer meetings—visited 618 families, and 38 schools—catechised children 21 times—admitted 10 persons to church fellowship—baptised 4 adults and 49 children—and administered the Lord's Supper 20 times."—"People in general appeared ready to attend my ministrations, and to be thankful for missionary services." "Divine influences

have been graciously shed down on some parts of Maine, the year past: particularly at Machias, under the labors of the Rev. Mr. Steele, and at Chesterville; on which account I have made return of more labors performed at the latter place, than otherwise I should have felt myself justified in performing there. Also at Providence and Scituate, in the state of Rhode Island, there is some special attention to religion."—"I hope, from all I can gather, that God has graciously made my labors, during the year, useful in the conversion of some souls from the power of Satan to God, in watering the destitute churches, and edifying the children of God; and in some instances in softening the prejudices of those who are opposed to truth and Gospel order."—"On the whole the prospect brightens. There have been several good ministers settled in the District of Maine in the course of the year; and there is a prospect of some other vacancies being filled. If exertions be continued, there is ground for the hope that good effects will still follow."

The Rev. Mr. Badger accepted, and has executed *his* mission. He speaks of being gratefully and seriously received in most places; but gives a most affecting account of the deplorable necessities of the people for the the means of religious instruction. Though in several of the places which he visited, churches are formed; yet they are without a pastor, many of them almost without the Bible, and without any considerable number of other religious books. Preaching at Worcester:—"*All* the people," he says, "came together. I found some persons disposed to make serious inquiries after truth; though they were destitute of a *Bible*, and of other religious books, excepting a Testament."—At Aurora:—"The last season there was a pretty general attention to religion in this place, and a church has been gathered of about 30 members. Most of these people were from Hampshire and Berkshire counties, (Mass.) and among them there is a precious number to whom Gospel truths are refreshing."—In other places Mr. Badger found a remarkable ardor to hear the word preached. In Lebanon, a small settlement of eleven families, the most of whom had heard no preaching on the Sabbath since they left New England, though the day was stormy with rain and snow, most of the people came together, as they did also from Rome, a neighboring place. Mr. B. mentions a neighborhood in Salem, where the people were not only the most of them poor, but so far as he could learn, did not possess a single Bible, or other religious book. "They abound," says he, in that sort of morals which generally prevails where the word of God is not read." He also observes, that in general, where people are destitute of Bibles, they are also destitute of all other religious books. Their children of course are growing up in most deplorable ignorance. "I often," says Mr. B. "find children eight, ten, and twelve years of age, and ask them, 'My child, who made you?' 'I don't know.' —'What is the chief end of man?' 'I don't know.' 'Can you read?' No.' "—These people are in a remote region, in a new country; and have really no means of obtaining books. They are to be remembered with compassion.

The Rev. Mr. Burbank found it necessary to relinquish his mission before he had completed the term of his appointment. He was in the service of the Society only seven weeks and four days: During that time, "I travelled," he says, "457 miles, preached 56 times, visited 48 families, administered the Lord's Supper twice, baptised two children, visited the sick, and attended to the other usual duties of a missionary.—'I had not the satisfaction of seeing any special attention to religion where I travelled; but the people were quite as attentive to my appointments, as I have ever found them on missionary ground."—"The people in the region where I labored are generally poor. Their morals are poor. They stand in great need of missionary labors. For about seven thousand square miles, in the north east part of New York, there are but three or four settled ministers."

Mr. Parker accepted his appointment, and performed the duties of his mission, we believe, with fidelity. In his journal he says: "Though in most places, where my labors have been employed, the ways of Zion mourn, and iniquity abounds, yet I hope I have not labored altogether in vain. In two places which I visited, God in mercy has done great things. In Warsaw, between thirty and forty persons, during the winter past, have obtained hope of salvation through the Redeemer. At Athens, also, in the northern part of Pennsylvania, a considerable number have been hopefully brought to the knowledge of Christ, and the good work continues." "Large districts in this region are destitute of the Gospel ministry, and have never been visited by missionaries."

The Rev. Mr. Hitchcock labored in the service of the Society, agreeably to his appointment, 17 weeks, in the Counties of Grand Isle, Franklin, Chittenden, Jefferson, and Orleans in the state of Vermont; preached 70 sermons, made 143 family visits, baptised ten children and one adult, and assiduously employed himself in the various duties of a Christian missionary. "Respecting my success," he says, "I can give no information which will be very interesting. In almost every place which I visited, religion appeared to be on the decline." "In this northern region, there are many deistical characters—many professed deists. I should judge that more than half the youth are growing up in the principles of infidelity! In almost every town which I visited, however, there are a few warm friends to the Gospel; a precious few, who shine as lights in a dark place." "Though many will not attend the preaching of a missionary, yet those who came to hear generally gave solemn attention. I met with some who, I have reason to think, had recently become subjects of renewing grace; and others who appeared to be seriously inquiring the way to Zion."

The Rev. Mr. Lawton had the happiness to be employed in a more pleasant field. His labors were in the vicinity of Windham, in the southern part of Vermont; and the abundant and successful. ' the pleasure to inform you," "that a work of Divine gra been manifest in three of the where I have labored, Windh maica, and Stratton. In thes towns more than 150 hav brought out of darkness int The work still continues in S where it last begun, and is ve eral through the town." A however, his field presented aspects. "Some places," h "especially where they have enced awakenings, the peopl great exertions to supply the with preaching part of the Others seem to be contented i neglect of the means of grace. there has been no special att there appears to remain a gr gree of stupidity respecting s things."

The Rev. Mr. Sawyer fulfil appointment. His labors were performed in Garland, (when sides,) and the vicinity; and h nal affords pleasing evidence ity and usefulness. In a pa dressed to the Board of Trust ted at Garland, and signed by mittee, it is said: "We gr acknowledge your benevolen tion to our best interest, in af the kind aid, without which w not have been privileged w Gospel preached in any consta We think there are very evide ifestations of a Divine blessin the missionary labors among and while we acknowledge th liar favor received, knowing y sire to promote the kingdom Redeemer, we would humbl continuance of attention. It little that we can do, in the settlements, to support the G

From the Rev. Mr. Burge, turn has been received.

Such, Brethren, is the view we are able to give you of rangements for the furthera your great and good design, labors and success of your mi ries, and of the moral aspects ous portions of our beloved c Considerable has been don

ery much remains to be done. rvest truly is plenteous, and it every inducement to perse- ssertion. From extensive re- f our country, from thousands rethren ready to perish, with ildren, for lack of the word of cry is heard, loud, impres- d affecting, "Come—and help his cry will not be heard in We believe, brethren, that to e Gospel to the poor is the f God—a work which he s, and on which he will smile; bless his name in the confi- that this work, proceeding, or cing, with so much ardor in erent parts of the Christian will proceed, till our glorious ier shall be known for salvation nds of the earth, and all peo- l call him blessed. While we ly rejoice that devoted ser- f the Lord Jesus, burning as it, with apostolic zeal, have om our shores to carry the of unbounded grace to far dis- thren, we devoutly hope that mplary devotedness, and the ion spirit of exertion and lib- which has appeared in favor of ission, will provoke a holy on in favor of missions to the e of our own country. The d gold, men and their talents Lord's, and he will employ build his house. May this ever be found forward in his and successful in his service.

business of the meeting was ed with great harmony and n affection. The Sermon, by . Dr. Woods, was from Luke *Therefore said he unto them, vest truly is great, but the labor- ew: pray ye, therefore the Lord arvest, that he would send forth into his harvest.*" It was a ble, able, and impressive dis-

The Officers of the Society present year are,

ANIEL HOPKINS, D. D. *President.*

AMUEL WORCESTER, D. D. *Secretary.*

EREMIAH EVARTS. Esq. *Treasurer.*

The PRESIDENT *ex officio,*
Rev. SAMUEL SPRING, D. D.
Rev. SAMUEL AUSTIN, D. D.
Rev. ELIJAH PARISH, D. D.
Rev. JONATHAN STRONG,
Rev. SAMUEL WORCESTER, D. D.
Rev. JACOB NORTON,
Deа. ISAAC WARREN,
Rev. TIMOTHY DICKINSON,
JEREMIAH EVARTS, Esq.
Mr. JOHN JENKS, *Trustees.*

Ten MISSIONARIES are appointed by the Board of Trustees, for different terms of service the current year, six of them to labor in the District of Maine.

THE NEW HAMPSHIRE BIBLE SOCIETY.

On Wednesday, June 3, 1812, the New Hampshire Bible Society was organized at Concord. The Constitution of the Society is as follows, viz.

1. The Society shall be called THE NEW HAMPSHIRE BIBLE SOCIETY. The sole object of the Society is to promote the more extensive distribution of the Holy Bible. This object is to be invariably pursued by procuring and distributing, gratuitously, among the destitute and needy, or selling at reduced prices, according to the discretion of the Board of Directors, Bibles or Testaments, in the English language, of the present received version, without note or comment; and by aiding, in case the funds of the Society shall admit, in translating and printing the Holy Scriptures, in other languages, for charitable distribution.

2. Every person, who advances forty dollars, shall be a member of the Society for life: and every person, who gives his name to the Secretary, and annually pays either two or three dollars, shall be a member, until he signify to some officer of the Society his desire to withdraw. So long as persons pay their annual subscription, a member who pays two dollars shall be entitled to one Bible annually; and every other member shall be entitled to two Bibles annually: Provided that these Bibles are

applied for at the time of the annual payment, or within a year afterwards.

3. The Officers of the Society shall be a President, Vice-President, Secretary, Treasurer, and four Directors, to be chosen annually by ballot. Of these Officers, the Vice-President, Secretary, and two of the Directors, only, shall be ministers of the Gospel.

4. The abovenamed Officers shall be a Board of Directors; five of whom shall be a quorum for transacting business; but a less number may adjourn from time to time as shall be necessary. This Board shall meet immediately after their appointment, and afterwards upon their own adjournment, and also when requested by the President or Vice-President. They shall manage all the concerns of the Society and exert themselves to promote its object. For this purpose, they shall appoint agents, in different places, for procuring subscriptions and donations, and for distributing Bibles; and shall also adopt whatever rules and measures, they may judge expedient, which are compatible with this Constitution. At every annual meeting, they shall exhibit to the Society a written report of their proceedings, together with such information and suggestions, as they may think deserving the consideration of the Society, and calculated to animate their exertions in distributing the Holy Bible.

5. The Society shall annually appoint two persons, to be Auditors of the Treasurer's accounts, and report to the Society.

6. In case the office of Secretary, or Treasurer, or Auditor, should become vacant, the Board of Directors shall appoint some person to fill such vacancy, until the next annual meeting. But no member of the Board shall ever be appointed an Auditor.

7. The annual meeting of the Society shall be on the Wednesday following the third Tuesday in September, at 5 o'clock, P. M. in the same place where the New Hampshire Missionary Society shall hold their annual meeting; unless the Society shall determine to meet at some other time and place. Notice of the time and place of such meeting shall be given by the Secretary in manner, as the Society shall dire

8. All sums which may be gi beside those which constitute n bership, will be gratefully recei and devoted to the sole object of Society.

9. The President, or in his abse the Vice-President, or in thei sence, the senior Director, pre shall preside in all meetings of Society and of the Board.—The retary shall record their proceedi and correspond in their name. shall also keep an account of all r ies which shall be paid to the Tr urer, and of all orders drawn on The Treasurer shall give receipt all the money which he receives, shall make no disbursements wit an order drawn on him, by direc of the Board.

10. Any article in this Cons tion, except the first, may be alt or amended, at an annual meet by the vote of two thirds of the n bers present.

The following persons were e ed Officers of the Society, viz.

His Excellency JOHN LANGDON, *Presid*

Rev. SETH PAYSON, D. D. *Vice-Presid*

Rev. JOHN H. CHURCH, *Secretary*

JONATHAN WILKINS, Esq. *Treasu*

DANIEL EMERSON, Esq.
Rev. JOHN SMITH,
Major JOHN MILLS,
Rev. REED PAIGE, } *Dire*

Rev. ABRAHAM BURNHAM,
Deacon ABIEL ROLFE, *Auditor*

The annual meeting of the Soc will be at Hollis, in September n

Agents and places of deposit l been appointed by the Board of rectors, and Bibles will soon be cured and transmitted to agent distribution.

The Secretaries of other Bible cieties are respectfully solicite transmit copies of their printed ports to the Secretary of this Soci at Pelham, New Hampshire.

Pursuant to a vote of the Soci the following address is now offe to the people of the State, on importance of a more extensive tribution of the Holy Bible.

en and friends,
dliciting your attention to this
, we cannot indulge the thought
g unsuccessful; for this object
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elings; it has strong arguments
favor, and but very few, if any,
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Bible is the source of all cor-
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, are destitute of this precious

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are deplorably ignorant of the
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and absurd, and marked with
rity and cruelty. Many thou-
travel a great distance to wor-
block of wood, of a frightful
visage, with a distended mouth of a
bloody color.

But we are highly distinguished, by having the oracles of divine truth. While five sixths of the human race, remain without the glorious Gospel of the blessed God, we have the Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus. The advantages, we derive from the Bible, are immensely great. If we say nothing of a future state; yet we must confess the Bible to be of unspeakable importance as to the present life. It has great and very beneficial influence on the conduct of men, and on civil society, so as to render the situation of a christianized nation, vastly preferable to that of the most civilized Pagans. The settlement of New England, and the exalted privileges here enjoyed, are to be attributed, in a high degree, to the influence of the Gospel. Where will you find a people more highly favored than we have been, or whose obligations are greater, to communicate the word of salvation to the destitute and perishing?

But even in our own land, there is great want of Bibles. Many are destitute of the Scriptures, either in whole or in part; that is, some have no Bible, others have only parts of the Bible. Many families, in low circumstances, are not furnished with Bibles or Testaments, so that their children can have this most instructive book to read in school. Many of the youth are consequently growing up in great ignorance of God and his holy word. As we extend our views abroad, we find vast multitudes, who have not the good word of God in their habitations. In two provinces of the Russian empire, 400,000 families are destitute of the Holy Scriptures.

Is it not in our power, dear brethren and friends, to favor some of our fellow creatures with the Bible? Can we, in truth, say that we are not able to do any thing towards it? *The widow's mite will be accepted.*

In what way can we more effectually promote the best interests of our fellow men, than by furnishing them with the Bible? What can we put

into their hands so valuable, or so conducive to their eternal well being, as the Holy Scriptures? We may greatly aid the salvation of our fellow men, by distributing among them religious tracts, and by sending them preachers of the Gospel. But these advantages will be very deficient without the Bible. This is the standard, by which men and doctrines are to be tried. And it is highly necessary that all should be able to *search the Scriptures*, daily, and in their own houses, that they may know whether that, which they hear and read, be according to sound doctrine.

The laudable efforts of others in distributing the Bible, should animate us in the good cause. The British and Foreign Bible Society, which was instituted in London, in 1804, stands foremost in the noble undertaking. Their "zeal hath provoked very many." Numerous auxiliary Bible Societies have since been formed in Great Britain, and also nearly twenty Bible Societies in these American States. These Societies have been greatly succeeded in their attempts to diffuse the word of God. A vast many persons now have the Bible in their houses, who would otherwise have remained without this inestimable treasure. But much is yet to be done. Multitudes are still in want of the word of God. Yea, hundreds of millions have never seen the Gospel of Jesus Christ. *Can you see your brethren have need, and shut up your bowels of compassion from them?*

The present aspects of the religious and political world give us reason to hope that the millennium is not far distant, when the knowledge of the Lord shall fill the earth. How greatly the more extensive distribution of the Holy Scriptures, will conduce to this important event, is beyond our power of calculation. Certain we are, that it cannot be useless, nor in vain. It must have great influence, and produce permanent effects.

It is expected, and with good reason, that every minister of the Gospel will take an active and zealous part in this business. Dear brethren, how can you better awaken in the minds of your people, a
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In behalf of the Board

JOHN H. CHURCH

BIBLE SOCIETIES IN

The formation of Auxili
cieties progresses in I
wonderful zeal and a
presume our readers w
with the following de
ed from late numbers
tian Observer.

NORFOLK AND NORW
IARY BIBLE SOC

A meeting was held at t
Norwich, on the 11th of

the Mayor in the chair, for the purpose of instituting an Auxiliary Bible Society. The business was opened by the Mayor; after which the Bishop of Norwich rose, and, in a concise but impressive speech, laid before the assembly a luminous view of the nature and advantages of such an institution, congratulating them at the same time on the union of enlightened Christians of so many different persuasions. The secretaries of the parent society were present, and addressed the meeting with their accustomed energy and effect. Upwards of £800 were immediately subscribed. The Bishop of Norwich was chosen president of the institution. The vice-presidents are: the Earl of Orford; Lord Calthorpe; Sir J. H. Astley, Bart. M. P.; T. W. Coke, Esq M. P.; J. Pattison, Esq M. P.; W. Smith, Esq. M. P.; and the Mayor of Norwich.

The address of the Society states that, "from observations lately made (chiefly in the neighborhood of Norwich,) it has been ascertained, that, amongst the poor families, containing individuals who have been taught to read, a very great proportion are without either Bibles or Testaments; and it is supposed, upon the most moderate calculation, that there are at least 10,000 families in the country in this truly lamentable condition. The question, therefore, here agitated, is not, whether it be right to instruct the poor, if that can be a question; but whether it be not our duty to give instruction already received its *proper direction*.—The Committee trust, that a consideration of the important facts here detailed, will be sufficient, with the Divine blessing, to insure the Norwich Auxiliary Bible Society the support and patronage of all within the limits of this county, who wish well to the best interests of their neighbors, and the great cause of truth upon earth.

THE HIGH WYCOMBE AUXILIARY BIBLE SOCIETY.

A MEETING was held on the 26th inst. at Wycombe (Bucks) for the purpose of forming an Auxiliary Bible Society, in co-operation with the British and Foreign Bible Society, which was most numerously and respectably attended. Viscount Mahon having been called to the chair, delivered a very able and impressive speech, detailing the reasons for such an institution as it was proposed to form; and concluded by reading letters from several persons of distinction, among whom were the Marquis of Buckingham, and Lords Carrington and Grenville, expressing their approbation of the measure, and their regret at not being able to attend. The Vicar of Wycombe, the Rev. W. Pryce, then moved a string of Resolutions, after prefacing them by an address characterized by neatness, piety, and feeling. The London secretaries were then called upon, and Messrs. Steinkopff and Hughes having been introduced by the Rev Mr. Owen, laid open more particularly the character and proceedings of the parent society and her auxiliaries. The several votes of thanks were moved by Sir Thomas Baring, member for the town; R. Lowndes, Esq. member for the county; the Rev. Messrs. Scott, Marsh, &c. with appropriate and animated addresses. The thanks to the London secretaries were acknowledged by the Rev. Mr. Owen, who took that opportunity of corroborating the statements made by the several speakers who had preceded him, and delineated the characteristic features of the institution, and the honorable attitude in which it placed Great Britian, as extending the everlasting Gospel to every nation and kindred and tongue and people. Nothing could exceed the harmony and Christian feeling which pervaded the meeting. The Marquis of Buckingham was appointed president of the Auxiliary Society; —The Lords Carrington, Mahon, Grenville, Gardner, Cardigan, and Hampden; Sir Thomas Baring, and Sir E. Dashwood King, barts.; and W. Lowndes, Esq M. P., vice presidents, &c. Upwards of £400 were subscribed before the company left the room.

THE CAMBRIDGE AUXLIIARY BIBLE SOCIETY.

THE proposed meeting for considering the propriety of forming an Auxiliary Bible Society at Cambridge took place on the 12th instant. It was most numerously and respectably attended; and the issue was such as might have been expected. A Society was formed, of which the Duke of Gloucester was appointed patron; the Duke of Bedford and the Earl of Hardwicke (who most ably and honorably filled the chair on this occasion) vice-patrons; the Bishop of Bristol President; and the Bishop of Landaff, the Earl of Bristol, Lord Headley, Dr Milner the Dean of Carlisle, and Dr. Davy, Master of Caius College, vice-presidents. Upwards of one thousand pounds have been subscribed.

BEDFORDSHIRE AUXILIARY BIBLE SOCIETY.

ON the 28th of November, a meeting was held at Bedford, for the purpose of forming an Auxiliary Bible Society for that county and its vicinity.

His Grace the Duke of Bedford opened the business of the day in a manner equally dignified and impressive, and began by stating, that, on receiving an application to accept the office of president to the Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the institution which he was called upon to support; and that, after the fullest deliberation which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obligation on his part to give it his most cordial and unqualified approbation and support. His Grace stated his opinion, that it was to the dissemination of the Scriptures we were to look in order to reclaim the vicious, instruct the ignorant, and administer consolation to the afflicted; and declared his firm conviction, that sound policy and the support of religion were invariably the same;--that what his Majesty expressed on this subject w engraven on his mind, viz. ' hoped to see the day when e man's child in his dominio be able to read his Bible;"— willingly did he concur in t ment; and with this view thought it incumbent on hin tenance the measures take tending the blessing of relig cation among the lower clas ciety.

His Grace was followed Rev. Mr. Beachcroft, the Blunham, and by the three s of the parent society, who, accustomed ability and feel erally explained the nature forced the claims, of the i which it was proposed to The resolutions for the for an Auxiliary Society were un ly adopted; and his Grace t of Bedford was appointed of it; the Marquis of Tavistc St. John, Sir George Osbo uel Whitbread, Esq. M. P. tonie, Esq. M. P. and Fran Esq. M. P. vice-presidents. course of the proceedings of many speakers distinguish selves by the force of their a and the fervor of their eloqu among them, the Rev. Lei mond, rector of Turvey; the Anthony of Bedford; John Esq. of Biggleswade the Hillyard of Bedford; Mr. Martyn, rector of Purtenall; Mr. Grimshaw, vicar of Bed the Rev. Richard Whittingh of Patten; the Rev. Mr. Fr Bradford; Samuel Whitbre and John Foster, Esq of It would be utterly impossib to give our readers even a fai of these different speeches were certainly in the highes honorable both to the heads a of the speakers. All we sha to effect is to preserve from as far as our ephemeral p effect that object, the noble t which, with all his chars manliness and force, Mr. W bore in favor of the purpos meeting. *(To be co*

e following interesting letter the Rev. Dr. Carey to a friend iladelphia, was received by one e latest arrivals from Calcutta.

DR. CAREY'S LETTER.

DEAR SIR,

e name of the Mission here, I to acknowledge our obligations for the unremitted attention to ause of our Lord in this country, you have shewn, and at the same time to acknowledge the receipt of——dollars* brought out by Capt. Griffin of the ——.

The religious public in America having so generously contributed to the translation and printing of the Bible in the Oriental Languages, we consider it as our duty to give them all possible information of the present state, and future gradual progress of the work; and I do therefore hereby inform them through you of the present state of the work:

nguages.	*Translated.*	*Printed.*
ngskrit	The whole N. T. & to 1 Kgs. c. viii.	The N. T. Pent. Josh.
ngallee	The whole of the O. & N. T.	The whole Bib. N. T, [third Ed.
issa	N. T. & O. T. except the Pent.	N. Test. Hagiography, [Prophets, Joshua.
ideosthannee	N. T. Pent. Historical books	N. T. 2d ed. of the Gos- [pels. Gen. begun.
hratta	N. T. Pent. Hagiography	N. T. Genesis.
kh	N. T. Pent. to Numb.	N. T. in the press.
inga	N. T. Pent. to Numb.	N. T. in the press.
rnata	N. T. Pent. to Deut.	N. T. just commencing.
nese	N. T. Gen. Exod. Lev.	Matt. and Mark.
rman	Matt. and Mark	Not begun—types cast.
ssam	Matthew	Not begun.
spala	Matt. to chap. xii	Not begun.
zerattee	Four Gospels	Matt. begun, but relin- [quished for the present.
shmeera	Matt. Mark, Luke	Not begun.

e whole Bible is translated and ed in the Malay language. This done several years ago by the h government, at Batavia. The e Bible is translated and printed e Tamul language, or that spoken e east coast of the Peninsula, Madras to Cape Comorin. We bout to print a new and large on of this version, at the expense e Calcutta Auxiliary Bible Soci-

e New Testament is translated Cingalese, or the language of on, and the Old Testament is in rse of translation on the Island. re about also to print a large edi- of the New Testament in this age at the expense of the same ty. N. B. There are 380,000 pro d Christians on that Island, and esent not more than thirty copies e New Testament to be found g them all.

The Gospels, and I believe the whole New Testament have been lately translated into the Malayalam language, or that spoken on the western side of the Peninsula, by the Bishop of the Syrian churches there. We are about to print an edition of this version also, at the expense of the same society.

There are still several languages in the East into which no translation is yet begun, viz. The language of Cabul; that of Thibet; the languages of Tartary, the Arrakan, Siam, and Cambodian languages, together with

* I am at Calcutta, and our accounts at Serampore, I cannot therefore specify the number of dollars; I only recollect that we received a large sum, I think $2000, and afterwards a small sum, which I believe was that brought by Capt. Griffin, I however well recollect that they exactly agreed with your account which accompanied them,

those spoken by different small nations of mountaineers, north and east of India. Also a number of languages spoken in the Islands, as the Javan, Macassar, Batta, Buggese, and several others unknown to me.

Among the works in the press at Serampore, I ought to have mentioned a version in the Arabico-Hindoosthannee, by the Rev. Mr. Martyn; a Persian version of the New Testament by the Rev. Mr. Sebastiani, a Catholic; and an Arabic one, not yet put to press, by Mr. Nathaneal Sabat. Thus I have given you a short account of the works which we are carrying on, and of those carrying on by others; also a short and very imperfect account of what still remains to be done in the way of translating the word of God. It must, however, not be supposed that I have given a complete account of all that remains to be done. The languages spoken through all the Islands of the Indian Ocean, and the Chinese seas, must be very numerous, and many of them have scarcely been noticed by Europeans. These islands are, however, full of inhabitants, and many of them are in the most dreadful state of barbarism. In Sumatra, one nation, if not more, are cannibals, and exceed all that has ever been heard of cannibals. We have a lad now in our free school at Calcutta, who was saved from being devoured by a gentleman, captain of a ship in the Eastern trade, who gave me the account, which is as follows. He was on the east side of Sumatra, when having occasion one day to go ashore, his attention was particularly arrested by three boys in a sort of enclosure. On inquiring of a Malay what these boys were intended for, he told him they had been stolen from a neighboring Island, that they would be fattened, and then sold to the Battas, (a nation residing on the island) for food. He inquired the price of the boys, and was told 150 dollars, which he immediately paid, and thus saved them from that destruction. I suppose the greatest enemies to missions will scarcely think it wrong to send the Gospel to a country like this.

The cause of our Redeem
pers in India, and I trust wil
to prosper. There are five
in Bengal, two in Hindoost
in Orissa, and one in the Birr
pire. We have it in contemp
send missions to Java and A
and, should the Lord pro
eventually to other places.

The distress of nations is g
political confusion prevails
the earth, but I trust the Lor
rying forward his great work
out the earth, and that his ca
triumph, and eventually acc
all that which has so long
pected in vain from politie
ges. It will always be found
depravity of human nature is
of all human evils, and that th
ual prevalence of the Gospe
Redeemer in the hearts of m
only true remedy for it.

Give my love to our goo
Capt. Wickes; and to Mr. M
I delayed writing because
great uncertainty of this shi
ing, and must now make sho
of my correspondence, as I
will sail immediately.

I am very affectionately yo
W. CA

Calcutta, Oct. 4, 1811.

MASSACHUSETTS BIBLE SO

At the third annual meeting of
ble Society of Massachusetts, 4
the following Officers were elect
His Honor WILLIAM PH
President; Rev. JOHN LATH
D. *Vice-President;* Rev. Jos
BUCKMINSTER, *Correspondin*
tary; Rev. JOHN PIERCE, *R*
Secretary; Mr. JOHN TAPPAN
urer; Mr. JOHN GREW, *
Treasurer.

Rev. *John Elliot*, D D. Rev
Freeman, D. D Rev *Eliphalet*
D D. Rev. *Abiel Holmes*, D D
Thomas Baldwin, D. D. Rev.
Lowell, Samuel Salisbury, Esq.
Wright, Esq. Hon. *William*
Hon. *Isaac Parker*, Hon. *P*
Brooks, John Tucker Esq. *Josep*
Esq. *Joseph Sewall*, Esq. *Samue*
man, Esq. *Joseph May*, Esq. *Hen*
Esq. Deacon *John Simpkins.*

SOCIETY FOR PROPAGATING THE GOSPEL.

At the late annual meeting of the *Society for propagating the Gospel among the Indians and others in North America*, the following officers were elected.—

His Honor WILLIAM PHILLIPS, Esq. *President;* Rev. JOHN LATHROP, D. D. *Vice-President;* Rev. ABIEL HOLMES, D. D. *Secretary;* Rev. WILLIAM E CHANNING, *Assist. Secretary;* Mr. SAMUEL H. WALLEY, *Treasurer;* Rev. JOHN ELLIOT, D D. *Vice-Treasurer;*—*Select Committee*—SAMUEL SALISBURY, Esq. Hon. JOHN DAVIS; Hon. THOMAS DAWES; Rev. JEDIDIAH MORSE, D. D.; Rev JOHN ELLIOT, D. D. with the PRESIDENT, SECRETARY, and TREASURER.

DONATIONS TO FOREIGN MISSIONS.

May 26. From an anonymous friend of missions in Steuben County, (N.Y.) who states that he was formerly an Idolater, supremely devoted to mammon		$5 00
From Mr. Nathaniel Wales, by the hands of the Rev. Jonathan Strong of Randolph		10 00
By the hands of the Rev. Reuben Emerson of Reading, from five young persons in his Society		8 00
By the hands of the Rev. Richard S. Storrs of Braintree, a contribution in his parish	$11 77	
A quarterly contribution by a Society of females in his parish	6 83—18 60	
From the Merrimac Branch of the Foreign Missionary Society, transmitted by Mr. Richard Bartlet, the Treasurer		38 44
From three individuals by the Rev. Dr. Austin, the Rev. John Cleaveland, and the Hon. Ammi R. Mitchell, Esq.		8 00
From four females in the state of New York, by the hands of Mr. Samuel Parker, (towards the translations)		6 00
27. From individuals in Westborough, by the hands of the Rev. E. Rockwood		59 81
28. From a lady in Boston, by the hands of the Rev. Joshua Huntington, (towards the translations)		20 00
29. From the Saco and Biddeford Branch of the Foreign Missionary Society, by the hands of the Rev. Jonathan Cogswell	$44 00	
From several females, friends to missions, by the hands of Mr. Cogswell	6—85 50	85
From Gen. Huntington of New London, (towards the translations.)		50 00
May 29—June 10. By the hands of the Rev. Dr. Morse, viz.		
From a clergyman in straitened circumstances.*	$5 00	
From Mrs. Sparhawk of Templeton, widow of the late Rev. Mr. Sparhawk	15 25	
Carried forward	$20 25	$274 70

* *This sum was inclosed in the following note to the Rev. Dr. Morse.*

"Sir,

Observing that you are one of the Board of Commissioners for Foreign Missions, and highly approving the object in view, of complying with the manifest indications of Providence, in sending the blessed Gospel to the dark corners of the earth, I take the liberty of enclosing you five dollars, out of my small annual income, to be applied in aid of the above pious and benevolent design.

Respectfully and affectionately yours, A Friend to Missions."

	Brought forward	$20 25	$274
	From individuals in New Bedford, transmitted by Rev. Sylvester Holmes	12 00	
	From individuals in Stockbridge, a contribution, transmitted by the Rev. Dr. West.†	183 67	
	From the students of Lenox Academy	15 00	230
June 4.	From the Foreign Missionary Society of Brunswick and Topsham, by the hands of the Hon. Benjamin J. Porter, the Treasurer		100
	From individuals in West Stockbridge transmitted by the Rev. Alvan Hyde of Lee		11
5.	From the Rev. Jonathan Osgood, of Gardner, by the hands of the Hon. William Phillips, Esq.		10
11.	From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer		122
June 11.	Monies received by Mr. Ezekiel Rich; viz.		
	From Ruth Wilder, Hingham	5 00	
	From Eleazer Peaks and his son, Scituate	10 00	
	From the widow Hannah Cushing do.	10 00	
	From a friend to missions do.	10 60	
	From several individuals do.	7 20	
	From several persons in Hanover	10 07	—52
	From Mr. Levi Wild of Braintree		20
16.	From individuals in the Rev. Daniel A. Clark's Society in Weymouth*		7
18.	Transmitted by Mr. Chester Dewey, Tutor in Williams' College (part of which being the avails of Dr. Woods's Missionary Sermon)		5
20.	From Mr. David Fisher (towards the translations)		5
24.	From the "Essay to do good Society," in Kingston		9
	From the Female Charitable Society in Sheffield, by the hands of Mr. Jonathan Lee	$36 42	
	From the Female Cent Society in Somers, (Conn.) by the same hands	15 57	—71
	Monies received by Mr. John Frost, on his journey; viz.		
	From friends to missions in Worcester, by the hands of the Rev. Dr. Austin	$6 00	
	From subscribers to the Foreign Missionary Society of Northampton and the neighboring towns	27 00	
	From the Female Foreign Mission Society of New Haven, (towards the translations)	23 00	
	From the same Society	12 00	
	From Dr. Isaac Thompson of New London	5 00	
	From friends to missions, New London	19 10	
	From Thomas Hubbard, Esq. of Middletown	10 00	
	From four persons in New London and Norwich	11 50	
	From Joseph Skiff of Windham	5 00	—118
	From the Female Foreign Mission Society of New London and the Vicinity, transmitted by Mrs. Charlotte Wolcott, the Treasurer		146
27.	From the Foreign Mission Society of New London and the Vicinity, transmitted by Charles Lothrop, Esq. the Treasurer		194
			$1,379

† *This sum, added to* $66,33 *published in the March Panoplist, makes* $2

* *We have heretofore published* $21, *as received from this place.*

FOREIGN MISSION SOCIETIES.

ollowing gentlemen were elected officers of the Foreign Mission Soci- Brunswick and Topsham, Feb. 26, 1812.

The Rev. JESSE APPLETON, D D. *President.*
JOHN PERRY, Esq. *Secretary.*
Hon. BENJAMIN J. PORTER, Esq. *Treasurer.*
DAVID DUNLAP, Esq. *Collector.*

officers of the Foreign Mission Society of Hallowell, Augusta, and the y, elected Feb. 26, 1812, are

The Rev. ELIPHALET GILLET, *President.*
Rev. BENJAMIN TAPPAN, *Vice President.*
Gen. HENRY SEWALL, *Secretary.*
JOHN SEWALL, Esq. *Treasurer.*

annual subscription of this Society is about $150.

Foreign Mission Society of New London and the Vicinity was formed 14th of April, when the following gentlemen were chosen officers:

Gen. JEDIDIAH HUNTINGTON, *President.*
Hon. ELIAS PERKINS, 1st *Vice President.*
GUY RICHARDS, Esq 2d *Vice President.*
Mr. STEPHEN PECK, *Secretary.*
CHARLES LATHROP, Esq. *Treasurer.*
EDWARD HALLAM, Esq. *Auditor.*

e following gentlemen are chosen officers of the Foreign Mission Society ewich and the Vicinity.

The Rev. JOSEPH STRONG, D.D. *President.*
Rev. ASAHEL HOOKER, } *Vice Presidents*
ZACHARIAH HUNTINGTON, Esq. }
Mr. JABEZ HUNTINGTON, *Secretary.*
Mr. HEZEKIAH PERKINS, *Treasurer.*
JAMES STEDMAN, Esq. *Auditor.*

OCLAMATION FOR A FAST.

cannot present our readers with interesting matter, at the pres- wful crisis of our national af- than the following excellent amation of the Governor f achusetts.

By his Excellency
LEB STRONG, ESQUIRE,
ERNOR of the Commonwealth of Massachusetts,

A PROCLAMATION,
A DAY OF PUBLIC FASTING, MILIATION AND PRAYER.

EREAS it has pleased the Al- y ruler of the world in his ous Providence to permit us to gaged in war against the nation which we are descended, and for many generations has been the bulwark of the Religion we profess:—And whereas by this awful and alarming change in our circumstances the People of this Commonwealth are in a peculiar manner exposed to personal suffering, and the loss of a great proportion of their substance:—It becomes us, in imitation of our fathers, in their times of perplexity and danger, with deep repentance to humble ourselves before Him for our sins, and the ungrateful returns we have made to Him for His mercies:—To ascribe righteousness to our Maker, when He threatens us with the most severe of all temporal calamities, and to beseech Him to avert the tokens of his anger, and remember for us His former loving kindness and tender mercy.

I do therefore by and with the ad-

vice and consent of the Council, and at the request of the House of Representatives, appoint THURSDAY, *the Twenty-Third day of July* next, to be observed by the people of this State, as a day of Fasting, Humiliation, and Prayer, that with penitent hearts we may assemble in our places of public worship and unite in humble supplications to the GOD of our Fathers, who was their defence in danger and to whom they never sought in vain; and beseech Him through the merit of His Son, that He would forgive our ingratitude, and the innumerable transgressions of which we have been guilty:—That He would give wisdom, integrity, and patriotism to our national and State governments, that the leaders of the people may not cause them to err:—That He would inspire the President and Congress, and the Government of *Great Britain* with just and pacific sentiments; that He would humble the pride and subdue the lust and passions of men, from whence Wars proceed, and that Peace may speedily be restored to us, upon safe and equitable terms.

That He would guard the lives of our Soldiers and Mariners, and protect our commerce and navigation from the dangers with which they are encompassed;—that He would preserve us from intestine violence and foreign invasion: That He would dispose the people of these States to do justice to the Indian tribes, to enlighten and not to exterminate them: And that He would protect our frontier settlements from their ravages: That He would preserve us from entangling and fatal alliances with those governments which are hostile to the safety and happiness of mankind:—That He would regard with tender compassion the nations whose most essential rights have been wrested from them by fraud and violence, and who are groaning under the cruel hand of oppression, and that He would break in pieces the power of the oppressor, and scatter the people that delight in war.

That the inhabitants of this State may be the objects of His peculiar favor: That He would take them under His holy protection, and hide them in His pavilion until these c be overpast:—That the chast with which He may think p afflict us, may serve to hum and do us good; and that not be like those who ar ened by His corrections, a in the time of their trou tiply their transgressions Him:—That He would save the baleful influence of part and that whatever enemies up against us from abroad, have peace and mutual co among ourselves, and know perience, how pleasant it is f ren to dwell together in unit

That He would accompl promises of His mercy concer future repose and prosperity o man race, when men shall be swords into ploughshares, a war no more; when fraud and shall cease for ever, and right and peace prevail through th when the Kingdom of the Re shall triumph over all opposit the heathen shall be given I *His* inheritance; and when t shall be full of the knowledg LORD as the waters cover th

And the people are requ abstain from unnecessary la recreation on the said day.

GIVEN at the Council Cha *Boston*, this twenty-sixt June, in the year of ou One thousand eight hund twelve, and in the thir year of the Independenc United States of *Americ*

CALEB STRON

By his excellency's Command, advice and consent of the Coun

ALDEN BRADFORD, S

God save the Commonwealth o sachusetts.

TO READERS AND CORRI ENTS,

We intended to have presen readers with a *Review of the M Mrs. Ramsay.* It may be expec month.

The communication of MI *Pastoral Visits* will be inserted also, the *Memoir of Dr. Oliver E*

We had not room for the pecu counts of the *Massachusetts M Society* in this number. They published in our next.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 2. JULY, 1812. VOL. V.

MISCELLANEOUS.

A FEW REMARKS ON THE WANT OF ECCLESIASTICAL TRIBUNALS IN MASSACHUSETTS FOR THE TRIAL OF OFFENDING MINISTERS.

It is a deplorable fact that there is no tribunal in our churches competent to try an offending minister without his own consent. If any, it is his church, or it is a mutual, or an ex parte council. *Not his church.* Though this power is nominally claimed by some churches, it is pointedly disclaimed by others, and is never exercised by any. No church in the serious and ultimate trial of its pastor, *practically* claims to be any thing more than his accuser before a mutual council, an office which it might just as well perform without the least pretension to jurisdiction over him. In those districts of New England where no such claim is set up, any member of the church may accuse a pastor before the tribunal to which he is amenable. Certainly the accuser is not the judge, the informer is not the court. The responsibility of a pastor to his church, whatever may be our theory,' is then *in fact* merely nominal.

Not a mutual council. That, it is manifest, cannot exist without his consent. *Not an ex parte council.* *That* he can easily avoid by agreeing to a dismission without a council, or without one empowered to investigate his character. If a pastor is willing to depart without a recommendation, what church would insist on calling an ex parte council to censure him? what ex parte council would feel authorized, against his protest, to do this act? Indeed who has given them the power? The church could not give it, as I shall show presently. Thus he escapes, if without recommendation, at least without censure, certainly without deposition. He is *in form* a minister still, however depraved, and attaches to the ministry all the reproach of his future immoralities. If he is re-settled, he can escape again in the same way; if he remains unsettled, he can not be deposed by any power on earth, however degraded he becomes. In either way he must continue a minister *in form* to the end of life. Say that some will not employ him, yet others may. He gathers a church; he administers sacraments; and when his communicants, and those whom he has baptised, apply in future years for admission to our churches, we can scarcely help acknowledging the

validity of his ministrations. Is there not something horribly defective in this state of things?

We have come to this by throwing away some of the principles of the Platform, without adopting others suited to the changes we have made. According to the Platform the minister that was dismissed, was *ipso facto* deposed.* But we very properly acknowledge dismissed ministers to be ministers still. The officers of our University and Divinity College, our missionaries, and others without a charge, who have been ordained, are still recognized as ministers. To this I am far from objecting; I only plead that if the Platform is abandoned, we ought to adopt something else in its room. The Platform was consistent with itself; but that will not render *us* consistent if we throw away a part and retain another part that cannot stand alone.

But the defect of our present system is still more apparent in the case of heresy. Here a minister is absolutely invulnerable. Possessed of every advantage, (especially after he espouses error,) to mould the opinions of his congregation, holding in his hands, almost exclusively, the power of deciding who shall be admitted to his church, he will find it the easiest thing in the world, if he does not unlade his errors too fast, to shape his church in a few years exactly to his mind. In this respect he has a great advantage over orthodox ministers, as it is much easier to form a church of heretics than of Christians. modelled, instead of bei tribunal or his accuse church becomes his san Who then can touch him! the church should chance dissatisfied, (which is not to happen except in the too rapid a disclosure of nets,) it is only for him t sent to a dismission witl council, or without one e ered to examine his op And even should he chc submit the points in d one half of the council m chosen by himself, and if not most unskilful in the tion, will come together defend his sentiments. tain sentence against him these circumstances, is a right impossibility. Wh heard such a thing in any churches?

In short, the pastor's r sibility to the Christian C (I speak it seriously,) sc transcends that of the who is always liable to *h place* if he does not give sa tion. Nor is this owing casual laxness in the *ac tration* of our ecclesiastics ernment, but to a radical in the *form*.

A defect it is indeed; fc should not ministers be countable to the church of as private Christians? Wl they that they should clai immunity? Are they im late? are they impeccabl are their sins and errors harmless than those of c In what other kingdom, r slaved, in what other corpc or society was it ever that the officers were le countable than the rest?

* Cambridge Platform, ch. 9. art. 6 & 7.

would be the effect of declaring all the officers of an army irresponsible except to their God? or of pronouncing them amenable, and leaving a thousand doors open for them to elude a trial?

But to call ministers to account for *heresy*, is a domination over conscience! an intolerant attempt to crush free inquiry! forcing men to adopt your explanations of Scripture! denying that the Bible is a sufficient rule of faith without human creeds! foisting technical and scholastic terms into the place of revelation! But not so fast. Do you not call *private* brethren to account for heresy? If not, you are transgressors of as plain precepts as are found in the Bible. "A man that is a heretic, after the first and second admonition reject." For heresy alone, Hymenæus and Alexander were "delivered unto Satan," though nothing worse appears against them than an attempt to explain away the doctrine of the resurrection.* Heresy, which is said to be permitted only to make a clear and public distinction between true and false professors, is numbered among the most abominable works of the flesh.† All this, you may say, (profanely enough) is the language of the severe and ardent Paul. What then says the charitable and sweet tempered John, who, it will be allowed had as much love as any modern latitudinarian? What says he? Only read his three epistles and you will need no more to convince you that heresy is as decisive a proof of irreligion, and as noticeable by the church, as any immorality. At this an uproar is raised; the cry on every hand is, The council of Trent over again! the horrors of the inquisition! a crusade against free inquiry and the rights of conscience! I leave the exclaimers to settle this dispute of interjections with Paul and John, and go on to say, that if it is no tyranny to discipline *private* brethren for heresy, neither is it to deal with ministers. What would the objectors have you do when "there shall be false teachers among you who PRIVILY shall bring in damnable heresies *even denying the Lord that bought them*, and bring upon themselves swift destruction; and (when) many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of?*" Permit the gentle John to answer. What says he? "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

But who, since inspiration has ceased, shall determine what "this doctrine," or what heresy is? Answer me another question. *Who did John expect would determine?* Did he speak to the *inspired*, and to them alone? No such thing. *They* had no need of his direction. Inspiration speaks to the *un*inspired. The beloved disciple meant this for the Church in every age; he expected *they* would determine; and if they mistake the application of the precept it is their own fault. There is no necessi-

* 1 Tim. i, 19, 20. 2 Tim. ii, 16—18.

† 1 Cor. xi, 19. Gal. v, 20.

ty for mistake. To a good heart that consults the Great Interpreter, revelation is sufficiently plain. "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not." But this knot is cut at a stroke. Latitudinarian principles allow every man a right to interpret scripture for himself, and (if the right is good for anything,) *to regulate his duties* by that interpretation. Now, one plain duty, is, to "reject" "a man that is a heretic." In performing this duty then, every authorized tribunal has a right to its own interpretation of Scripture, and must judge for itself what heresy is.

It appears then that there is no tribunal in our churches competent to try an offending minister; but that he ought to be effectually responsible to the Christian Church, as well for his leading opinions, as for his practice. A solemn question, interesting to every man that has a part to act for God, is then brought before us: *Ought not such a tribunal to be erected without delay?*

To render this tribunal competent, three things are essentially necessary.

1. *It must have power to carry discipline through by deposing from office, and therefore must possess the right of ordination.* It is equally the doctrine of the Platform as of common sense, that "*to constitute in office, and remove from office, are acts belonging to the same power.*"* That authority only which invests can divest. The creating is the annihilating power. T*tice* of our churches, may be their theory, the same principle. N ter is formally tried l council of pastors and possessing the power o tion.

This principle being it is obvious that *minist* according to the usag churches, and the gen ion of antiepiscopalian constitute that tribuna without the churches not ordain, so with churches they cannot Our *associations* then answer the purpose.

Neither can a *chur* up of lay members com tribunal. The moment a church this power, yo in its full extent the and disorganizing pri *lay-ordination.* If a ch not ordain, it cannot de "to constitute in office, move from office, are longing to the same po it cannot depose, it ca communicate its pastor; communication necess volves deposition, since can remain an *officer*, ceases to be a *membe* Christian Church. If excommunicate its past exercise no efficient d over him, and his resp to that body is nothin name.

I deny a pastor's res ty to his church, not on of any *lordly superiori* he sustains, but for thi reason,—*The church ca dain him, and therefor depose him.* This resp must stand or fall with

* Platform, ch. 8, art. 7.

nation. It grew naturally out of that principle, it is inseparably joined with it in the Platform, and ought to have sunk with it; but it is nominally retained by the force of custom after that principle is given up. The framers of the Platform never dreamed of separating the deposing from the ordaining power, nor of making pastors accountable to a body not possessed of both. They supported the broad principle of lay ordination, giving to the brethren, where elders were wanting, full power to ordain and depose. By appointing *Ruling Elders* they also aimed to establish what they considered a *Presbytery in every church*, with the most ample powers of ordination and deposition. This done, they very consistently made the pastor amenable to that *Presbytery*, and in default of elders, to the lay brethren.* Nor did they want very respectable examples drawn from the first ages of Christianity to countenance a *congregational presbytery*. How far they imitated the copy, I will not decide. But we have laid aside Ruling Elders, we no longer possess the appearance of a Presbytery in each church, we have also exploded the principle of lay ordination, and yet most inconsistently retain the notion of a pastor's accountableness to his church, a thing which with these concomitants never was thought of in the Church before. Perceiving however the inconsistency of giving to a body not invested with the power of ordination *efficient* jurisdiction over a pastor, we have *practically* disowned the principle, and by the silent and continued application of good sense, have reduced his responsibility to a mere name. But the name has served to hide from our view the want of the thing, and has kept wise and venerable men easy without any *real* responsibility of ministers except to God. We have come to this by insensibly separating principles which in the Platform were joined together,—by retaining through the force of custom, without examination, one part after relinquishing every thing which rendered that part consistent. Had Cambridge Platform lived, things would not have come to this, but it is dead, and with it are buried *some* principles which can never be revived.

Let it never be put out of view that our present government, whatever it is, *is not the result of deliberation or explicit agreement*, but a motley of materials taken from the ruins of an ancient Constitution, and casually and loosely combined by *usage*. Neither we nor any past generation would have purposely formed such a thing out of new materials. And what has it done? It has brought us to anarchy and left us on the brink of ruin. Is it not time to pause and look around us? to break the fetters of custom that has crept in and fastened its chains by stealth, and by the application of *design*, wise and independent, to form a system capable of bearing examination?

2. *This tribunal must be a body having actual and permanent existence.* Not a creature of him who is to answer before it, not an ephemeral being called into ex-

*Platform, Ch. 7, 8, 9 and 10.

istence by his will and then annihilated, *not a mutual council.* What watch and care can be exercised from year to year by a body which does not exist? How can it vigorously call one to account when it depends for creation on his act? or continually, when it ceases to exist tomorrow? The minister who is held bound to answer only to such a body, sustains no *stated* and *permanent* responsibility, unless he can be accountable to a nonentity.

All this evil you say is provided against. The *church* is the body that watches over the pastor. It watches over him, and holds him bound by implicit agreement to submit every difficulty to a mutual council. But suppose he refuses to fulfil that agreement, *who shall compel him?* Of what avail for the church to watch over him if it cannot bring him to justice? Take stronger ground then, and say that the church in such a case may resort to an ex parte council. This is the only ground on which the present system can be plausibly defended. Let me display the argument in all its force. "Take the church and council together, and we have a competent, standing tribunal. Though the church wants the power of deposition, it can command a council for its arm, and in that arm lies the deposing power. To the watch and discipline of this body, with such an arm, the pastor by explicit covenant has very properly subjected himself. In virtue of this subjection the church, if he refuses a mutual council, can erect an ex parte council into a tribunal to try him." But by what authority is all this said? Where do you get this feeble body potent arm? No such con ted principle is found in th form. That instrument gi church, (with or without t vice of other churches in ently,) full power to ordai pose, and excommunicate i tor.* No such complicate ciple has been *since* adop any specific agreement be the churches, nor sanctio believe, by general usage such complicated princip be found in all the records tiquity, none such in the Nor does the pastor's *pr subjection to the church,* (th *explicit* covenant that he m empower them to carry I an ex parte council for tri I promise subjection to gives A authority over m not B and C to whom A has ferred the claim without m sent. I go further. If my s tion to A is *real* and not no he has no need of B and C a iliaries to help out his aut if it is only *nominal,* why sport with truth by pron what amounts to nothing? promise gives A's will no over me except to turn me to the disposal of B and C nothing better than a sham power to bring me befor tribunal of B and C impli subjection to him. Any neighbors have a right if I i them to bring me before a court; but am I therefore su to them? Whence then do church derive its power to a pastor for trial to an ex council? From a *virtual* tract ratified at his ordin Here the pastor comes for

* Platform Ch. ix, Art. 3 a Ch. x, Art. 6.

and protests: "There was no *explicit agreement* among the churches, nor any *general usage*, from which I could infer that my ordination would give such power to the church. Nor can it be pretended that I gave that power *in form*. My promised subjection, with Platform and practice in my favor, implied no such thing." With this plea in his mouth what church could drag its pastor before an ex parte council? Only admit then that the church has not in itself the deposing power, and the pastor's responsibility vanishes till some new standing tribunal is erected. If my logic fails I appeal to *facts*. What do facts declare? Let the total want of discipline over the pastors of our churches send home the answer to every heart.

A standing tribunal would bring with it the additional benefit of preventing the jars and strifes of mutual councils. In these bodies, instead of acting as unbiassed judges, men generally take sides, especially in a question of heresy, and often assemble not so much to inquire, as to support opinions formed at home, and to substitute for candid deliberation a scuffle for victory. The chief thing that the world can know after the result, in most cases is, who was fortunate enough to get the odd man. The council chamber is turned into a field of battle where the civil wars of a parish are decided. And has the solemn discipline of the church,—the discipline of ministers,—which was appointed to be administered *in the name and by the authority of the Lord Jesus Christ*,—has it sunk to this!

3. To render this tribunal competent to exercise jurisdiction, *ministers must voluntarily submit to its authority.* All religion is voluntary. No authority on earth has a right, further than the peace of society is concerned, to impose the restraints of religion.

While I would fasten the same obligations on ministers as lie upon common Christians, I would secure to them the same liberty. How stands the account with private Christians. They are under moral obligation to subject themselves to the watch and discipline of some church, but they are not accountable to any church till they have voluntarily submitted to its authority. This done, they cannot escape from its jurisdiction till they are dismissed and join another church. That dismission they are entitled to claim if they demand it before a process of discipline is commenced against them. Now put ministers into the same condition, only in lieu of the church place a tribunal competent to depose and excommunicate them. The matter will then stand thus: they are under moral obligation to submit to this tribunal, but cannot be compelled by man: when they have once submitted they cannot elude its authority till they are regularly dismissed and join some other body: that dismission they have a right to claim if they demand it before their standing is called in question. This places them in point of responsibility exactly on a level with their private brethren.

And why should they not be on a level with their brethren? Is this repugnant to any reasonable ideas of liberty? Wherein is such authority in a *Standing*

Council, or a *Standing Board of Arbitrators*, any more inconsistent with liberty than the subjection of common Christians to the church? Is the cry of domination to be raised against this principle? From what quarter think you it will come? Not from *lay brethren;* the plan contemplates the enlargement of *their* privileges and powers. And does it become *ministers* who hold their lay brethren so strictly bound, to set up this cry when the tables are only turned against them? It ought to be a solemn inquiry how far the *pride* of ministers may be concerned in this outcry. What is Christian liberty? What is the liberty of ministers? Does it consist in a total exemption from all responsibility except to the Head of the Church? Has any man the boldness to affirm that this is "the liberty wherewith Christ hath made us free?"

To the descendants of the Puritans there is a charm in the very name of liberty. It is a spell, a talisman, that bewilders and beguiles. This is not strange considering the *language* we have inherited, accompanied with *fragments* of institutions founded in a jealousy of domination, and unbounded love of freedom. Our fathers lived in a day when the rights comprehended under the term liberty were but little understood. Christian Liberty had been educated in so much obscurity during the dark ages, and so distorted and deformed by the rack of persecution, that she made an indifferent figure for many years after she was brought forth to light, and nominally enthroned by the Reformation. In the twilight of that opening day so obscurely were the rights of conscience discerned ions were encounter arm of power. Th party were always in and the weaker mus the temerity of thi themselves by the pri stake. Our fathers w wholly shaken off thi who had themselves s der the rod of oppre possessed no adequa the safeguard which l tigations of the righ science would throw Church, made it a lea in their institutions to trenchments against t of invaders. But sin the principles of relig ty have been so thor veloped, and are beco erally understood, that tical domination is of that which we have le to fear in New Engl bent of the age is to th extreme. We are m in danger of anarch never be sufficiently on the public mind, thing which we h reason to fear is a diss all ecclesiastical gover discipline, leading the apostasy greater tha Rome. Has not thi already begun to appe do we behold? Let an man lay his hand on and then say, whethe cient responsibility ha tached to the minister ter fifty years ago, thir have come to their pr

But there is anothe which a Standing Cou cessary, I mean *the est of uniformity among th in their treatment of*

ministers and churches. Without uniformity in this matter, instead of frowning error out of countenance, we shall only introduce confusion among the friends of truth. A and B are Christian brethren of the same faith; A withdraws from C as a known heretic; B supports C by still communing with him: will not this disturb the communion between A and B? At least will not B's conduct reproach A's fidelity, and render it still doubtful to the rising generation how they ought to regard C and his opinions? Would you give stable and extensive dominion to truth, let the orthodox express firmly and meekly, with one voice, their disapprobation of men who subvert the Gospel. And how can this be done but by establishing some body with authority to decide in behalf of the ministers and churches which it includes, from whom to withhold communion? That decision would be regarded also by others, as to them a sufficient ground of action, and thus, besides securing uniformity, would save the endless repetition of individual investigations.

I would then with great deference submit the following project. Let a permanent body be formed in each district, under the name of Standing Council, Consociation, Convention, or any other title that may be preferred, composed of ministers and delegates from the churches, with power to discipline ministers voluntarily submitting to its jurisdiction, and to exercise some care or no care over the churches as shall be agreed upon, and also to determine from whom beyond their bounds to withhold communion, and the steps necessary to be taken with them. Let these bodies be connected with each other by some looser bond, sufficient however to secure a general uniformity of operation; so that the whole orthodox community may practically speak one language, and by combining their influence, render it effectual. Let these bodies be sufficiently guarded against the power of exercising unreasonable domination.

The manner of introducing this system is worthy to be the subject of earnest and united prayer. It is not for an individual to dictate. But with great diffidence may I not be allowed to ask, whether a general meeting of ministers and delegates from churches approving the plan may not be held, (as soon as the public mind is prepared,) to draw up a solemn form of agreement for themselves, and for others who may afterwards accede to the union?

Before I close I cannot help hinting at some other advantages to be gained by this union of the churches. It would greatly tend to promote brotherly love, by narrowing the distance which has long kept us strangers to each other. It would bring an incalculable addition of strength to support all the great interests of the church at home and abroad. How little can the churches do for Christ in their insulated state! How weak are millions without a union of strength! How impotent would the American States have been without the federal compact! But in all other kingdoms, in support of all other interests, men will unite. What contracted prin-

ciple, what unmanly jealousy, then, shall prevent the amazing, the everlasting consequences of a systematic and vigorous co-operation of the churches? Let any man who doubts the necessity of some such arrangement, only open his eyes upon the state of our churches under that rope-of-sand system which has been for many years creeping in, and compare this with the reverse of the picture in happier portions of the Church. One would think that every good man after this comparison would first sit down to weep, and then rise up to decisive action.

POSTSCRIPT.

CONTAINING AN ANSWER TO THE QUESTION, WHETHER IN THE PRESENT STATE OF OUR CHURCHES, MINISTERS ARE TO BE CENSURED FOR REFUSING COMMUNION WITH PREACHERS WHO HAVE DEPARTED FROM THE FAITH, BUT HAVE NOT BEEN CONDEMNED BY A PUBLIC TRIBUNAL.

TILL some more regular system can be adopted there seems to be no other way than for individuals to decline communion with individuals according to their discretion. The objection that men having been once ordained must be treated as ministers till they are regularly deposed, would certainly be valid if we had any government capable of deposing them. But to urge this objection under our present system, (or rather in the absence of all system,) appears to me, I must say worse than trifling. By whom, I ask, is a mi to be deposed for heresy in churches? The very qu moves a smile. Are we t be compelled to commune all sorts of men claiming tc been ordained, to the end world, under penalty of bei proached if not cast out of munion, by our orthodox ren? With professions of re for the rights of conscience ing in our ears; are we forced to violate our consci We claim no right to h over others, to injure the their persons, name or e but we *do* and *must* clair right of extending or with ing our fellowship accord our own ideas of duty. We no man, we excommunica man, we hurl no anathema do no positive act; we on still and refuse to do wh conscience forbids. We no domination, but only to submit to it; we exerci intolerance, we only repel interfere with no man's l of conscience, but only pr our own; we allow all m live free, and only ask the lege of living free oursely

It is said that heretical t ters are to be reached *th their churches* by the *third* of communion pointed out Platform? But what if churches and ministers d the Platform, and deny agreement of the church commune together except is implied in *usage* gr every day more indefinit confused? That this is the their practical disregard Platform which is notorious the opposition lately ma Convention to a new edit

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ONESIMUS.

PASTORAL VISITS.

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For the Panoplist.

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nce I was settled as a
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o make such visits, as of-
my health and other cir-
nces would permit. Nor
was it long before I entered upon this laborious and difficult undertaking.

I spent much of my time for some months, in visiting from house to house;—but without any previous appointments. Every where I was received with kindness, and, in some families, found it easy to introduce and keep up religious conversation. In others, however, it was nearly impracticable: not because the attempt was directly opposed, for the people were too well bred, to be guilty of such rudeness. But so many kind inquiries were to be made about my personal interests, and so much time must be taken up in miscellaneous conversation, that the main object of my visit was too frequently pushed into a very narrow compass, if not quite excluded from the family circle. In such cases, I could not but go away dissatisfied, both with myself and my friendly parishioners.

In the way I was proceeding I met with other difficulties, which ought to have been anticipated. As families hardly ever knew when to expect me, they were often scattered by their necessary avocations, or, if together, were not prepared to receive me as they wished. From these causes, whole afternoons were frequently spent to little purpose. I however proceeded much in the same course, for more than four years, growing all the while more and more dissatisfied with it; but hardly knowing how I could do better.

At length, about eight months ago, I publicly, on the Sabbath, proposed a plan, which I had had, for some time, under con-

sideration; and which I have since been carrying into execution, with more success than I expected. I told the congregation that I proposed to commence a course of visits, which should be strictly and exclusively *pastoral* visits; that I should appoint them on the Sabbath, specifying the days to be appropriated to this object, and naming the families, from time to time, on which I intended to call; that, on these occasions, they must not expect me to enter into any but religious convertion; that I should wish them to be free in opening the state of their minds, asking important questions, and the like; and that I should catechise their children, and pray with them, before we separated, if they wished.

In this way, I have now gone about half through my parish. The families, knowing when to expect me, can make their calculations accordingly. I generally find all the members together; can introduce religion every where because nothing else is expected; visit more because when appointments are made they must be attended to; have gained more knowledge of the spiritual state of my charge, within these few months past, than for years before; and have found the method I am pursuing apparently very acceptable to all classes of people.

It is more than possible, Sir, that some of my Fathers and Brethren in the Ministry, have met with discouragements, similar to those that I at first encountered, in attempting to make religious visits. Numbers, probably, have formed and adopted plans, similar to that whic been mentioned. Some l have, and with very flat success. I cannot help w that all, who have not, w least make the experime less a better mode can be d The undertaking is ce arduous, especially in a lar irreligious society. Th couragements in prospe many, and some of them f able. But I can testify, as my own experience ex that they are much grea prospect than in reality. I have been most dep when I have set out wi greatest reluctance to fu appointment, I have ge been very agreeably disap in my visits. I have found some persons muc serious than I expected, o found reason to hope, th time has been spent very ably to myself at least, if one else.

Fathers and Brethren you suffer a word of exho from one who will thankfu ceive the exhortations youngest of his fellow lal Let us remember that we for souls, as they that mu account; that we are bo be instant in season, and season; that we were ch by those who invested u the pastoral office, to tea only publicly, but from ho house; that our Master e us to do every thing in ou er, to promote the salvat precious souls; and tha those, who are found faith to death, will receive a cr life.

MIS

For the Panoplist.

DR. VANDERKEMP.

The death of the venerable missionary, Dr. Vanderkemp, as announced in the Panoplist for May last, naturally excites many solemn thoughts. It is not my intention to say all that might be said on the occasion; much less to write an eulogy on that good man; but simply to express some of the first and most obvious reflections, which have occurred to my mind.

The history of Dr. Vanderkemp is a striking illustration of the power and excellence of the Christian religion. Till about the age of fifty he was an infidel. Immediately after his conversion, he offered himself as a missionary to the heathen, and went to the most ignorant and degraded people in the whole world, the Hottentots of South Africa. He freely gave up the delights of society, the pursuit of science, the endearments of friendship, and became an exile, a wanderer in savage countries, exposed to the dangers of an untried climate, to the beasts of the forest, and to the malice of ferocious and cruel men. He entered upon the laborious, and, to human appearance, most unpromising enterprize of instructing, enlightening, reforming, and converting to the true religion, the naked, houseless, roving tenants of the wilderness. He gave up the hope of any such rest and comfort, as we are accustomed to enjoy in a civilized country. All this he did cheerfully, voluntarily, with joy and zeal. His great motives were love and gratitude to his Savior, and love to the precious souls of the heathen, for whom Christ died. These motives strengthened him on his pilgrimage, supported him in sickness, and illumined his passage through the dark valley of the shadow of death. What but Christianity ever induced a man in such circumstances, to make so great sacrifices? What but Christianity ever sustained the soul for such a length of time in such a state of privation?

Again; the blessing of heaven upon the labors of Dr. Vanderkemp is a sufficient encouragement to labor and pray in the most unpromising circumstances. What could be more disheartening than the attempt to rescue the Hottentot from a state of filth, ignorance, and cruelty, a state which can be adequately described only by the word *brutism*, and to bring him into a state of civilization, industry, and religion? Yet the result of this attempt was most honorable to the cause in which it was made. In the midst of this savage country a permanent settlement was soon brought about; and, in the course of thirteen years, several settlements were fixed, at which the rudiments of knowledge and virtue began to be taught, and the great salvation was proclaimed from Sabbath to Sabbath. The temporal state of the people was greatly improved by the introduction of cleanliness, industry, order, and some of the habits of civilized life; and there is reason to believe that a considerable number of immortal beings have been made heirs of glory, of whom some have fallen asleep, and others remain as lights in a benighted region.

The respect shewn to Dr. Vanderkemp by all classes of persons, is one of the effects and one of the rewards of a life of consistent self-denying virtue. He obtained the confidence and affection not only of the reformed savage, but of the pious soldier, the worthy matron, the zealous fellow laborer; in short of the good in every country where his letters have been perused, or his actions recorded. He conciliated the respect even of vindictive and unsubdued savages, and, on his visits to the Cape, was treated with much attention by the civil authorities of the colony. He was revered by all as the friend of mankind, as a disinterested virtuous man, as a bright example of the religion he professed. Swartz has been called the apostle of Asia; let Vanderkemp be called the apostle of Africa. He possessed truly apostolic zeal, fortitude, patience, hope, love, and joy. He exhibited the genuine fruits of love to God and man. Honored be the memory of the virtuous dead!

Let the world learn from the events which have taken place in South Africa within a few years, that Christianity is the great mean of civilizing mankind. Philosophers have asserted that barbarous nations must be civilized, before they can be instructed in religion. This assertion is folly in the extreme, and can only spring from hatred or ignorance of religion. Christianity is incomparably more efficacious in civilizing barbarous nations, than all other means put together. We might conclude this from a simple consideration of what the Christian religion is; and facts bly warrant the same con

The inference is, that s wish to promote the civi of mankind, should en and support Christian m And while we make thi ence, it is a joyful consid that the Christian relig been shewn to be abu sufficient for the comp liverance of the huma from all barbarism, ign superstition, and tyranny

Let the death of Dr. kemp be contrasted w death of an infidel. Or asked, just before his whether "it was dark with him," he a "LIGHT:" What infid gave the same answer like occasion?

d

EVANGELICAL EXERTI ASIA.

No. III.

Containing an outline of tist Mission in Bengal view of the present st Protestant Ministers East.

(Continued from p.

IN November, 1801, M who had already writte galee Grammar, was p a Grammar of the S language, and had in cor tion a Shanscrit Diction that time the whole Bi translated, but the u books continued to be s to revision and correctio first volume of the Old ment, containing the Per was far advanced in th

lume (1000 copies) was
d in July, 1802. After
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made in two versions,

(the Persian and Hindostanee,) the animating effects which had followed the distribution of the Bengalee Testament, and the general countenance of the public, encouraged them, in the year 1803, to enter upon a plan for the translation of the Scriptures into various other languages. But the account of this plan, with its execution, will be altogether reserved for a future Number. That year they collected for the translation $102,56, and baptised, besides William Carey, (Mr. Carey's second son,) thirteen natives, one of whom was a brahmin of Assam.†

Mr. Fernandez was ordained to the work of the ministry, Jan. 16, 1804, and began to preach at Dinagepore, in a brick house which he himself had reared. The same month Mr. Chamberlain was chosen to begin a new establishment at Cutwa, on the Ganges, 70 miles from Serampore, to which station he repaired in May, and removed his family in July. On the 5th of February Petumber Shingo and Kristno Pawl were set apart to the work of the ministry. In April the Missionaries had begun to print Mr. Carey's Shanscrit Dictionary for the use of the College, the Council of which had agreed to take a hundred copies of the work. They were repairing at the same time the Mission-house, and enlarging the buildings appropriated to the school, which had increased so much that the English department contained forty boarders, and seven day scholars, besides their own children In May the Mission received from a friend a

*. M. M. vol. iii, p. 475. Vol. 5, 247. Pan. vol. vi, p. 39. p. 89, 90. Nar. p. 32, 62.

† Nar. p 31—35, 37, 62, 63. Pan. vol. vi. p. 39.

donation of 200 rupees. The expenses of the Mission for the first five years of their residence at Serampore, amounted to 13,000*£* of which they had received from England only 5,740*£* 17*s.* 7*d.* and even that sum they had vested in the real estate belonging to the establishment; the rest had been supplied by their own industry, and the benefactions of friends in India. That year they baptised a son of Mr. Fernandez, and fourteen natives.

In printing the second edition of the New Testament, besides the 1500 copies of the whole, they struck off 10,000 extra copies of Luke, Acts, and Romans. In September the Testament was in great forwardness, and the edition of 10,000 was begun. By the 8th of February, 1805, the separate edition of Luke was nearly finished, and the printing of the general Testament advanced to the First of Thessalonians. Another volume of the Old Testament, comprising the books from Job to Canticles inclusive,(making the third volume in the set,) was printed to the 136th Psalm.*

Mr. Carey had proposed to the Council of the College to publish all the Shasters, in the Shanscrit character, with an English translation. The Council agreed to patronize the publication, not of the whole, but only of the most useful parts. The proposals to translate and print select portions of these works were also accepted by the Asiatic Society; and Sir John Anstruther, its late president, was conspicuous in encouraging the undertaking. The Soci College engaged to pay a stipend of 450*£* sterling, Carey, and Mr. Marshn dertook the work. The fi that issued from the pres this patronage, was a containing a translation first book of the Rama Valmeeki, a poem sup be more ancient than an Puranas.

In the beginning of Carey was still employed piling his Shanscrit G Before he finished that was appointed Teacher Mahratta language in t lege; and he has publis sides various other t Grammar of each of th languages which he tau

The concerns of the were now becoming exc various and important. families,(for Mr. Ward ried to Mrs. Fountain, a Carey had been married ber,) constituted but o that family, including b found its workmen, and amounted to no less than persons, besides the nativ ren who often visted the Mission-house and othe ings were proportionabl The following descriptio up by a brother lately is too interesting to be "The Mission-house—i antly situated on the ban river [the Hoogly] abou mile wide. As soon as cend the bank, which i steep, we enter a gate green 120 feet by 90. room we enter, by as

* Nar. p. 37, 38, 62, 63. B. P. A. vol. i, p. 391. vol. iii, p. 18, 19, 22—24, 32, 36, 37, 40, 41, 60. Pan. vol. ii, p. 134. vol. vi. 39.

† Mem. p. 44, 67 Note. Q i, p. 46 No. vi. p. 379, 380. vii, p. 278.

the green, is the Mu-
n is about 60 feet by
s a room at each end,
e breadth each way.
for preaching is the
the Museum, with a
end, 24 feet square.
s the hall or dining
et by 21. Brother
Ward's houses form
gs in front, joining
We occupy one of the
e end of the Muse-
ave a full view of
sley's park. Brother
is not quite so large
sion-house, and is a-
red yards farther up
The girls' school is
the boys' school lies
two houses, as do
ting and binding offi-
ndery for the types.
veral other buildings
mises, which consist
ght acres of land."
weeks after this, the
s purchased a large
ing them on the East,
of an extensive lot
uildings. By enlarg-
their buildings they
n after a new print-
of which Mr. Ward,
ve the following ac-
s sixty five feet long,
ive feet broad, with
n the middle. The
, with three presses,
ling-office, are direct-
one end of the com-
n, and are large and
uildings." Here they
he natives, but were
t to teach them the
ing. It appears by a
e missionary journal
the preceding year,
were then among the
the printing office,
erted brahmins.

While these changes were taking place at the Mission house, the family was enlarged by the arrival of four new Missionaries. On the 3d of January, 1804, Messrs. Biss, Mardon, Moore, and Rowe, with their families, sailed from England by the way of America. They embarked again at New York, May 27th, and after a tedious passage arrived at Madras, Nov. 12th. Messrs. Moore and Rowe sailed from Madras, Feb. 4, 1805, and reached Serampore the 22d of that month. The rest of the company arrived on the 8th of May. By this accession the number of Missionaries was increased to ten, (including Mr. Fernandez and Felix Carey,) besides two natives. To that number was presently added William Carey, jun. who as early as August of that year was employed in missionary labors, though not so soon ranked among the number of Missionaries. The same month Petumber Shingo was removed by death.*

Mr. Carey, who had no private table or purse, though he was engaged at the College, still with his family resided at Serampore, where every Monday he delivered a lecture on Astronomy, Geography, &c. In September it was determined to have a lecture once a fortnight on the Languages and Religions of the East. Mr. Carey had till then been the sole pastor of the church; but in October Messrs. Marshman and Ward were chosen co-pastors with him; and the four new Missionaries, togethe

* B. P. A. Vol. iii, p. 25, 26, 36, 42, 50, 89, 100, 105—108, 111, 113, 115 157, 162, 175, 180, 188, 211. Nar. p. 28, 37, 39. M. B. M. M. Vol. ii, p. 130.

with Kristno Pawl and Kristno Presaud, were set apart to the office of deacons. Kristno Presaud died the next year.

In the beginning of October not a copy of the first edition of the New Testament remained on hand, and the second edition was almost completed. The third volume of the Old Testament, of which they struck off nine hundred copies, (besides nine hundred extra copies of the Psalms,) was finished. That year they baptised Mrs. Felix Carey, three other Europeans, and twenty nine natives.*

On the 27th of January, 1806, a church was formed at Dinagepore, consisting of Mr. Fernandez, Mr. and Mrs. Biss, and six natives, all dismissed from the church of Serampore. Mr. Fernandez was chosen their pastor, and about the same time made a donation to the mission of 10,000 rupees.†

Messrs. Chater and Robinson sailed from London, in the ship Benjamin Franklin, Captain Wickes, on the 12th of April, and arrived in India Aug. 23d. On presenting themselves at the police office, it was with difficulty that they obtained permission to proceed to Serampore. Sir George Barlow, then Governor General, had just received information of the mutiny that had taken place in July among the Seapoys (native troops) at Vellore, in the Kingdom of Mysore; and the enemies of the Gospel loudly charged that insurrection and massacre to the measures taken to change the religion of the country. These sugg excited so much alarm t two Missionaries by an o council were directed to to Europe, and Capt. V was refused a clearance he would transport them the country. But when represented that they w der the protection of the Denmark, and were willi to submit to the wishes ernment, Capt. Wickes w nished with his passports

There were now fourte sionaries, including V Carey, jun. and Kristno and besides them there seven natives of respect ents who were employed horters, and several othe distinguished, who accon and assisted them in th erations.

That year the second of the New Testament w lished, and Mr. Brown, of the College, pronounc that and the version of Testament to be "a most able translation." The M aries baptised the same y Englishman and twenty tives.

In the beginning of 18 Biss was reduced so lo liver complaint that he bliged to leave the count embarked with his fam Europe on the 5th of J and died on his way to A February 5th. This redu number of Missionaries teen, including one nativ

Though Mr. Chater Robinson had been suff remain in the country, t ernment were not satisfi remove all uneasiness, th it was determined to at Mission to the Birman I

* B P. A. Vol. iii, p. 115. Nar. p. 42, 43, 62, 63, 64 Pan. Vol. vi, p 39. N. Y. M. M. Vol. iv, p. 247.

† B. P. A. Vol. iii, p. 223, 228.

and Messrs. Chater and Mardon sailed for Rangoon, in January, on a voyage of discovery. Early in the year a church was formed at Cutwa; and another, of which Ram Mohun and Karmee were chosen deacons, was founded in Jessore. On the last day of May, Ram Mohun was set apart to the work of the ministry. By this time the two brethren had brought back from Rangoon a favorable account and intended in three or four months to return there to settle. Mr Mardon was afterwards obliged by ill health to decline the undertaking, and Felix Carey consented to take his place. Having formed themselves into a church, and chosen Mr. Chater their pastor, Mr. and Mrs. Chater, and Mr. and Mrs. F. Carey, towards the end of November embarked for Rangoon, and arrived there in eighteen days. Felix Carey, who had studied medicine at Calcutta, soon ingratiated himself with the Birmans, by introducing among them the Vaccine Inoculation. About the same time Mr. Moore was stationed at Miniary, (or as it is sometimes written Munoharee,) the late residence of Mr. Grant, a distinguished benefactor of the Mission, who had died in October.

There were now four Baptist churches in Bengal, (at Serampore, Dinagepore, Cutwa, and in Jessore,) one of which was expected soon to be divided into two, and a new one was about to be formed in another place. There was a fifth church at Rangoon. Attached to the Mission were fourteen ministers, including two natives, (Kristno Pawl, and Ram Mohun,) besides five or six native exhorters.

In the course of the year 1807, the edition of 10,000 copies of Luke, Acts, and Romans, was published, as was the fourth volume of the Old Testament, (1000 copies,) comprising the prophetical books. This volume by the first of August was advanced as far as Joel, and at the close of the year not only that was finished, but the remaining volume (the second in the set,) comprising the historical books, was carried forward through Joshua, and a part of Judges. The whole Bible was now printed, except from the 7th chapter of Judges to the end of Esther. That year they baptised nine natives and eleven other persons.*

Serampore was taken by the English on the 28th of January, 1808, but without producing any effect upon the Mission. In February Mr. and Mrs. Mardon, Kristno Dass and several other natives, were formed into a church at Goamalty, and Mr. Mardon was stationed at that place. The same month Kristno Dass was ordained to the work of the ministry. About that time Carapeit Chator Aratoon, by birth an Armenian, was sent to take charge of the church in Jessore. By these additions the number of Missionaries was increased to sixteen, viz. eleven Europeans, one born at Macao, either of Portuguese or Italian extraction, (Mr. Fernandez,) one Armenian, and three Hindoos. The next Autumn Kristno Pawl was fixed at Calcutta, and William Carey, jun. about the same

* M. B. M. M. vol i, p. 297. Vol. ii, p. 6, 45, 67, 130. Nar. p. 43—51, 51—56, 64, 65. Pan. vol. iii, p. 333. Vol. vi, 39. N. Y. M. M. vol. iv, p. 247. B. P. A. vol. iii, p. 124, 125. Q. R. No. 1, p. 179, 180.

time was stationed at Sadamahl, twenty miles from Dinagepore. There were now eight missionary stations and five churches in Bengal, besides the church and station at Rangoon: viz.

Sadamahl	William Carey, jun.	One church under the pastoral care of Mr. Fernandez.
Dinagepore	Fernandez	
Goamalty	Mardon and Kristno Dass.	
Miniary	Moore and Ram Mohun	No church.
Cutwa	Chamberlain.	
Jessore	Carapeit Chator Aratoon.	
Serampore	Carey, Marshman, Ward, & Rowe	One church in two branches.
Calcutta	Carey, &c. and Kristno Pawl	
Rangoon	Chater, and F. Carey.	

In the year 1808 twenty one persons were baptised.*

About the beginning of 1809 another volume of the Ramayuna was published, and what remained unprinted of the Bengalee translation had received its last correction. In August the remaining volume of the Old Testament (1500 copies) was finished which completed the Bengalee Bible after the labor of *sixteen years*. At that time a third edition of the New Testament, in folio form (only 100 copies) for the use of the churches in public worship, was in the press, and the printing was advanced to the middle of Acts.

About that time Mr. Marshman (now Dr. M.) published the first volume of the Works of Confucius, in the Chinese character, with an English translation, to which he prefixed a masterly and highly interesting Dissertation on the Chinese Language. That volume, to be followed by four more, was dedicated to Lord Minto, Governor General of India.

While Mr. (now Dr.) Carey, and Dr. Marshman were thus distinguishing themselves by their useful publications, Mr. Ward was not idle. He has sent forth a valuable work in four quarto volumes, (which has lately been reprinted in England,) entitled "Account of Manners, Customs, &c. of the Hindoos," with numerous engravings of the Indian costume.

A mission to Bootan had long been an object of contemplation, and Mr. Robinson seems to have been assigned to that service soon after his arrival in India. After making two visits to Bootan, in the latter of which he had been treated with great kindness by the Soobah, he sailed with his family in the Autumn of 1809, with a view to a settlement there. But having suffered much on his way from robbers, he was induced to stop at Barbaree, on the border of the country, eighteen miles North of Sadamahl. There he remained as late as the month of April, 1811, at which time he hoped soon to be able to penetrate into the country.

Before November, 1809, Mr. Moore had abandoned the station at Miniary, and removed to Bonhipore, near Patna, where he had a prospect of gathering a congregation of Europeans. A church was presently established in that place. John Peters, who de-

* B. P. A. vol. i, p. 391. Nar. p. 55, 56, 59, 60, 63—66, 74. Pan. vol. vi, p. 43. M. B. M. M. vol. ii, p. 271, 295, 328. Ch. Ob. vol. x, p. 394.

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ians in India, having
ned two years among the
s of Bengal, had lately
set apart to the work of the
try, and had acquired the
age of Orissa, with a view
mission in that province.
as then waiting only for the
s of conveyance to Bala-

s number of ministers, at
ime, amounted to seven-
including two Armenians,
ree Hindoos. The stations
nine, (besides Rangoon,)
mpore or Barbaree being
ed for one.
at year was distinguished
great revival of religion
the troops stationed at
mpore, forty miles from
Mr. Chamberlain fre-
ly visited them, and great
ers of them were baptised.
baptisms at the several sta-
amounted that year to
y-six. At the close of 1809
hole number in communion
the Baptist churches in In-
as one hundred and ninety-

the beginning of 1810 John
s removed with his family
lasore in Orissa, where by
middle of November he
gathered a small church.
rs. Cornish and Peacock
about the same time or-
d to the Christian ministry:
former was appointed to
Mr. Robinson at Barbaree,
atter to assist Mr. Cham-
in in founding a new Mis-

ar. p. 60, 61, 67—70, 72—74.
. M. M. vol. ii, p. 271, 294, 328.
i, p. 106, 107. Ch. Res. p. 98,
Ch. Ob. vol. x, p. 394. Pan. vol.
36—38, 40, 43, 44. Vol. vii, p.

sion at Agra, in the northwestern part of the English territories, about four months journey from Calcutta, and in the region which by way of eminence is called Hindostan. Mr. Chamberlain's place at Cutwa was supplied by William Carey, jun. and Sadamahl became an appendage of Dinagepore, under Mr. Fernandez. The number of ministers was now increased to nineteen, and the number of churches to eight. The jealousies and prejudices of the natives had greatly subsided. The free school for their children at Serampore was filled. It contained in April fifty scholars. One hundred and five persons were baptised in the course of that year, of whom a great number were converted under the ministry of Carapeit Chator in Jessore.†

In the beginning of 1811, Mr. Chamberlain departed for Agra where he expected to arrive about the first of May. In April there still were but eight churches, of which five were in Bengal, (viz. at Serampore, Chowgacha in the district of Jessore, Cutwa, Goamalty, and Dinagepore;) one at Patna, about half way between Agra and Calcutta, in the region emphatically called Hindostan; one at Balasore in Orissa; and one at Rangoon in the Birman Empire. They had united their missionary stands into ten general stations, at which nineteen ministers, including three Hindoos, were employed. Except Ram

†Nar. p. 67—73. M. B. M. M. vol. ii, p. 98, 106. Pan. vol. vi, p. 570. vol. viii. p. 44. Ch. Ob. vol. x, p. 394, 395, 458, 460.

Mohun and Kristno Dass, whose places of residence are not mentioned, the ministers were ed as follows:

Serampore and Calcutta	Carey, Marshman, Ward, Row Kristno Pawl.
Chowgacha, and two or three other places in Jessore	Carapeit Chator A
Cutwa and Berhampore	William Carey
Goamalty, near Malda	M
Dinagepore and Sadamahl	Fernande
Bonhipore, near Patna	
Agra	Chamberlain and P
Barbaree, on the border of Bootan	Robinson and C
Balasore, in Orissa	John
Rangoon, in the Birman Empire	Chater and F.

Soon after Mr. Chamberlain's arrival at Agra a church was established at that place, which increased the number of churches to nine, viz. five in Bengal, two in Hindostan, one in Orissa, and one in the Birman Empire. This was the number at the end of 1811. Near a hundred were added to the different churches in the course of that year, of whom about seventy were admitted at Calcutta.

As early as the beginning of October, 1811, two new missions were contemplated at Serampore, one to the island of Java, on which lies Batavia, formerly the capital of all the Dutch dominions in the East, but now in the hands of the English, and where the Malay Bible was printed by the Dutch government in 1758; the other to the island of Amboyna, chief of the Moluccas. By letters received in this country from Mr. Ward and Dr. Marshman, under date of Jan. 15 and 18, 1812, it appears, that Mr. Robinson was expecting "in a month or two" to go to Java, by which it would seem that the Bootan Mission is for the present abandoned. At that time Messrs. Chamberlain and Peacock were understood to be going on prosperously at A and a friend who seems to l another communion, was sp ing the Scriptures and the vor of Christ in the Mal country. These are the l accounts from India.*

Messrs Johns and Law with their wives, and M Chaffin, are now on their w India, and will swell the nu of ministers to twenty one. arrived at New York from don Dec. 23, 1810, and emb ed at Philadelphia for Indi next May. Obliged to put in distress, they relande Philadelphia the first of June continued in the country till ruary, 1812, when they emba again at the same port with t of the Missionaries going f America. Mr. Johns has s ied surgery, and Mr. Law possesses the art of engra on wood, which will render an important auxiliary in work of printing the Chi Bible.†

*Nar. p. 70, 71, 74. M. B. M vol. ii, p. 294. vol. iii, p. 106, 107. vol. vi, p. 44. vol. viii, p. 43, 44. Ob. vol. x, p. 394, 395, 803. vol p. 61. Guthrie's Gazetteer u Amboyna and Batavia.

†Nar. p. 79, 81. Pan. vol. vii, p.

. MISSIONS AND MINISTERS.

following scraps, which allen in the way of the coma he has been in pursuit er information, are not t forward as furnishing, means, a full view of the t to which they relate.

late as the year 1805, the ishment of chaplains for a India was as follows: six y chaplains for the provof Bengal, Bahar, Oude, hoobab, and Orissa; three ins in the town of Calcutta; the Presidency of Madras; ur at the Presidency of y. But that list was never Two thirds of the number, e, twelve,) had been the e for the last ten years. In ia there were but three ch churches; one at Calone at Madras, and one at ay.*

ugh Mr. Ringeltaube, now employment of the Lonissionary Society, arrived in the latter end of 1797, beginning of 1798, the y sent no Missionaries to country earlier than 1804. rds the latter end of that six of their Missionaisembarked at Tranquebar, ontinued there for some learning the Tamul lan-. The next year they sepl to their several stations. rs. Cran and Desgranges d at Vizagapatam in the ern Sircars, where they d on an affectionate corndence with the Missionaat Serampore, and comed the translation of the tures into the Telinga lan-

em. p. 17. R's. Cyc. under Ben-

guage, the vernacular dialect of that province. In 1808 they obtained the assistance of Ananda Rayer, a converted Telinga brahmin, who was well qualified to aid them in the work of translation. Of the other four Missionaries, one remained at Tranquebar, and three went to Ceylon, where they obtained an annual stipend from the government. Two of these settled in the southern part of the island, and the other (Mr. Palm) at Tilly-Pally, a few miles from Jaffna-patam. There he was accommodated with the old Dutch church in which Baldæus, in former times, used to preach to two thousand natives. It was here that Dr. Buchanan found him the next year.*

In 1805 the London Society sent out two more Missionaries, intended for Surat. One of them was Mr. Taylor, and the other appears to have been Mr. Loveless. Mr. Taylor was at Serampore in December, and departed for Surat in January 1806, carrying with him 200 copies of Matthew in the Mahratta tongue, which he had received from the Baptist Missionaries for distribution at Surat. The Mission however failed, and has not been since attempted. What became of Mr. Taylor is not known; Mr. Loveless stationed himself at Madras, and is there still.†

In October 1806, there were in Bengal two Presbyterian min-

* B. P. A. vol. i, p. 421, 422, 430. Vol. iii, p. 104, 223. M. B. M. M. vol. i, p. 143, 198. Pan. vol. vi, p. 335. Ch. Res. p. 134—139. Ch. Ob. vol. x, p. 61.

† M.B.M.M. vol. i, p. 198. B.P.A. vol. iii, p. 187, 223. Pan. vol. vi, p. 334, 372.

isters, (Messrs. Forsyth and Edmonds,) and five evangelical clergymen of the Church of England; three of whom had lately arrived. Dr. Carey stated in December 1807, that there were, in all India and Ceylon, thirty-five evangelical ministers; of whom sixteen were in Bengal, three in Hindostan, two at Vizagapatam in the Telinga country, eight in Coromandel, three in Ceylon, one at Bombay, and two at Rangoon. He was not certain but there were three or four more in Coromandel, which might swell the number to thirty-eight or thirty-nine. Of these, fourteen were Baptists, (including two Hindoos,) seven or eight were Independents (under the London Society,) one or two were Presbyterians, six were of the Church of England, and from five to eleven were Lutherans.*

As early as the year 1808, the London Society had stationed Mr. Morrison in China, where, (residing chiefly at Canton, occasionally at Macao,) he was preparing for the press a Chinese Testament, part of which he had carried out from England. Sometime after, they sent out Messrs. Gordon and Lee by the way of America, to strengthen the Mission at Vizagapatam. These pious adventurers sailed from Philadelphia in May 1809, and arriving at Calcutta in September, proceeded to the place of their destination. About the time of this accession to the Telinga Mission, Mr. Cran was removed by death.†

In November 1809 there were in the Northern Preside *evangelical* clergymen Church of England, all of except Mr. Brown, had later in the country th Carey. No others of t nomination and *descriptic* then to be found in Inc the same Presidency th one Presbyterian minist had lately been two. In parts of India there w Independents under the Society, (there had been but Mr. Carey, one of th ber, had lately decease five Lutherans, three of had come to India befc Carey. Besides these el there were seventeen I reckoning two at Rangc including two Armenia three Hindoos. Ther in Ceylon three, and in one, belonging to the Society. The catalogue time consisted of six eva Churchmen, ten Indep five Lutherans, one Presb and seventeen Baptists, ing in all to thirty-nine, c only four were earlier country than Dr. Carey.‡

On the 7th of Decemb Messrs. Pritchett, Brs Hands, from the London sailed from the Cape Hope for Madras. Th was intended for Sering in the kingdom of Mys was induced by the ac friends in India, to settle lary, where he began l the Canara language. I dialect, which has affinit Telinga, and is spoke

* M. B. M. M. vol. i, p 297. Vol. ii, p. 130, 131.

† Pan. vol. vi, p. 186–183, 227, 352, 334, 335, 372, 373. Cl 99. Ch. Ob. vol. x, p. 842.

‡ Pan. vol. vi, p. 43. M. vol. ii, p. 328. Nar. 69.

d the borders of the Mah-
country to the southern
ıity of Mysore, he began
ılation of the Scriptures,
October 1811, as appears
tter not yet published, he
ɔduced a complete version
e. The other two pro-
to Rangoon. Mr. Brain
:moved by death before
ıber 1810. About the
ime Mr. Desgranges was
away from the scene of
ors, a few days after he
nished a translation of
:w, Mark, and Luke. That
ı of the Telinga Bible the
naries at Serampore de-
in December that they
:d to print without delay,
emorial of the labors of a
:d brother. Mr. Horst,
ighteen years labor, had
Tanjore in August. By
me Messrs. Cornish and
:k were added to the num-
Baptist ministers; and be-
Mr. Desgranges, the Lon-
ciety appear to have lost
the ten whom Dr. Carey had counted in November 1809. The whole number, therefore, it would seem, amounted at this time to forty.

The Missionaries who had been in Otaheite, sailed in October, 1809, from the island of Huaheine, to which they had fled, except Messrs. Hayward and Nott, who chose for the present to continue at Huaheine. At the Fejee islands Mr. Warner obtained a passage to India; the rest landed in New South Wales, Feb. 17, 1810. In April, 1811, as appears by a letter not yet published, Mr. Warner was at Macao with Mr. Morrison, intending to attempt a Mission in the Prince of Wales' Island. Mr. Morrison had written a Chinese Grammar and Vocabulary, and had printed in that language, a translation of the book of Acts.†

In an Address published by the Directors of the London Missionary Society, in April, 1811, they present the following view of their missionary stations:

ıatam	John Gordon and Willliam Lee, assisted by Ananda Rayer.
	W. C. Loveless.
	John Hands.
erry, in Travancore	W. T. Ringeltaube.
	J. D Palm, I. P. Ehrhardt, & Wm. Read.
n	Edward Pritchett.
(China)	Robert Morrison.

ssrs. Thompson, Spratt, lay, were then on their e to India, to strengthen ssion at Vizagapatam. Mr. ett it was expected would ıva, and undertake a trans- of the Scriptures into the ı language; but it appears recent letter not yet pub- that in October 1811 he Bengal, under sentence of transportation to Europe, owing to the jealousy of government, but was expected, without leave from government, to join the missionaries at Vizagapatam in November.

The Directors stated also that

† Nar. p. 70. Pan. vol. vi, p. 334, 570, 572. Ch. Ob. vol. x, p. 838, 839, 841, 842. Vol. xi, p. 58. R's. Cyc under Canora.

they had thirteen Missionaries in Africa, and six more on the point of sailing to that country; four in the West Indies; eight in New South Wales; and one in Prince Edward Island in North America. These added to the thirteen in Asia, or on their way, (exclusive of Ananda Rayer,) amounted to *forty-five*. Forty-five Missionaries under the care of a single Society!

Two of the Missionaries from that Society were in the ship with the Baptist Missionaries, Johns and Lawson, when they were driven back and obliged to reland at Philadelphia, June 1, 1811. Mr. May sailed from Philadelphia February 18, 1812, with Messrs. Johns and Lawson, and three of the Missionaries from America.

Letters have been received from Vizagapatam, the principal seat of the Asiatic Mission of the London Society, dated in October, and one as late as Nov. 19, 1811. The Missionaries at that station were deeply engaged in carrying forward the Telinga translation begun by Desgranges. Mr. Lee had undertaken Genesis, and Mr. Gordon John. Mr. Gordon was earnestly desirous to live long enough to complete a version of that Gospel, and to see it published with the other three Gospels translated by Desgranges, then printing in Bengal under the superintendance of Ananda Rayer. He seemed to look forward to nothing more on earth. His health and that of his family had been much affected by the climate, and he wa pecting an early grave.

New England, after a deathlike sleep, has at la gun to awake. The Ame Board of Commissioners lately sent out five young n labor in the dark places of Messrs. Nott, Hall, and and Mrs. Nott, sailed from adelphia on the 18th; and M Judson and Newell, with wives, sailed from Salem c 19th of February, 1812. arriving at Calcutta, and c ring with their friends in country, they will determir themselves whether to set the Birman Empire, or in other part of India.*

When these ten Missior arrive (if no changes have place unknown to the comp it will increase the nu of evangelical ministers to to which if you add the eig New South Wales, it will you, for the Continent and Is of Eastern Asia, fifty-eight these, one is a Presbyterian are Lutherans, six are o Church of England, twent are Baptists, and twenty-si Congregationalists and Ind dents. Besides these mig mentioned as appertainir Asia, the Presbyterian and ravian Missions in the neig hood of the Caspian Sea. T are the Lord's doings, and are marvellous in our eyes

* Nar. p. 75. Pan. vol. vii, Ch. Ob. vol. x, p. 841.

SELECTION.

LITTLE SUCCESS WHICH ENDS THE PREACHING OF GOSPEL.

ontinued from p. 34.)

ion but one more cause hich ministers are con- the want of a *thorough* ness, and *entire* devoted- the work of the ministry. ministers are indeed the which are set upon an : there are not so many of ; could be wished who ning and shining lights; ppear with that lustre we see in Herbert, in s, in Brainerd, and some s of another day. Here use the language of the t Mr. Cecil:* "I am says he, "that there is ch of a low, managing, ng, manœuvering tem- ind among us. We are urselves out more than lient to meet one man's d another man's preju- The ministry is a grand r affair; and it should s a simple habit of spirit, oly but humble indiffer- all consequences." This simplicity prevents that ch nothing but success fy; that heavenly-mind- which soars far above use of men; that "wrest- h God" in a course of secret prayer, and on extraordinary devotion, rings the minister from et to the pulpit like a eady armed for the bat-

, p. 107, of his works.

tle, full of faith and of the Holy Ghost.

To these different causes affecting the nation, the church, and the ministers, we may in some reason attribute the want of more enlarged success in the preaching of the Gospel in the present day. As it is not with any view to censure, that these causes are pointed out—for that would ill become a private individual—but from an earnest desire that good may be done, I would conclude the present paper by suggesting a few of those means which, by Divine grace, might be useful for this purpose.

1st. I would respectfully suggest to such of our legislators as have the cause of religion at heart, the propriety of using all means in their power for removing our national sins, especially those disgraces to our statute book, the frequent repetition of oaths of office upon every trifling occasion, and the public gambling of the lottery.

2d. Let private Christians in general remember, that if they expect true religion to prosper, they should act up to their convictions; they should honor the Lord in private as well as in public; and especially they should habitually in their families and in their closets, pray that the aids of the Holy Spirit may be granted to the church in general, and to their own minister and congregation in particular.

3d. Let the ministers of the Gospel, and to them I would speak with brotherly affection,

bear in mind St. Paul's words to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Let them, therefore, use every scriptural means for raising their own personal religion. Let them when they meet stir up each other's minds by the most spiritual conversation, and by earnest prayer. Let them keep days of secret fasting and communion with God, and in those days especially plead for their people. Let them, when unsuccessful, not rest satisfied in the idea that they have no power to effect the work; but let them examine their spirit, their motives, their doctrines, and their lives. Let them suspect themselves and pray to the Lord to shew them the reason why they are not more successful. Let them maintain a constant dependence upon him, and a constant watchfulness over their own spirits, lest they should depart from a childlike humility. In short, let them be emphatically "men of God," having his name written as it were on their foreheads; going forth to their work, with heaven in their eye, the Bible in their hand, and their Savior in their hearts.

4th. Let the clergy throughout the land point out to their congregations the necessity of the Holy Spirit's influence to bless the preaching of the Gospel. Let both ministers and people humble themselves before God for those sins which may have in any degree withheld from them that influence; and let every Christian family unite in imploring that this blessing may be granted. There is no blessing more distinctly promised in answer to prayer than this. Our Savior not only makes the general declaration, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you!" but he reasons with his people: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit to them that ask him.*" May the Lord pour out a spirit of prayer upon his people, and incline them earnestly to plead for this blessing: the happiest effects may then be expected to follow. I am, &c. . H.

LETTER FROM INDIA.

The following extracts from a letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society, written by the Hon. John Herbert Harrington, Esq. a Judge in India, and President of the Calcutta Auxiliary Bible Society, are selected from the Review of Martyn's Appeal, &c. in the Christian Observer for Oct. 1811. It always gives us great pleasure to find men in high stations willing to aid, by their talents, influence, and example, the great purposes of benevolence which are formed and executed at the present day. Ed.

Our first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence,

uted essentially to the
on of our society.
lerstand, that, in addition
liberal encouragement
given by the British and
a Bible Society to the
n of the Gospel in the
ges of Asia, a further aid,
same beneficent pur-
as been voted of two
d pounds per annum for
ears. Uncertain as we
present what the annual
of benefactions and sub-
ns to the funds of the
a Auxiliary Bible Soci-
y be, I feel reluctant to
the impeding, instead of
ing, the common object
association, and that es-
d in London by sugges-
t any part of this inten-
pply may now be dis-
with. Adverting, how-
the donations made last
r the purchase of Tamul
and to those already re-
this year, towards the
of our newly instituted
, I may venture to assure
at a sum, at least equal
intended to be sent from
d, will, if it please God
our undertaking, be now
on the spot, within the
eriod. I hope also, that
ample will be followed
institution of auxiliary
s for the same Christian
at Madras, Bombay, and
o; though, on this point,
no authority to express
han a hope. You will
re be able to judge, ac-
to the calls upon your
atholic benevolence in
arts of the world, wheth-
proper to withhold any
the pecuniary aid which
signed for India, or to
let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported.

Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears in particular, to call for your continued aid to the praiseworthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

I will not attempt to give you any particular information of the progress made in the great work

of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindostanee version of the New Testament, made by the united labors of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear that it will be immediately printed.

I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the proceedings of the society and its committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety, But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

Whether the persevering and zealous endeavors of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that "except the Lord build the house, they labor in vain that build it;" and that although "Paul may plant, and Apollos water, it is God that giveth the increase." I feel persuaded, however, that by his grace something will be done in Asia as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust be blessed to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, "next to the Savior, God's best gift to man," for their own salvation and happiness.

REVIEW.

Memoirs of the Life rtha Laurens Ramsay, ed in Charleston, (S. the 10th of June, 1811, 53rd year of her age. n appendix, containing ts from her Diary, s, and other private Pa- and also from Letters s to her by her father, Laurens, 1771—1776. DAVID RAMSAY, *M. D.* l edition. 1812. pp. 270 75 cents. S. Etheridge, harlestown, S. T. Arm- , Boston.

uded to have given our arlier notice of this in- and useful little vol- small part of our work we have been able, time past, to devote to and the pressure of intelligence will com- be brief, on the pres- sion, in the notice shall take of the work

uthor is well known in ntry by various literary ms. Here he has de- he character of an af- and beloved wife, lignity and simplicity qualled in a similar he Life of Mrs. Ram- s less than a fifth part lume. The Appendix some of her devotional s, and some of her let- veral persons.

bject of these memoirs daughter of Henry celebrated in the hist- r revolution as having sident of the American Congress, minister to Holland, and a state prisoner in the tower of London. He was a descendant of French Protestants, who were compelled to leave their native country on the revocation of the edict of Nantz.

Martha Laurens was distinguished by early indications of uncommon talents. "In her third year she could readily read any book, and, what is extraordinary, in an inverted position, without any difficulty." She soon acquired a knowledge of the French language, and of all the common branches of education. When sixteen she went to England under the care of an uncle and aunt, (her mother having been dead several years,) and, two or three years afterwards, passed with the family over to France where she resided, at Vigan, much secluded from the world, till the close of the revolutionary war. In 1785, she returned to America, and two years after was married to Dr. Ramsay. In the course of sixteen years she became the mother of eleven children, eight of whom survived her.

Mrs. Ramsay was a diligent, faithful, industrious, affectionate wife; and, judging from the pages before us, (to which we give entire credit,) she was one of the most excellent mothers, of whom our country, or any country, can boast. Let it not be understood that Dr. Ramsay makes this comparison. He deals not in general panegyric, as is too frequently the case with those who write the lives of

near relatives, but simply relates facts, from which *we* make the above inference. Considering the extent of her family cares, from which she was never free after she came to years of discretion, Mrs. R. was a woman of surprising intellectual attainments, and gave sufficient proofs, that had Providence placed her in a state of leisure for study, she might have equalled a Carter, or a More. She was a great reader, especially of the most approved religious works of a practical nature, and of books on education. She found time to fit her sons for College by carrying them through the preparatory studies, and one of her Sunday employments was the reading of the New Testament in Greek with her sons, and in French with her daughters. She superintended the education of her daughters at home, and transcribed, in a fair hand, all the principal literary works of her husband. Her father pronounced her to be the best clerk he ever employed. The simple account of what she performed will have a happy effect upon idlers, who read it, if they have either shame or conscience remaining.

But the great excellence of Mrs. Ramsay's character arose from her religion. She derived all her filial, conjugal, and parental duties, not less than the duties of piety, directly from the Bible. The word of God, as set home upon her heart by the Holy Spirit, was evidently the great agent in forming her for usefulness and dignity in life, and, as we trust, for glory in heaven.

In her twelfth year she was the subject of serious r impressions, having be viously "well instructe great Gospel mystery o tion by the atoning sac Jesus Christ for the sii world." Three years a conformity to the advic Doddridge, and in a words recommended she prepared and solem cuted an instrument of called by her with great ety, 'A self dedication emn convenant with This instrument is pr the appendix. We que utility of entering ir covenants as the one he (especially as it respect young persons,) for which we have not state. It does not appe ever, that this procee followed by any unhapp quence in the case of M rens. While in Engl appears, from letters w her to an intimate fema during that time, to ha in the enjoyment of and to have been bles the society of pious Among others she be quainted with that il example of female pi Christian beneficen countess of Hunting whom she was very mu ed. During the war been obliged to live in t est economy, and by unremitting industry, met her father at Pari situation of a minister tentiary for negociating On such a change of stances, her Christian p must, of course, have to trial. Let the rea

of a young lady of high
connexions, born appar-
o great affluence, sudden-
rived of the accustomed
of support, and afterwards
nly restored to affluence,
ıy city, on a very exhilar-
occasion, and he will easi-
ge what would be the con-
f such a person. What
iss Laurens's conduct ap-
from the following anec-

ɔut this time Miss Laurens re-
from her father, a present of
ndred guineas. For some
efore, she had been obliged to
estricted circumstances, from
possibility of receiving sup-
To make up for this suspen-
her father's usual liberality,
e her the above mentioned
once. Of this she appropri-
nly a small part to her own
With the surplus she purchas-
hundred French testaments,
was the whole number at
; gave them away* among the
ı and near Vigan, and also es-
ed a school for the instruction
outh in the same place, en-
a master to preside over it,
nstituted a fund to defray its
expenses. There is reason
ve that the institution contin-
this day, for the funds left
ully adequate to its support in
rt of France, where the expen-
educ.ation and living were then
hingly low," p. 24.

: cannot make copious ex-
for our readers, nor should
sire our extracts to super-
the perusal of the book it-
The following descrip-

tion of the manner in which Mrs. R. conducted herself, as the head of a family, deserves admiration.

"In every period of her aduk age, whether married or single, when, from accidental circumstances, she was the head of the family, and in health, she daily read to her domestic circle, a portion of the holy Scriptures, and prayed with them; and frequently on particular occasions, with one or more individuals of it; and regularly, every Sunday, with her young white and black family, in addition to catechetical instructions given to both at the same time. In case of a temporary separation, extraordinary deliverance, providence, misconduct, or even of a quarrel among her boys, she would take the parties and present them with herself before the throne of Grace, and in a solemn address to their common heavenly Father, and her covenant God, state all the circumstances of the case, and implore of him by his grace, to give them the temper, disposition, and views, which were suitable to their situation and condition.* She prized prayer as the courtier does a key, that at all times gives him access to the presence of his sovereign; and in all the important transactions of her life, resolved on nothing till she had previously sought direction of God respecting it. pp. 28—30.

The fact mentioned in the note just quoted is less remark-

. Ramsay was very much in the
f giving books as keepsakes. To
persons she generally gave the
nd Doddridge's Rise and Pro-
f Religion. Many persons both in
: and in America, have received
ooks from her with a short mem-
m in her hand writing, point-
their important contents.

* It is remarkable, that from and after the time col. John Laurens was killed in South Carolina, August 27th, 1782, his sister, the subject of these memoirs, then in Vigan, never put up a prayer for him, though she was previously in the habit of praying frequently for him, and his death was unknown to her for two or three months after it had taken place. She mentioned the fact, without pretending to account for it, and added, that she several times wondered at her omission of that usual part of her duty, and resolved to retire for the purpose of praying for her brother; but that in every such case, some sudden call or other unexpected event interposed to prevent her doing so.

able, than one which is related in a previous note as follows:

"When Mr. James Laurens died in Vigan, his niece Martha Laurens was with her father in England. She started out of bed and pronounced that her uncle was just dead; and at her request the day and hour was committed to writing, by Miss Futerell. In the ordinary course of the posts between the two countries intelligence of his death arrived, and the day and hour of it precisely corresponded with what had been recorded as afo resaid in England." p.19.

Mrs. R. was a constant and devout attendant on divine worship, and, from her seventeenth year, on the holy communion. She had exalted conceptions of the communion of saints. From her papers, discovered since der death, it appears that she mourned greatly on account of indwelling sin, and, especially, some *easily besetting sin;* though her biographer declares that he is utterly ignorant of any thing in her character or conduct, which might be properly designated by that name. She died with resignation, joy, and calm triumph.

In the writings of Mrs. Ramsay, which compose the appendix, there is much good sense, and much fervent piety. Her letters to a son at College, discover an accurate acquaintance with human nature, and a hatred of every thing frivolous and mean, intermixed with all a mother's yearnings over a beloved child. They deserve to be read by every student at College.

We recommend this work as remarkably calculated to be useful to persons of every description.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER—FOR 1812.

AGREEABLY to appointment, the GENERAL ASSOCIATION of Massachusetts proper met at Westfield, June 23, 1812, at 6 o'clock, P. M.

The Association consisted of the following Delegates:

Rev. Jacob Catlin, and Gordon Dorrance,	Berkshire Association.
Theodore Hinsdale, and Aaron Bascom,	Mountain.
Moses Miller, and Thomas H. Wood,*	Northern Hampshire.
Payson Williston, and James Taylor,	Central Hampshire.
Joseph Lathrop, D. D. and Moses Warren,	Southern Hampshire.
Micah Stone,	Brookfield.
Samuel Austin, D. D.	Worcester South.
Joseph Lee, and Joseph Estabrook,	Westminster.

**The Rev. Alvan Sanderson, one of the substitutes from this Association, took his seat till the arrival of Mr. Wood.*

ah Morse, D. D. and Emerson, Abbot, and lartlett,	Union. Salem and Vicinity.
l Spring, D. D.	Essex Middle.
an Allen, and l Mead,	Haverhill.
Armstrong,	General Assembly of the Presbyterian Church in the United States.
Waterman, and s Ripley,	General Association of Connecticut.
Smith, and ter Dana,	General Association of New Hampshire.
urton, D. D. and ter Sage,	General Convention of Congregational and Presbyterian Ministers in Vermont.

Hale, Secretary to the General Association, and Knapp, Minister of the place.

ting was opened in the

Samuel Austin, D. D. Moderator; the Rev. Payn, Scribe, and the Rev. d, Assistant Scribe.
derator addressed the race for wisdom and di- in the important busi- meeting."
nt the Rev. Messrs. Cat- d Allen, be the Commit- gements.
at the Associational Ser- ched tomorrow at 2 P. M. d to meet at the Meeting o'clock to-morrow morn-

y, June 24: Met agree- rnment.
. Messrs. Mead, Arm- Estabrook, were chosen to take minutes of the the state of religion.
Drs. Lathrop, Spring, and the Rev. Messrs. Ab- tlett appeared and took

Dr. Lathrop, on account ed age, resigned his seat of the Association to his Rev. Joel Baker.
mittee of arrangements eport, which was accept-

John Codman, delegate

o. *Moderator opened the prayer on each day, and prayer on each day except*

from this Association to the General Assembly of the Presbyterian church in the United States reported, that he had performed the service assigned him; and referred the Association for a narrative of the state of religion in that part of the country to the delegate from the Presbyterian Church.

The Rev. Jonathan Allen, delegate from this Association to the General Convention of Congregational and Presbyterian Ministers in Vermont, made a report.

A report by the Rev. Rufus Anderson, delegate from this body to the General Association of Connecticut was also read.

Voted, That the gentlemen, who have been delegates to represent this Association in the other ecclesiastical bodies with which we are connected, be invited to sit as honorary members.

A letter communicated by Dr. Burton was read.

Voted, That this letter be committed to the committee of arrangements.

Voted, That a committee, be chosen, consisting of one member from each association belonging to this body, to propose arrangements for raising money to defray the expenses of the Association, and also to specify the particular objects to which this money shall be applied, and that the Rev. Drs. Spring, Austin, and Morse, and the Rev. Messrs. Dorrance, Bascom, Wood, Taylor, Baker, Stone, Estabrook, Abbot, and Mead, be this committee.

Rev. Thomas H. Wood, appeared and took his seat.

The Association proceeded to the choice of delegates to represent this Association in the respective ecclesiastical bodies connected with this body.

The Rev. Jedidiah Morse, D.D. and the Rev. Alvan Hyde, were cho sen delegates to the General Assembly of the Presbyterian Church.

The Rev. Richard S. Storrs and the Rev. Elijah Parish, D.D. were chosen their substitutes.

The Rev. Samuel Shepard, and the Rev. Joseph Emerson, were chosen delegates to the General Association of Connecticut.

The Rev. Payson Williston, and the Rev. Joseph Goffe, were chosen their substitutes.

The Rev. Vinson Gould, and the Rev. Roger Harrison, were chosen delegates to the General Association of New Hampshire.

The Rev. Joseph Lee, and the Rev. James Murdock, were chosen their substitutes.

The Rev. Jacob Catlin, and the Rev. Micah Stone, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers in Vermont.

Voted, To adjourn to 2 o'clock, then to meet for public worship; and immediately after worship, to attend to the narratives to be given by the delegates.

Rev. Jonathan Allen delivered the Associational Sermon from Acts iv, 32, *And the multitude of them that believed were of one heart and of one soul.* After public worship, proceeded to hear narratives of the state of the churches, and of religion in the particular associations represented in this body.

Thursday, June 25. Proceeded in hearing the narratives of the state of religion, and receiving information particularly on the subject of Missions.

At the close of the Missionary details,

Voted, That the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body.

Voted, That the Rev. and the Rev. Messrs. Hale be a committee to devise a mode to preserve the fac ed in the returns of the st churches.

Voted, That Messrs. Codman, Abbot, Smith, be a committee to conside diency of presenting a r Congress on the subject and opening the mails on t and, should they think it to report a draft of such r be submitted to this Asso

Voted, That narratives of religion and of the chu at the next meeting of th presented *in writing*, with obtain an accurate acco principal facts, not howe vent any more particular de the delegates may think i to add, or the Association

The report of the com pointed by the General in June, 1811, "To co-op other committees in devi ures, which may have an i preventing some of the nu threatening mischiefs tha rienced throughout our co the excessive and intempe spirituous liquors," was re upon,

Voted, That the foreg be committed to Messrs Anderson, and Dana to rep

After a short recess, th tion met in the afternoon, ed to the communicatio the Rev. Dr. Burton.

The Trustees of the Ve New Hampshire Theologi tion, having by letter, com by Dr. Burton, requester or more delegates, from th tion should meet them in in October next, to assist a constitution for their pro inary; whereupon,

Voted, That the Re Spring, D. D. and the I ard Woods, D.D. be the de quested in the foregoing and that the Rev. Joseph L and the Rev. Moses Stuar substitutes.

The committee, appoint

sider the expediency of presenting a memorial to Congress, respecting the carrying and opening of the mail on the Sabbath, presented a draft of a respectful Memorial to Congress, but the Association judged it expedient, in the peculiar circumstances of the country, to wave the subject for the present, and accepted of that part of the report of their committee, which relates to the adoption of prudent and special measures for preventing the profanation of the Lord's day.

The committee, appointed to make arrangements to raise money for defraying the necessary expenses of the Association, made the following Report, which was accepted, viz. In regard to the objects of expense they shall be,

I. The bills for printing the proceedings of this Association, and any documents, which they may think proper to publish.

II. The expenses of the delegates of this Association to the General Assembly of the Presbyterian church from the time of their leaving the state to their return to the state.

III. The expenses of the secretary in attending the meetings of this Association.

In regard to the mode of raising funds to defray the expenses, your committee recommend that the sum of seventy-five cents, for the present year, be requested from each member of the several associations represented in this body, to be paid at the next annual meeting of the Association to the secretary, subject to the order of the Association.

The committee chosen to consider the Report of the committee of the General Association in June last, respecting the intemperate use of spirituous liquors, recommended a recommitment of the report to the committee chosen the last year, with the request of this Association, that the committee should pursue the judicious course upon which they had entered.

The Rev. Enoch Hale was re-elected secretary, and a vote of thanks passed for his faithful services.

The following report of the committee appointed to devise a mode of preserving the facts contained in the returns of the state of the churches was accepted:

That it is expedient to deposit the returns with the secretary, and that he be requested to arrange the facts contained in them, in the manner he may judge best suited to preserve them.

Voted, That the brethren, chosen substitutes in the delegations to the several bodies in our connexion, shall, at our next session, be considered as delegates to the respective bodies, if they shall not previously have taken their seats there through the failure of their principals.

A letter from the Rev. Thaddeus Osgood, containing a request that a committee be appointed by this body to examine his accounts of the expenditure of monies committed to his trust for the diffusion of religion in the new settlements of our country having been read,

Voted, To comply with his request, and that the Rev. Dr. Morse, and the Rev. Messrs. Abbot and Emerson be a committee to attend to this business.

Friday, June 26. Met agreeably to adjournment.

The committee for taking minutes of the narratives made their report, which was accepted; and the Rev. Dr. Morse, and the Rev. Messrs. Codman and Mead were appointed a committee to prepare it for publication, together with the other proceedings of the Association, at their present meeting.

This report is as follows:

The committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among

all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the increase of the numbers, and in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat*, and that *he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, religious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the sa God. In the town of West *fifty* persons have made a ho fession. In the town of ' several conversions have b fully wrought, and, at th moment, appearances are ing. May the scattering succeeded by copious showe shall satisfy the thirsty hil

We are happy to learn, t County of Worcester a relig itable Society has lately bee which embraces objects of importance, and which pr produce extensive effects in interests of Christianity.

For the encouragement o deserves to be remarked, t town of Royalston the chur to consecrate Saturday eve one in his own house, to revival of religion in that for the ministers of Christ "Praying breath has not bee vain." This event is an ev fication of our Savior's wo *or three shall agree together touching any thing, it shall them of my Father who is*

In the south eastern pa Commonwealth, we are i an extensive revival in the Randolph, Easton, Abingt mouth, Braintree, and Bri and that an unusal numbe ful converts have been adc second church in Dorchest

In the more northern pa connexion, we have no spe als to notice; yet in trave this ground if we are not re blossoms, we may fill our arm richest fruits from trees of ness which the Lord hath planted. Among these fru mire great unity of sentime unparalleled combination o send the heralds of the cr distant regions of the ea have already seen the star i and confidently hope that forbodes the speedy rising of Righteousness on these benighted regions. In th of the globe where the Ki commenced his scene of h he now seems about to ret jesty and glory. In some of

and opulent towns, we notice
h satisfaction female Socie-
lating the pious example of
a female disciple in making
garments for the poor. We
ith pleasure the establish-
Sunday School, in the town
ly, in which poor neglected
are taught to fear the name
rd and sanctify his day. Sim-
blishments are also contem-
other towns.

ther sections of the church
untry we hear with grati-
joy of many things favorable
ge of Zion. In the Presbyte-
rches extending through all
south of New England, the
the Gospel and the blessings
rit of grace, comfort and
hearts of the people of God.
te of Connecticut, the steady
t of Gospel order in the
nd frequent refreshings from
ence of the Lord, maintain
fully advance the interests of
and Redeemer. In New-
nd the scenes presented are
pleasing. In the middle and
parts of the state there have
pious and interesting revi-
t in some of the northern and
ern parts there is a great de-
of the ministration of the
life, and a deplorable pros-
f Gospel order.

tice here with gratitude the
se of a missionary spirit, and
blishment of a Bible Society.
churches in Vermont are
the peaceful and happy fruits
ate revivals in that state; and
places are now refreshed with
of divine grace. The late
n Middlebury College may be
garded as a happy omen to the
of God.

revalence of vice and immor-
pecially the profanation of the
, and the abuse of spirituous
are indeed alarming, and cause
diminution of the satisfaction
ld otherwise feel in viewing
al and religious state of our
. But when we hear the united
f the religious public raised
these prevailing vices, and see
py coincidence of Christian
n and exertion to check these
pernicious influences, we thank God, and take courage. On the whole, in review the Association feels a confidence, that the great Head of the Church hath not forsaken us, but is still building up our Zion. We, therefore, say to our churches, *Be ye stedfast and immoveable, always abounding in the work of the Lord, for as much as ye know, that your labor shall not be in vain in the Lord.*

A committee was appointed to consider a proposal of Mr. Schermerhorn "to present to the amount of $200 in copies of Owen's Exposition on the Hebrews to any association connected with this body, who will form themselves into a society for the purpose of aiding pious and indigent young men of promising talents in obtaining an education for the Gospel ministry," and reported, that this generous offer be accepted, and that the subject at large be referred to a committee of this body to report at the next session of the General Association: which report was accepted, and the Rev. Drs. Austin and Morse, and the Rev. Mr. Codman were appointed a committee for the above mentioned purpose.

The secretary presented an account for printing, which was allowed by the Association; and a committee was appointed to confer with the secretary and adjust the accounts and expenses, who reported, that all accounts are balanced except ten dollars and fifty-five cents due to the secretary for past expenses.

Voted, That the thanks of this Association be given to the Moderator, the Secretary, and the Scribes for their services during the present session.

Voted, That the thanks of this Association be presented to the Rev. Mr Knapp, and the people of his charge, for their kind attention and hospitality to the members of this Association, during their session.

Voted, That the next meeting of this Association be on the fourth Tuesday of June next, at 5 o'clock, P.M. in Conway, at the house of the Rev. John Emerson.

Voted, That the Salem Association be requested to appoint a preacher for the next meeting.

After uniting in a song of Zion, and in an address to the throne of grace by the Rev. Dr. Burton,

The meeting was dissolved.

SAMUEL AUSTIN, *Moderator.*
Attest, PAYSON WILLISTON, *Scribe.*
SAML. MEAD, *Assistant Scribe.*

N. B. The Report of the Committee on the abuse of Spirituous Liquors, and the Report of the Board of Commissioners for Foreign Missions, will be published hereafter.

EXTRACTS FROM THE REV. THADDEUS OSGOOD'S JOURNAL.

To the Editor of the Panoplist.

SIR,

In fulfilment of my promise in the last year's extract from my Journal, I send you the following statement, respecting my missionary labors from the 18th of July, 1811, to the 18th of July, 1812. The account of my receipts and expenditures for the year past has been audited by a committee chosen by the General Association of Massachusetts. The names and doings of the committee may be seen near the close of this extract. By giving this a place in your useful publication you will probably gratify some of your readers, and much oblige your humble servant,

THADDEUS OSGOOD.

I SET out from Boston on the 18th of July, 1811. I passed through New Hampshire into Vermont, and there began to distribute the books and tracts which I had procured to be forwarded by land from Boston to Burlington.

While in Vermont, I had a commission given me by the secretary of the Missionary Society of that state, to labor a few weeks in the western parts of Vermont, and nothern part of New York. Accordingly, I spent some time in Williston, St. Albans, Swanton and Sheldon in Vermont, and then crossed over the lake, and spent a few weeks in Plattsburgh and the vicinity, in New York, visiting schools and distributing books, and tracts wherever I travelled. I also assisted in setting up a number of small libraries in New York an mont, and left books in the ha agents in several places to be priated to the same object on application being made.

I then went into Canada, part of my books with me. such books as were suitable for ries I aided in establishing th places were they appeared to b needed. Small tracts and Bi distributed gratuitously.

After tarrying a short time in real, and the vicinity, I went t bec, and explained my charital sign to the Bishop of Quebec number of the leading charact that place. From them I ob some pecuniary aid towards pr tracts, and reprinting useful for the destitute.

After spending two weeks in bec, I returned to Montrea made a short stay to furnish with a good assortment of and make provision for republis number of useful books. I set out upon my journey passing up th er St. Lawrence sometimes o side, and sometimes on the oth I arrived at Kingston. There some days finding the people er destitute of religious instru having recently experienced th of their very worthy pastor Dr art. I then proceeded north c Ontario through York and Ni two principal towns in the Province. I spent some time vicinity of Niagara, carrying house to house proposals for t tablishment of libraries, and schools, in a large number of and settlements. I then crosse to Buffaloe, and spent two Sab in that place. Had my engage permitted I should with great ure have spent more time there.

In that place there appeared attention to religious instructio to divine things in general, th witnessed any where else in th settlements. By the request number, who had professed re previous to their removal thit organized a church consisting members; to which were a after a suitable examination, others, who gave hopeful evide

...ing daily qualified for admis... church. On the following ... we celebrated the holy supp... the first time in that town; on ... occasion there were thirty ...sent; five of whom were co... communicants. A female ... Society is established in that ...sisting of nineteen members. ...meet weekly for prayer and ...ing. There were last winter ...schools taught in the town, all ...ch I visited, and was happy to ...rn, in general, well-regulated. ...the instructors offered pray... their schools morning and ... A number of young peo... place appeared to be anx... *know what they should do to be*

...Buffalo I proceeded a south... course into the state of Ohio; ...as far as Cleaveland, a very ...ing and handsome town, sit... the mouth of the Cayahoga ...spent one Sabbath there ... satisfaction, and I hope to ... effect; for the people ap... very attentive, and anxious ...might visit them again.

...turned southwardly and ...the New Connecticut, preach... town to town, till I came to ...river, at Bearertown. I then ...ded up the river to Pittsburgh, ...tarried several days, to pro... printing to be done. I ...ssed through Canonsburgh, ...gton, Brownville, and Union... and crossed over the moun... Cumberland, pursuing my ... without any long stay, ...Hagarstown, Williamsport, ...kstown, and Georgetown, to ...of Washington. Here I tar... few days, applying, both in a ...and private manner, for some ...ance towards carrying on my ...able design, but with no suc... excepting from a few individu...

...ursued my journey through ...ndria, Dumfries, Fredericks... burgh, Richmond, and Williams... burgh to Hampton, crossing from Hampton to Norfolk, where I staid a number of days, preaching, visiting schools, and collecting donations. I then returned by way of Peters... burgh to Richmond, where I called upon his Excellency the Governor of Virginia, who treated me with great kindness, gave me his name, and contributed liberally towards my object. His name was of great use to me in obtaining contributions in the place. From Richmond I proceeded northward through the district of Columbia to Baltimore, where I tarried two Sabbaths. In this place I obtained considerable assistance, both in books and money, towards aiding the destitute. Also in Philadelphia, Trenton, New Brunswick, Newark, New York, and almost every populous town from Philadelphia to Boston, individuals afforded me some help. It was thought proper to invite the children, in populous places, to contribute their mite, in small books and little pieces of money. This method has been attempted, and the children in most of the populous towns from Norfolk to Boston, have been addressed on the subject, in consequence of which handsome donations, in books and money have been received. This method of collecting charity may do good to the children from whom the favor is received, as well as to those to whom it is sent: for it is of great importance to promote a charitable disposition in children at an early age.

The whole account of my donations and expenditures for the year past will be seen by the following statement of the auditing committee:

The subscribers, a committee of the General Association of Massachusetts for the purpose of auditing the accounts of the Rev. T. Osgood, as a missionary, and giving him advice with respect to his future operations, having attended that service, find, that Mr. O. has collected during the past year,

In Canada, in cash,	$230,00
In the United States in cash	520.0[illegible]
In Canada, in books,	77.0[illegible]
In the U. S. in books,	1138,8[illegible]

They also find, that he has paid in cash for printing, binding, and transporting books and tracts,
And for his necessary private expenses, in clothing, travelling, &c.

Total,

By which it appears that he has expended the sum of $265,00 in cash more than he has received from the public

He has distributed tracts and books to the amount of
He has received from the public do. do.

This excess is accounted for, in part, by his having distributed in this year some books and tracts, which were collected in the former year; and in part by the expenditure of private property.

From the best view we have been able to take of the manner, in which Mr. O. has appropriated the public charity committed to his hands, we believe him to have been faithful, indefatigable, and successful; and that good, in a very extensive field, and where it is exceedingly needed has been effected. And we cannot but hope, while he, from a deep conviction of its utility, is devoting to this interesting object the prime of his life, not only without temporal reward, but even to the sacrifice of private property, that a liberal and Christian public will continue to him their confidence and the means of accomplishing his benevolent design. The committee are satisfied in regard to his judgment and fidelity; and, in a plan entirely novel, for the benefit of the frontier of our extensive country and the British colonies, we esteem him competent by his experience to decide the best mode of his future operations.

July 11, 1812.

JEDIDIAH MORSE, } *Committee.**
ABIEL ABBOT. }

*Rev. JOSEPH EMERSON was also of this committee, but being absent on a journey, his name is not added to the above report.

In addition to the dons above stated, it may be mention that I procured to scribed upwards of $500 republishing a number of us in Canada, to be paid when are delivered. This will promote the same object; fr profits arising from the pu will be applied to charitabl es, and the books circulate way will be as useful as the were distributed *gratis*.

From the best view, whi been enabled to take of the n field through which I have elling, I have good reason t that my humble attempts to fellow men have been crow success. And I have grea of gratitude and thankfulne assistance obtained and the ty and friendship manifeste me, during the last year, t former year. I have enj peculiar satisfaction, on journey, of reaping some of of my former labors. It golden harvest of which I reaping, but it is what I more precious: And I wish donors of the charities whi scattered may partake with this they cannot do perfect they were to travel on the and in the new settlement hear the little children hymns and portions of which they enabled me to

...illies of the destitute.
...ratifying to some to see
...ry of my labors for the
...From the time of my
...n till my return was be-
...and twelve months;
...period I travelled up-
...miles, delivered 233 dis-
...d 56 schools, and procur-
...ns towards 49 libraries.
...ne church, and baptised
...9 of whom are adults.
...d the ordinance of the
...r twice, and admitted to
...p of different churches.
...I also attended several
...visited a great number
...some of which I found
...ler diseases both of
...nd.
...ected for charitable pur-
...ears from the statement
...ttee who have inspected
...about two thousand
...oks and money, which I
...ded and am distributing
...f my judgment.
...y journal by rendering
...ts to all who have been
...ded their aid, towards
...e object in which I am
...ging they may not be-
...y in well doing. *For in*
...y shall reap if they faint
...eing an extensive field
...e unto harvest, I do sin-
...the Lord of the harvest,
...uld provide more ample
...send forth more faithful
...gather in his precious

...CHARITABLE SOCIETY COUNTY OF WORCES-...ASS.)

...h of May last, a respecta-
...r of gentlemen from vari-
...in Worcester County met
...ond parish in Sutton, for
...e of forming themselves
...ciety for the accomplish-
...veral charitable objects of
...nature. They adopted the
Constitution, and chose a
...to publish a suitable ad-
...e Address, and a Consti-
Branch Societies, succeed
...ter.

CONSTITUTION AND ADDRESS OF THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER, (MASS.)

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelising the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Christian commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel. Therefore, without interfering with the objects and pursuits of any known existing society, we the subscribers, desirous of contributing our mite to the treasuries of the Lord, and acting in aid of the important and glorious cause of Christian knowledge and virtue, hereby associate for this purpose, and, for our future government and regulation, give our assent to the following

CONSTITUTION.

I. This society shall be known and distinguished by the name of THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER—Massachusetts.

II. The combined objects of this society shall be the following, viz.

1st, To aid indigent young men of piety and talents, in the acquisition of a suitable education, with a view to the Christian ministry: 2d. To afford pecuniary aid to the American Board of Commissioners for Foreign missions: 3d, To assist feeble churches and societies in maintaining among them the preaching and institutions of the Gospel.

III. Every person, male or female, who shall subscribe to this constitution, and engage to pay to the treasurer of this society a certain sum annually, which shall not be less than one dollar, shall be a member of this society: and any person paying thirty dollars or more, at any one time, shall be a member for life. No person, however, but males of twenty-one years old shall be eligible to any office in the society, or enjoy the privilege of voting in any of its transactions. And every member shall have a right to withdraw his or her name from the society, by giving one year's notice, and paying all arrearages, or to enlarge or diminish his or her subscription at pleasure, provided it be not reduced to less than one dollar annually.

IV. Every member of the society shall enjoy the privilege of subscribing or giving to the aid of any one or more of the combined objects, mentioned in the second article of this Constitution, as inclination or a sense of duty shall dictate. And every subscription or donation shall be faithfully and sacredly applied to the particular object or objects designated by the subscriber or donor: and all monies, not thus particularly appropriated, shall be considered as left to the discretionary disposal of the Board of Directors hereafter named.

V. The society shall be composed of branches formed in any town or parish of the county, and each branch shall choose its own officers, adopt its own rules, and enjoy the privilege of sending one delegate, for every five male members above twenty-one years of age, to the general meeting of the society, which delegation, together with the several officers, shall transact the business of the society at any such meeting.

VI. The Treasurer, Collector, or Receiver of each Branch sl mit to the general Treasur Society the annual subscrip members of the branch, with their names, and al monies, or other property h ceive by donation or othe the use of the society, at the general meeting of t hereafter mentioned.

VII. The society, by a from the several branches, with its several officers, sh annual meeting, at some place previously appointed ciety, on the third Wed September, at 10 o'clock, which day a public discour delivered, the several offic society chosen by ballot, to one year, and until others in their room, and the ge necessary business of th transacted.

VIII. The officers of t shall be a President, Vice Secretary, Treasurer, Au a Board of Directors cor nine members, four of who shall be ministers of the which Board, the Presider tary and Treasurer shall virtue of their office; and said Board shall constitute for doing business.

The duty of the Presider his absence, of the Vice shall be to preside at all m the society, and to call spe ings of the society, if nec the request of the Board tors.

The duty of the Secreta to keep a fair record of all actions of the society, ar Board of Directors—Of th er to receive, and safely k monies and other property ciety, and dispose of th hereafter ordered—And o ditor to examine and repor of the treasury at the annu

The duty of the Board of shall be to take charge of, age, all the prudential c the society, to determine t objects of the society's ch to what amount, to direct t of those who are looking f

the ministry, and may apply for aid, to take bonds of those whom they may assist, to refund the appropriations made to them, should they afterwards prove immoral, forsake the ministry, or abandon the faith of the primitive churches of New England, of which said Board shall be the proper judges, and, in general, to manage all the public concerns of the society faithfully, and according to the best of their wisdom, prudence and discretion: and no monies shall be drawn from the treasury but by their order, signed by the President, or be applied to any object but under their direction.

IX. Whatever monies may be given for the use of foreign missions shall be paid over to the treasurer of that Board within thirty days after the annual meeting of this society, and whatever may be given for the assistance of feeble churches and societies, shall be appropriated within ninety days after said meeting.

X. This society shall ever hold itself in readiness to correspond or act in concert with other societies of a similar nature, or to become a branch of any more general society, which may hereafter be formed in New England, having the same general objects in view, and designing to advance strict evangelical doctrine and experimental religion.

XI. This constitution shall be subject to any amendments or alterations by the concurrence of two thirds of the members present at any annual meeting; provided such amendments or alterations be proposed to the society in writing at the preceding annual meeting.

ADDRESS TO THE CHRISTIAN PUBLIC.

Christian Brethren,

The period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal Charity is to be practised in behalf of the Zion which our Savior, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every [illegible] species of luxury, that they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee. Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ, and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased, till all the property we can

spare from necessary uses, be brought into action to subserve the purpose of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societes of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit Many of them will be wanted in the vast field of missionary labor: many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church triumphant, and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed. To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to the means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifferency to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their number will probably be increased. The members of these Churches, with the serious part of the Congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a pastor, and defray the contingent expenses indispensable to the maintainance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiable indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministering spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take

deration its character and
And we will not suppose
an be slow to join with us,
liberally contributing, ac
God hath prospered you,
ects we have in view.
of the Society,
UEL AUSTIN, } *Committee.*
PH GOFFE, }
r. June 16, 1812.

UTION FOR A BRANCH OF
ELIGIOUS CHARITABL SO-
IN THE COUNTY OF WOR-
L.

subscribers, deeply impres-
the importance of the ob-
emplated by the Religious
e Society in the County of
r, and desirous to act as
as possible in aid to it, do
for that purpose, and con-
e following Constitution.

1. This Association shall be
the name and style of the
Branch of the Reli-
aritable Society in the Coun-
rcester.

2. The branch shall hold a
annually on the last Wednes-
gust at 2 o'clock in the af-
and five shall constitute a
or transacting business.

Each member of the branch,
not subscribed, shall sub-
the Constitution of the soci-
shall pay to the treasurer of
h, annually, the amount of
r subscription, at, or before,
al meeting of the branch.

4. The officers of the branch
a President, Vice President,
, Treasurer, and Auditor,
ll be chosen by ballot at each
eeting of the branch. It
the duty of the President,
and in his absence of the Vice President, to regulate the meetings of the branch; and of the Secretary to record all the transactions of the branch, to give the delegates, who shall be appointed to attend the meetings of the society, written certificates of their appointment, and to give proper notification of the time and place of the annual meeting of the branch, at least one week previous to the time of meeting; of the Treasurer to collect, and carefully keep, all the sums subscribed by the members of the branch, and to transmit them, with all the donations he may receive, together with the names of the subscribers and donors, to the Treasurer of the society, at, or before, its annual meeting; of the Auditor to examine the Treasurer's accounts, and make report to the branch, and also to the Treasurer of the society.

ART. 5. The branch shall send one delegate to the annual meeting of the society for every five such members as are allowed by the Constitution to vote.

ART. 6. This constitution shall be liable to alteration and amendment by the consent of two thirds of the members present at any annual meeting.

Here follows a form of subscription, by which each member engages to pay a certain sum annually. There are four columns, in either or all of which the subscriber places his subscription; viz. for the Education of Ministers, the support of Foreign Missions, the aid of Feeble Churches, and to the discretion of the Board of Directors.

The following gentlemen were chosen officers, to hold their offices till the first annual meeting, viz.

he Rev. JOHN CRANE, D.D. *President.*
Rev. SAMUEL AUSTIN, D. D. *Vice Presidents.*
Rev. BENJAMIN WOOD, *Secretary.*
Rev. JOSEPH GOFFE, *Treasurer.*
Dea. SOLOMON NELSON, *Auditor.*

Directors.

Rev. JOHN Crane, D.D. }
Rev. BENJAMIN WOOD, } *ex officiis.*
Rev. JOSEPH GOFFE, }
Rev. SAMUEL AUSTIN, D.D.

'The Rev. EDWARDS WHIPPLE,
Rev. DANIEL HOLMAN,
Elder OLIVER BOND,
Dea. JONATHAN LELAND,
Mr. DANIEL FISK, jun.

The next meeting of the Society, which is the first annual meeting, and which is to consist of the officers of the Society, and delegates from the Branches, will be held at Sutton south parish, at the time specified in the Constitution. Branches are forming in various parts of the country; and the prospects are encouraging.

We congratulate the County of Worcester, and our country generally, on the formation of this Society, resting on so broad a basis, and exhibiting so enlarged a spirit of liberality and Christian beneficence.

FOREIGN MISSIONS.

Extract of a letter from a person in England to his correspondent in Philadelphia.

"THE effort, which is making in the New England States, to establish Auxiliary Societies in aid of the Missionary fund is no doubt most judicious; and, should it be the means of rousing public attention to the object, in the manner that the establishment of Auxiliary Bible Societies has done in this country to that object, it will prove a most efficient measure. Of this you will be convinced, when it is stated, that at the annual meeting [of the British and Foreign Bible Society] held last May, [1811] the sum reported that year from the Auxiliary Societies was £6,070. and the present year it will amount to no less than £24,800."

This is upwards of 110,000 dollars, independent of the permanent funds, and the large annual contributions made directly to the Parent Society.

LETTERS FROM INDIA.

WE have been favored with several letters from Missionaries in India to their friends in Philadelphia, from which we shall publish the most interesting and important parts. Dr. Carey writes to the Rev. Dr. Staughton the same statement, with respect to the translations, which a letter to another friend, the last number of the Par eral paragraphs on other quote.

"The state of religion try, [Bengal] though sti tionately below what is England and America, is beyond what it was when ed in this country, that a can scarcely be drawn. Christian was almost unl besides the churches through mercy been colle quently hear of individuals where they would not ha pected. The leaven is di through the mass, and v continue to do so till t leavened.

"Among the events fav diffusion of the Gospel, I Auxiliary Bible Society, fi Calcutta the beginning of year, as one of the chief had the effect of calling up and inducing them to de selves for or against th great number of the first the settlement have joined and its funds already amo 60,000 rupees [about 33,(Its undertakings are pro its funds; for it is now ab at the mission-press a larg the Tamul Bible, a large the Cingulese New Testa large edition of the Mala Testament. The Christi coast from Madras to Ca are in great need of Bible mul is for them. There professing, or nominal, C the island of Ceylon; an than thirty copies of the ment for them all. The C for them. The Gospels, a the other parts of the New have been lately translate Malayalam language by, o superintendance of, the bi Syrian churches, on the w the Peninsula. The Mala sion is for them. I dou

objects equally great will be un-
ten when these are accomplish-

second thing which will proba-
ntribute much to the further ex-
n of the knowledge of the Gos-
the introduction of Lancaster's
of education into this country.
ave a free school for the edu-
of the children of the poor in
ta, in which we have now more
hree hundred, all of whom are
ted by two persons, viz. a teach-
the boys who are about two
d, and a female instructor for
ls, now near one hundred. We
his plan may be eventually ex-
through the whole country. In
schools the knowledge of the
ures is taught, and thousands
trust, be eventually brought
cquaintance with the holy ora-

e work of translating the word
into the Oriental languages is
ground, and translation and
criticism will, I trust, be at-
to in a manner surpassing what
e in Europe. Several persons
ity have already set their hands
work of translation; some of
o produce different versions in
of the languages in which we
engaged, and some in others.
Mr. Martyn, a pious clergyman
church of England, has made
r version into the Hindoosthan-
guage. This, however, is wide-
rent from ours, being in the
-Arabico dialect only read by
lmans of learning, while ours,
to the Sangskrit, will be read
body of the people. Nathanael
has made a version into Persian,
other into the Arabic language,
ich, being an Arabian, he is
te master. Another version
New Testament has been made
. Sebastiani, an Italian priest of
omish church, and a man of
learning. We relinquished the
n when Sabat's was begun. The
ese Old Testament is, I hear, in
se of translation on the island of
; and I hope the Syrian bishop
n on with the Malayalam. A
man, lately of Calcutta, has em-
men, who have made rough
its of translations of a single

Gospel into five languages not yet touched by any one else. And our late brother Desgranges, who died at Vizagapatam, left versions of the three first Gospels in the Telinga language, in addition to our version in that language.

"I hope you will continue your communications, when the jealousy of nations permits an intercourse."

This letter is dated at Calcutta, Oct. 9th, 1811.

A letter from Dr. Marshman to Dr. Staughton, dated January 18th, 1812, (the last from India,) contains the following intelligence:

"The Mission is, on the whole, prosperous. Nearly a hundred have been added this year [i. e. the year 1811, we presume] to our different churches; and two or three brethren, natives of India, discover a love to the work of calling sinners. It is thus that we expect the word will spread through India. The elders, &c. whom Paul and others ordained in every city were native converts.

"We hope to send a mission to Java, in a month or two. Brother Chamberlain is fixed at Agra with brother Peacock, (baptised in Calcutta) and they are going on hopefully in the heart of Hindoostan. A friend in the Mahratta country is gradually spreading the Scriptures and the savor of the Redeemer's name. We have a day-school in Calcutta on Lancaster's plan for catholic Hindoos and Mussulmans, which contains 315 children. They are instructed in the Scriptures by brother Leonard, one of our deacons. In a word, let us have your prayers. It is the influence from on high that we need, and without this we are nothing."

A letter from another of the Missionaries at Serampore, to Robert Ralston, Esq. dated Jan. 15th, 1812, states, that they have in the press, and are casting types for, fourteen translations of the Scriptures in the different languages, five of which are under the patronage either of the British and Foreign Bible Society, or of the Calcutta Auxiliary Bible Society. The following sentences we quote:

"We have been blessed with a great

portion of health, and our translation-work is enlarging, and I hope is in a truly desirable state. We have added about 70 members to the church at Calcutta during 1811, and the new year began with the baptism of brother Carey's youngest son.

"I am sorry to inform you, that brother Mardon has lost his partner in life. She died at our house a few days ago. Brother Robinson is again married, and expects to go to Java to begin a mission there."

The letter from which these extracts are taken is so much worn, that the writer's name does not appear.

Mr. Ward writes to Dr. Staughton from Serampore, Jan. 2, 1812, as follows:

"I have the pleasure of sending you a box containing a copy of almost all our publications. I am quite grieved, that I cannot write you a long letter; but I am so oppressed with a multiplicity of affairs, that I know not what to do. These books and circular letters must supply my deficiences. All my brethren unite in love."

Mr. Gordon, one of the Missionaries of the London Society, writes to Dr. Staughton from Vizagapatam, Oct. 10th, 1811, that his family had experienced many trials; that the climate of Vizagapatam did not agree with himself, Mrs. Gordon, or their children; but that he derived consolation from the prospect of eternal rest. He adds:

"Just let me say that the *lumen purpureum juventæ** has taken flight no more to return, and has left a *lurida frontis nubecula*† which will attend me to the tomb, with which I have been of late much conversant. Yet all the days of my time will I wait till my change come. I do most earnestly desire to live a little longer, that I may see a new edition of the Gospels printed in *Teloogoo;* [commonly written *Telinga;*] for you must know, that our invaluable colleague, the beloved Desgranges, completed the three first but a few days before he was called away. These are now pri Bengal under the superintend our brother Anundrayer. An begun John, at which I am hard, and do hope to see it and with the three above prin fore I go hence and am no mo

"I design, if I can set it oc to send you, (and I think it curiosity,) the three Gospels tive book, the leaves written an iron pen." The character tiful; and I think the language and in many instances elegant.

"The portion of health gra for the past 12 months, though ed by many pains, and much has enabled me to make that in the language, which is bey calculation of mine, and I brother to thank God on my be

Letters have been receive Mr. Lee dated Vizagapatam 19th, 1811. The principal inte which they contain is embodie *Account of Missionaries in th* contained in our present numb

Several of the Missionaries fears, that, if the English M ries should arrive in too larg bers at a time, the Govern Bengal might send them back land. These fears have been n ed in many letters from India we have heard, and have occ some anxiety to the friends American Missionaries. We er inclined to hope, and belie no serious evil will be expe from this source. From w lately taken place in Calcutt formation of an Auxiliary Bible with large funds, and from ronage which is afforded to t sionaries at Serampore, we m ly conclude that the Governm India will not take a decide against missions. When it is ered that our missionaries wer ed with letters and documen British consuls, and from bisho of Philadelphia, it is not to be apprehended that they will be ed from landing at Calcutta, siding at Serampore, till they a suitable passage to the place ultimate destination.

* The purple bloom of youth.

† A dismal paleness of countenance.

ARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY, FROM JUNE 26th, 1811, TO JUNE 25th, 1812.

owing sums have been paid into the Treasury of the Society within d.

1811.

Cash paid into the Treasury by the Committee appointed to the unexpended balance of monies, in the hands of Mrs. ns, Treasurer of the Cent Institution, at the annual meeting , 1811	$777 56
idend on ten shares of the Massachusetts Fire and Marine ice Company	15 00
Donation from a lady in Douglass, by the hands of Mr. Sam- Austin	3 00

1812.

Donation from John Foster, by the hands of Dea. Simpkins	10 00
ibution in the Rev. Mr. Fisk's Society in Wrentham, by the s of Mr. David Fisher	50 00
ribution in the Rev. Mr. Codman's Society in Dorchester	80 00
nution in the Rev. Dr. Parish's Society in Byfield	11 66
Donation of Miss S. S. by the hands of Mr. Artemas Wood-	1 00
tribution in the Rev. Mr. Thomson's Society in Rehoboth	12 03
nution in the Rev. Mr. Storrs's Society in Braintree	34 75
nution of the Tabernacle Society in Salem	68 00
females in the Tabernacle Society	83 00
ontributions from Miss Punchard and others in Salem	13 31
on from Mr. Thomas Wales, (besides his annual payment)	5 00
emales in the Rev. Dr. Hopkins's and the Rev. Mr. Emer- Society, in Salem	40 00
on from a friend, by the hands of the Rev. Brown Emerson	2 00
on from a Cent Society in Wilmington by the hands of the Freegrace Reynolds	22 64
nution of the Rev. Mr. Reynolds's Society	10 48
female friend to missions by the hands of the Rev. Mr. Rey- s	2 00
nution in the Rev Dr. Emmons's Society in Franklin	53 52
nution of the Rev. Dr Austin's Society in Worcester, (of h $20 were limited by the donor to be expended in Bibles Testaments for distribution)	125 00
nution transmitted by Mrs. Lucretia Dennie of Leicester, re- d sometime since	20 00
on transmitted by Mrs. Hannah Watson of Leicester	10 00
a lady in the south parish of Weymouth, by the hands of the Mr. Norton	7 00
of the Panoplist and Missionary Magazine, vol iii, by the ls of the Rev. Dr. Austin	103 00
n from a friend, by the hands of the Rev. Dr. Worcester	10 00
on from the Cent Society in Abington	37 00
on from Capt. John Pearson, (besides his annual payment)	18 00
on from Mr Pearley Tenney, (besides his annual payment)	13 00
ion at the Rev. Dr. Spring's church in Newburyport	34 73
of the Panoplist and Magazine from Messrs. Thomas & pple, by the hands of the Rev. Dr. Spring	330 66
nd on ten shares of the Newburyport Bank declared Dec. 1811.	35 00
nution of Rev. Mr. Dickinson's Society in Holliston	22 20
Carried forward	$2060 54

Brought forward	$2060 54
From an unknown friend, by the Rev. Mr. Dickinson	1 00
From a friend to missions in Hingham, by the hands of the Rev. Mr. Richardson	2 00
27. Contribution of the Rev. Mr. Walker's Society in Danvers	63 24
From a friend to missions, by the hands of the Rev. David Jewett	6 00
Contribution of the Rev. Peter Sanborn's Society in Reading	26 17
Donations from the Cent Society in Reading, by the hands of the Rev. Mr. Sanborn	25 41,
From Elizabeth Pool of Fitchburg by the hands of the Rev. Mr. Sanborn	1 04
From a lady in Milford	52
28. From the Cent Society in Byfield, by the hands of the Rev. Dr. Parish	4 64
Contribution of the Rev. Dr. Hopkins's and the Rev. Mr. Emerson's Society in Salem	44 48
From a friend to missions, by the hands of the Rev. David Long	3 00
Collection in the Old South Church, after the annual sermon, May 26	127 3
Cash from Mrs. Simpkins, received by her as Treasurer of the Cent Institution between the annual meeting in 1811 and that in 1812	34 5
29. Donation from Simon Leavitt	1
From Messrs. Lincoln & Edmands, avails of the Massachusetts Missionary Magazine, principal	32
interest	2
Interest on a small note	
June 4. From a Cent Society in Hopkinton, by the hands of the Rev. Nathaniel Howe	4
5. Contribution of the Rev. Mr. Barker's Society in Middleborough	1
20. From a lady in Wrentham	1
The annual payments of 91 members for one year	18
The annual payments of 13 members for two years	5
The annual payments of 2 members for three years	1
	$3,329

The following sums have been paid out of the Treasury within the same

1811.

Nov. 11. Paid for Bibles, Psalm Books, &c. for charitable distribution	$30

1812

March 1. Paid to Mr. Jacob Burbank for missionary services	6
May 26. To Mr. Samuel Harris for missionary services	3
Loss by a counterfeit bill	
27. To Mr. Samuel Parker for missionary services	22
To the Rev. Jotham Sewall for missionary services	45
28. To Mr. Urbane Hitchcock for missionary services	13
Paid towards the education of Eleazer Williams, for the purpose of being employed as a missionary among the Iroquois Indians	
To the widow of the late Rev. Daniel Emerson for his missionary services	
Paid to the Rev. John Lawton for missionary services	
June 12. To the order of the Rev. Joseph Badger for missionary services	
Various contingent expenses	
	$1

The Board of Trustees voted $400 to be expended in the purchase o and this vote has been carried into effect since June 25th.

Summary of receipts.

e of Cent Donations, received before the annual meeting in 1811	777 56
onations received since that time, and paid into the Treasury ne 25th, 1812.	474 49
of the Panoplist and Magazine	433 66
of the Massachusetts Missionary Magazine	320 00
from stock and interest	79 60
payments of members	246 00
ions in parishes	779 23
ons of individuals	85 60
ons of associated females	133 00
	$3,329 14

Summary of expenditures.

les, and other books to be distributed	$300 00
ssionary services	1,076 69
ls the education of E. Williams	50 00
ent expenses	19 27
rfeit bill	1 00
	$1,446 96

CENT INSTITUTION.

wing sums have been received by Mrs. Simpkins, Treasurer of this , since her account in the Panoplist for July, 1811, and will be paid reasury of the Massachusetts Missionary Society at the next annual

1812.

Received by the hands of the Rev. Dr. Prentiss of Medfield	$7 00
From Mrs. Mills of Sutton, transmitted by Mr. Estes Howe	18 00
ladies in Northborough by the hands of Mr. Asaph Rice	8 31
dies in Newtown by Mrs. Homer	25 00
From ladies in Newburyport by the hands of the Rev. Dr. g	11 88
dies by Mrs. Emerson	22 50
dies in Middleborough, by the Rev. Mr. Barker	3 56
ladies in Medway by the Rev. Luther Wright	6 00
e north parish by Mrs. Cleaveland	7 00
Irs. Eunice Kingsbury	1 00
e first parish in Scituate, by Mr. James Jenkins	2 45
dies in Franklin transmitted by Mrs. Emmons	15 27
ladies in East Marlborough by Mr. Sylvanus F. Bucklin	8 50
ladies in Carlisle, by the Rev. Mr. Litchfield	2 50
dies in Wrentham by the Rev. Mr. Fisk	8 00
dies in Westborough by Mrs. Rockwood	35 85
dies in Rowley, by Mrs. Susanna Merrill	5 72
a lady in Carver, by the Rev. John Shaw	52
dies in Fitchburg by Mrs. Barton	4 54
vo ladies by the Rev. Mr. Dickinson	1 02
female religious Society in Weymouth by the Rev. Mr. Norton	6 52
rs. Cleaveland by Mr. Pond	1 02
lies in Dorchester by Dr. Baker	23 75
dies in Medfield by the Rev. Dr. Prentiss	5 61
m ladies in Framingham by Miss Eaton	6 16
number of ladies in Boston	36 84
rom ladies in Falmouth, by the hands of Mr. Homer	14 20
	$228 72

In compliance with the wishes of the Trustees, the members of the Societ who are in arrears, are respectfully desired to make their annual payments i Jeremiah Evarts, the Treasurer of the Society. Any communication or remi tance for the Treasurer left at Mr. Armstrong's bookstore, Boston, will be care fully delivered.

On comparing the receipts of the Society the last year with those of seven years preceding, it will be found that the liberality of Christians is not ex hausted, but increasing. It was feared by some persons, that the great in terest taken in Foreign Missions would diminish the contributions to the va rious Domestic Missionary Societies. We think they did not reason well. I may be safely predicted, that if the animated support of Foreign Mission should continue in this country, an increased support of Domestic Mission will also continue. That both kinds of missions may, by the Divine blessing accomplish the great objects for which they are instituted, the sanctificatio and salvation of perishing sinners, is the unceasing prayer of *all who love ou Lord Jesus Christ in sincerity.*

DONATIONS TO FOREIGN MISSIONS.

June 27. From females in Chesterfield by the hands of the Rev. Isaiah Waters		8 0
29. From Mr. Thomas Hardy, a candidate for the ministry, Lebanon, (N.H.) by the hands of the Rev. Alvan Hyde of Lee		10 0
From a lady in Salem, by the hands of the Rev. Dr. Woods		5 0
July 1. From the Foreign Mission Society of Boston and the Vicinity		17 0
From a friend to Foreign Missions, by the hands of the Rev. Calvin Chapin, (towards the permanent fund)		150 0
From Mr. Travis Tucker of Norfolk, (Vir.) remitted by William Maxwell, Esq.		10 0
2. From a lady in Charlestown, by the hands of the Rev. Dr. Morse		5 0
4. From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer		100 0
20. From Mr. Joshua Goodell, Jamaica, (Ver.) remitted by the Rev. Dr. Lyman†		126 0
22. From the Foreign Mission Society of Litchfield County, remitted by Mr. John Frost		5 0
30 to July 22. From three individuals, less than $5 each		7 5
From various persons received by the Rev. Dr. Lyman of Hatfield between Oct. 3d, 1811, and June 26, 1812; viz.		
From Miss Polly Ware, Conw[illegible]	$6 00	
From a lady in Hadley, (for translations)	1 00	
From children of Dr. Porter, Hadley	1 00	
From a friend of Foreign Missions, Hadley	8 00	
From individuals in Heath	10 00	
Carried forward	$26 00	$443 5

† This sum is part of the sum of $450 mentioned in a note, p. 430 in the Panoplist for Feb. last. The remaining part of that sum, and the sum of $1000 to wards the permanent fund, are secured to the Board of Commissioners by legal in struments.

Brought forward	$196 00	$443 50
From the Washington Benevolent Society in the County of Hampshire	25 00	
From a Society of females in Northfield	9 00	
From the Foreign Missionary Society of Northampton and the neighboring towns, by the hands of Josiah Dwight, Esq. the Treasurer	93 00	
From individuals in Winchester, (N.H.) by the hands of Mr. Christopher J. Lawton	13 80	
From individuals in Chesterfield, by the hands of Spencer Phelps, Esq.	20 26	
From three persons in Windsor, by the hands of Mr. Gordon Dorrance	5 00	
From the Pittsfield Female Charitable Society, remitted by Miss Nancy Hinsdale, the Treasurer	56 82	—248 88
		$692 38

LITERARY INTELLIGENCE.

NEW WORKS.

A Sermon delivered before the Convention of Congregational Ministers in Boston, at their Anniversary Meeting, May 28, 1812. By Jedidiah Morse, D. D. Minister of the Congregational Church and Society in Charlestown. Boston; Samuel T. Armstrong.

A Solemn Protest against the late declaration of war, in a Discourse, delivered on the next Lord's Day, after the tidings of it were received. By David Osgood, D. D. Pastor of the church in Medford. Cambridge; Hilliard & Metcalf.

A Sermon preached before the Hon. General Assembly of the State of Connecticut, at the Anniversary Election, in the city of Hartford, May 14, 1812. By Moses C. Welch, D. D. Pastor of the church in North Mansfield. Hartford; Hudson & Goodwin.

A Sermon delivered before the Massachusetts Missionary Society on their thirteenth anniversary, May 26, 1812. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary in Andover. Boston; S. T. Armstrong.

An Oration, delivered in Charlestown, (Mass.) on the fourth of July, 1812, in commemoration of American Independence. By Jeremiah Evarts. Charlestown; Samuel Etheridge, jun.

Two Sermons on the doctrines of grace, the free ageney of man, and the use of means. By Israel Brainerd, Pastor of the Congregational Church in Verona, Oneida County, (N.Y.) Utica; Ira Merrill. 1812.

A Sermon, occasioned by the death of the late Rev. Dr. John N. Abeel, one of the pastors of the Reformed Dutch Church, in New York; containing an account of the life and character of that servant of Christ, preached the 26th Jan. 1812, the Sabbath after his interment, in the Reformed Dutch Church, Bloomingdale. By Alexander Gunn, A. M. Pastor of said church. New York, Whiting & Watson.

A Discourse delivered at Rutland, (Vt.) East parish, before the Female Charitable society, Jan. 15th, 1812. By Heman Ball, A. M. Minister of the Gospel in that town. Rutland; Wm. Fay.

The doctrine of decrees essential to the Divine character, a Sermon preached at New Haven, (Vt.) Lord's Day, Feb. 23, 1812. By Josiah Hopkins, Pastor of the Congregational Church of Christ in that town. Middlebury, (Vt.) T. C. Strong.

A Sermon delivered at Haverhill, (Mass.) Feb. 5, 1812, on the occasion of two young ladies being about to embark, as the wives of the Rev. Messrs. Judson and Newell, Missionaries to India. By Jonathan Allen, pastor of the first church in Bradford. Haverhill; W. B. Allen.

OBITUARY.

DIED, in England, on the 3d of Feb. last, Sir CHARLES COTTON, Admiral of the Channel fleet.

In London, in April last, the Earl of ASHBURNHAM, aged 88.

In England, the Rev. JOHN COLLING, aged 32 He was preaching from Psalms cxviii, 17—19. *I shall not die but live*, &c. when he suddenly stopped, exclaimed *I can't, I can't*, sunk down in the pulpit, and expired.

At Lyme, (Con.) the Rev. DAVID HUNTINGTON, formerly pastor of a church in Middletown, aged 70.

At Canajoharry (N.Y.) the Rev. JOHANN D. GROSS, D. D. He was several years pastor of the Dutch Reformed Church in New York, and Professor of Moral Philosophy and Logic in Columbia College.

At Boston, on the 9th ult. the Rev. JOSEPH STEVENS BUCKMINSTER, pastor of the church in Brattle Square, aged 28.

On the 10th ult. while taking a journey to the springs for the benefit of his health, the Rev. JOSEPH BUCKMINSTER, D. D. father of the preceding, pastor of a Congregational church in Portsmouth (N. H.) Neither father, nor son, knew of the other's sickness.

At Boston, on the 7th ult. Dea. FRANCIS WRIGHT, one of the Select Men of the town, aged 56.

At New Haven, on the 20th ult. Mr. MILLS DAY Senior, Tutor in Yale College.

Lately, at Wilmington, (N. C.) WILLIAM CAMPBELL, Esq. aged 78, the first white man born in that town.

At the Patterson falls of the Passaic river, Mrs. SARAH CUMMING, the amiable and beloved wife of the Rev. Hooper Cumming, of Newark, (N.J.) Mr. C. and his wife visited these falls for the purpose of viewing the wonderful works of God. As they were about leaving the spot, where they had been standing and conversing, Mr. C. turned his face a moment, and, on hearing a noise, looked back, when, to h ble grief, his wife was not She had fallen from the pr her lifeless body was plu gulf below. Her remains red at Newark in the p thousands of weeping spec C. is universally spoken acquaintance, as having the most excellent and pi of her sex. She had been a few weeks, and was thu removed from very desir ly prospects. Her deep relatives have the strong of believing, that their lo speakable gain.

At Boston, on the 16t JOHN MAY, aged 63.

ORDINATIO

ORDAINED at Dover, N. day the 6th of May, the R W. CLARY over the Con Church and Society in Sermon by Rev. Leonard W

At Little-falls, (N. Y.) JAMES JOYCE.

At Sumner, (Me.) the UEL. SEWALL. Sermon f v. 20.

At Rowley, (Mass.) JAMES W. TUCKER. Se Rev. Professor Stuart.

TO READERS AND PONDENTS

WE could not make roo count of *Dr. Ewester.* pear in our next.

A biographical sketch Dr. BUCKMINSTER arriv our pages were in type. will appear next month.

Our readers will obser number of the Panopli eight pages more than next will contain eight pa

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 3. AUGUST, 1812. VOL. V.

BIOGRAPHY.

For the Panoplist.

BIOGRAPHICAL SKETCHES OF THE REV. JOSEPH BUCKMINSTER, D. D.

In the death of every good man society sustains a loss. But when the minister of Jesus Christ, eminent in gifts and graces, in devotion and zeal, in activity and usefulness, is called from his labors to his rest, the privation is peculiar. The wound inflicted on the Church and on the community, is deep and painful; the friend of man, and of society, mourns; and the Christian, for the moment, trembles for the ark of his God.

Such a minister was the late Dr. BUCKMINSTER, of Portsmouth, New Hampshire. Few, while living, have enjoyed so bright and unsullied a reputation. Few have been so tenderly and universally lamented in death. Few have left an example, the contemplation of which is so full of delight and of instruction.

He was born October 14, 1751, in Rutland, Massachusetts; in which place, his father sustained the pastoral office, and continued in the assiduous discharge of its duties, to an advanced age. Being, in a remarkable degree, the delight and hope of his parents, he was early destined by them to the Christian ministry. He received his literary education at Yale College, where he was graduated in 1770. He was afterwards a tutor in that seminary for several years. Having completed a course of theological studies, he commenced a preacher of the Gospel. In the autumn of 1778, he was invited, after the usual probationary term, to take the pastoral charge of the first Church in Portsmouth. He was ordained January 1779, and continued in the office until his death.

Dr. Buckminster was among the distinguished preachers of this country. Indeed, comparatively few of *any* country have possessed, in an equal degree, that combination of qualities, which renders a preacher eminently acceptable and useful.

To a mind of much native vigor and comprehension, he had added the improvements of general science, and the ornaments of literature. With various and extensive reading, he combined an accurate observation of mankind and an intimate acquaintance with the human heart. His distinguishing intellectual feature was a brilliant imagination. This imparted a richness to his style, and a variety, animation, and interest to his public discourses.

It gave light and attraction to his more abstruse discussions, while it adorned and dignified his most familiar remarks. Few men have possessed, in the pulpit, a more complete command over their own faculties and resources. Few have been so successful in bringing all their mental energies, and acquisitions, to the illustration and enforcement of religious truth.

His voice was at once strong and musical. By the variety of its intonations, it expressed, with uncommon force and effect, the various emotions of the mind. His articulation was distinct and graceful. His very countenance was eloquent. His attitude, his air, his gestures, were unaffected, manly, and impressive.

Circumstances such as these, undoubtedly contributed their aid to Dr. Buckminster's uncommon popularity as a preacher. But in him, they were secondary qualities. They were mere appendages of his principal excellence.

He was a truly *evangelical* preacher; an open, intrepid assertor of the cross; an able and inflexible advocate of *the faith once delivered to the saints*. He preached *the truth as it is in Jesus*, in its simplicity, its energy, its majesty, and its various, interesting connexions. This constituted the prominent excellence, the peculiar charm, of his discourses. This rendered his ministrations so delightful to the pious, and gained him so deep an interest in their hearts. This procured him a favorable testimony in the consciences of all who believed the Scriptures to be the word of God. That such was, in fact, the general strain of his preaching, is known to all who were in the habit o him. They know that trines on which he principally to expatia the same with those w generally styled the *Do the Reformation*, and wh cherished and maintain fathers of New Engla habitually inculcated th divinity of Christ; the and personality of the H it; the awful apostasy depravity of man; the a of the Redeemer as ground of pardon, and c the sinner; the necessi generation, faith, and re and of a holy temper ar their unfailing fruits an paniments; and the ce fallible perseverance c saints, in obedienee and to eternal salvation. T trines he considered as ting the essence and gl Gospel; as absolutely to constitute it a syste grace; as bringing the glory to God; as humb man pride to the dust furnishing the sovereig ly balm for human guil ery. On these great a faith, therefore, he was cided and emphatical; and unvaryingly so; ex in the latter years of hi appeared more than pressed with their im more anxious to decl in the most unequivoc and more grieved to them treated with opp neglect.

In a letter to a frie ministry, written a few previous to his death, h ses himself in this ma think the *Assembly's Sh*

echism the most wonderful compendium of revealed truth and duty, that we have in our language. I have often thought the compilers were wonderfully assisted in executing their duty; and I am ready to assent to it, not only *for substance*, but I know of no article that can be materially altered for the better. Though there are some, in regard to which I never expect to explain or comprehend the form or manner of their being true, yet they are manifestly contained in, and deducible from, the Holy Bible.

"The system above mentioned was adopted, and universally taught, in the better days of our country, and of the state of Christianity in it. It is in heart approved by those who give evidence of their personal regeneration and reconciliation to God; though they may, from the power of prejudice or tradition, object to certain terms, and modes of expression. And it appears to me, that a system of doctrines, that would essentially contradict or mutilate that system, would hardly contain truth enough to *sanctify the soul.*"

The doctrines which were the great theme of Dr. Buckminster's preaching, he taught, not only from a firm conviction of their truth, but from heart-felt experience of their sanctifying and saving effects. His life exhibited various and convincing evidence that he was a REAL CHRISTIAN; a meek, humble, conscientious, upright follower of Jesus; devoted, in no common degree, to his Master's cause, and to the salvation of mankind.

At what precise period, his experimental acquaintance with religion began, is not absolutely certain. His youthful deportment, is is believed, was outwardly exemplary, and his character, during his connexion with college, unimpeached. Nor does it appear that when he commenced a preacher, he had any doubts respecting his personal religion. But reviewing the subject a considerable time afterwards, he was filled with perplexity and distress concerning his spiritual state. He condemned the motives with which he had entered on the ministry, as utterly defective and wrong. He even intermitted preaching, and expressed a horror that he had ever attempted it. His views of the evil of sin, of his personal vileness, of the deceit and desperate wickedness of his heart, were almost overwhelming. But after a long period of distress, despondence, and temptation, some light and hope arose; and he adventured, though with much trembling, to resume the employment of preaching. After this, though subject, at times, to doubt, and to a mental dejection which was partly constitutional, he generally enjoyed the comfort of Christian hope. In the retrospect of this scene, he expressed much gratitude, that though, (to use his own words) he began to preach without any just and proper sense of the sacredness of the work, yet he did not, as he trusted, take the charge of a church, without deep and solemn impressions of his duty and insufficiency, and a humble sense of his dependence on divine aid

Such is the view of things presented in a paper found among his manuscripts. This paper, which was written on an anniver-

sary of his solemn separation to the ministry, and to the care of his beloved church, (a day devoted by him to humiliation and prayer) commences in this self-condemning style:

"Six years has a gracious and long-suffering God preserved the life of his unworthy, unprofitable and unsuccessful servant, and continued him in such invariable health, that he has been able, every Lord's day, in some sort to discharge the duties of his sacred office. But O, in how much weakness always, and often with how much coldness and indifference has he published these glad tidings which ought to warm every heart, and inspire every tongue! Blush, O my soul, and be ashamed, that thou hast felt no more of thy own worth, the worth of thy fellow-immortals, the infinite love and compassion of God, of thy dear Redeemer, and the excellency of the Gospel. Shall God call me, who have been so great and aggravated an offender, to the high and honorable office of publishing the glad tidings of salvation, and of an ambassador for him, to woo and beseech sinners to be reconciled to him; and shall I be lukewarm and indifferent? Is not this, in a sense, to betray the trust reposed in me, and as far as in me lies, to deliver up my divine Lord and Master, and his interests, into the hands of sinners?"

In reference to the winter which succeeded his ordination, the paper mentioned above contains the following remarks:

"It was a happy winter to me. I trust I am not mistaken when I say, God was pleased to give me more lively views of divine things than I ever had bef shew me the excellency gion, the preciousness of to grant me gracious near him in public and secret; t me the worth of my own, dear people's souls, and me to speak in some m from the heart. But O ho did I lose this lively se things, and how much c and lukewarmness has a me in the general course ministry! But while I d be ashamed before God, sins and transgressions, my unfaithfulness in my m I must acknowledge, to umph of divine goodnes God has been pleased, t year, to show me more the solemn and importan tion I stand in to my peop the account I must give of them another day; and he has enabled me at some under a realizing sense o awful truths, to feel that I for souls as one that mu an account. Many passa Scripture have been ope my mind, so that there ap to be a reality and import them, which I never saw God has, at some times speaking to me, when read his word; and I trust read it, not as the word but as it is indeed, the w God. I have had a hu sense of the present low religion, and low lives of tians; and been made to s religion does not consist ticular sentiments, or in b particular sects; but that principle of divine life soul; and that Jesus Chris ed in the soul constitut Christian. But, O my g

God! how much of a lively sense have I lost! Recover me again. Do not leave me. Do not forsake me. Let this year be witness to thy gracious communications, and let nothing separate between my God and me. Give me prudence and discretion in public and private; but O give me zeal in some measure proportioned to the important work in which I am engaged. O make me, in this divided and difficult day, wise as a serpent, and harmless as a dove. O let not deadness and stupidity seize my spirit. Whatever earthly good thou deniest me, deny me not spiritual blessings. Suffer me not to quench thy Spirit; and O take me away, rather than take thy Spirit from me."

The pious fervor which breathes in the above quotation, was a remarkable characteristic of Dr. Buckminster's general preaching. In the pulpit, he was himself much impressed, and anxious to impress others. He spoke from the fulness of a heart solemnized with eternal realities, warmed with the love of God, and melting with tender benevolence and compassion for the souls of his hearers.

His sermons were not generally of the most systematic or argumentative character. But they were luminous and instructive. They exhibited the leading doctrines of the Bible, and the principal points of experimental and practical piety, in a natural and intelligible form. None who heard him attentively, could fail to understand what were his views of divine truth, or what was the religion which he recommended to their attention and choice.

Though Dr. Buckminster steadfastly maintained the peculiar doctrines of the Gospel, considering them as the great pillars of vital and saving religion, and of all true morality, he was far from being a mere speculatist. His principal aim was at the conscience and the heart. While, on the one hand, he faithfully exposed the utter insufficiency of what is called a *good life*, considered as the ground of acceptance, so, on the other, he guarded his hearers against an antinomian spirit. The religion which he inculcated, was a beautiful and well-proportioned *whole*, and not a mere *fragment*. The only faith which he acknowledged as genuine, was a faith purifying the heart, regulating the temper, and governing the life.

In his sermons, there was a *variety*, equally conducive to entertainment and edification. He did not confine himself to a few favorite topics, but expatiated in the boundless field of Scripture truths and illustrations. Ever attentive to the aspects of Providence, he seized not only the momentous events, but the smaller occurrences of the day, and converted them to some pious and practical purpose. In adapting himself to the circumstances of the afflicted, he was peculiarly happy. The bereaved and mourning among his flock, with many others in like circumstances, will long remember his heart-felt sympathy in their sorrows, and with what mingled tenderness, fervor, and solemnity, he addressed them in public and in private.

He greatly excelled in the gift and spirit of prayer. His addresses to the throne of grace, wheth-

er in the Church, in the family, in the mourning circle, or by the bed of sickness and of death, were various, appropriate, solemn, fervent, and pathetic. They appeared to flow from a heart accustomed to find delight in devotion; a heart deeply acquainted with its own wants, and tenderly feeling the wants and distresses of others.

As a pastor, Dr. Buckminster was a bright example to his brethren. His labors were abundant, and greatly diversified. To spend and be spent for his Master, and his Master's flock, he accounted not his toil, but his honor and delight. Nothing could gratify him more than to observe, among any of his people, the spirit of serious attention and inquiry. With sedulous and unremitted care, he cherished every such appearance. Meetings for social prayer he promoted, not only by his approbation, but his presence; nor did any worshipper appear to derive more refreshment and quickening from these pious associations, than himself He was frequently devising new plans and means, by which to gain access to the hearts of his beloved people, and promote their salvation. He was far indeed from being content with discharging the ordinary duties of the Sabbath, and going the expected round of visits on Monday:

"But in his duty prompt at every call,
He watch'd and wept, he pray d and felt for all.
And, as a bird each fond endearment tries,
To tempt her new-fledg'd offspring to the skies;
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."

In all the domestic
Dr. Buckminster was
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He labored much to pr
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To his brethren in t
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of them,* who deliver
course on his death t
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and encourage our hea
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and invigorated our
To our Churches he w
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vice of his Master."

In a note to the same
it is added; "On the fi
the present year, Dr.

* Rev. Mr. PARKER, of P

eached a sermon at Hamp-
s,* particularly addressed
members of the Associa-
le unfolded the danger, to
ministers are exposed, of
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r was this servant of Christ
vidently devoted to his
than in the last months of
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presentiment that his dis-
was near, and under this
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and every hour should
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dinary exertions contribu-
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The mental depressions,
hich he had been formerly
returned; and his health
lly failed. After a time,
attacked with violent ner-
pasms, which induced a
ary suspension of reason.
in relief from these com-
d and distressing com-
he undertook, in compa-
his wife, and two other
a journey to the springs
tate of New York. The
previous to his depart-
was able to preach, and
inister the sacrament of
rd's Supper. Having
l Putney, in Vermont, he
tacked with a new com-
which, though it did not
t his pursuing his jour-
oved speedily fatal. As
ily strength declined, his
mind became more calm and composed. For more than two days previous to his death, he was free from distressing spasms, and from the derangement of faculties which had attended them. Much of this time he employed in devotion. As his dissolution approached, he expressed his humble confidence in God, and entire submission to his will. He was favored with a clear testimony of conscience that he had devoted himself in sincerity to the divine service; and he was consoled by the reflection, that he had faithfully preached the truth to his people.

He died at Readsborough, (Vermont) on the 10th of June;† and the day following his remains were interred at Bennington, with every expression of respect for his character, and of sympathy with his afflicted relict. An appropriate sermon was preached on the occasion, by the Rev. Mr. Marsh, from John xiv, 18.

Dr. Buckminster's death is tenderly and justly lamented, as no common loss to his church and people, to the town of Portsmouth, to the vicinity, to the state, to the Church at large, and to the world. But his friends, and the friends of truth, have reason to be comforted with the reflection, that his life, though not protracted to the longest date, was eminently useful; that his death was serene and happy; and that he has received the plaudit, *Well done, good and faithful servant, enter thou into the joy of thy Lord.*

ne of those periodical meet-
special prayer, of which Dr.
o ardent a promoter, and so
an attendant.

† It is a remarkable fact, that, on the day preceding, his eldest son, the Rev. Joseph S. Buckminster, pastor of the Church in Brattle-street, Boston, died, after a distressing sickness of less than a week.

For the Panoplist.

A SKETCH OF THE LIFE AND CHARACTER OF DR. OLIVER BREWSTER.

PERHAPS no class of men, except the ministers of the Gospel, can do more in the service of religion, than persons of the medical profession. Their duties give them access to all descriptions of people, and under all circumstances. If respectable, they will, of course, be influential; and it is highly desirable, that this influence should be exerted in favor of religion.

In few instances, have these truths been more satisfactorily exemplified, than in the life of Dr. *Oliver Brewster;* a life comprising, indeed, few remarkable incidents; but uniformly under the direction of piety, and, in a high degree, exemplary and useful.

The subject of this notice was born at Lebanon, (Con.) A. D. 1760, where his venerable parents were living, at his decease.

His father had been many years a deacon of the church, in which office he died, a few days after his son. Nothing interesting is known concerning the former part of the life of Dr. Brewster, except that he has often mentioned his religious education, and the strong impressions early made upon his mind, by the counsels and prayers of his parents.

At a very early age, he had obtained his profession, and was employed as a surgeon, in the American army, where the passing scenes had an effect upon him, different from what is common;—they greatly solemnized his mind. As an following occurrer larly recollected narration.

On the morning tion at Herkimer, fasting with some regiment to which The colonel, a pro serving the comp little, began, in his reproach them wi "These fellows, Bi he to the Dr. "hav their stomachs. V will not last more utes, and you can in hell so long." mediately into the in less than *five mi* onel fell, and Dr. called just in tim expire.

The effect of th scenes there witne ed upon him while

Having left the menced the practi the town of Becke ty of Berkshire; t time blameless, ir man, but destitute

Soon after this h only serious, but victed of possessin sanctified and drea ed. How soon he c in Christ is not k conversion was cle manifested by a thi of his faith.

The church to came united knew h in the year 1802, to the office of dea station he continu them with the gre till the 15th of F when he was taken apoplectic fit, and r

is confidently believed, to the mansions of his Father's house.

But the design of this communication, is to furnish, not so much a *biography*, as a *sketch of character.*

In this view, the following remarks may, perhaps, be consolatory and animating, and therefore useful.

It has often been a ground of just complaint, that the professors of religion do not manifest their *faith by their works;* but, in the subject of this memoir, all his acquaintance beheld religion, in practice. Beneficence was a well known trait in his character.

This was particularly experienced by his patients, to whom, when poor, he was not only a physician, but a father. Their wants he relieved to the extent of his ability, demanding neither compensation, nor any other expressions of gratitude than their total silence upon the subject.

His professional charges were remarkably moderate; and his collection of them, from persons in humble circumstances, (if they were collected at all,) was in the most favorable way possible. Destitute of property, when he commenced practice, with an increasing family, and the company which his hospitality drew around him; it was surprising to his friends to see his worldly prosperity. It was obtained by his industry and economy of time. His labors, in his profession, were indefatigable, faithful, and successful.

In most instances, particularly in acute diseases, his exertions were greatly blessed, and extensively sought.

In his family, his fidelity was remarkable and exemplary. In family instruction, reading the Scriptures, singing, and prayer, he was scrupulously punctual; nor would he permit any pressure of morning business, nor any evening fatigue, to interfere with these duties, especially that of family prayer.

He was ardent in his attachments. It was his character to be warm and interested; and, in no object of importance, could he remain long neuter. *Whatsoever his hand found to do, he did it with his might*, and in its proper season. In favor of religion, this disposition proved eminently serviceable; for his attachment to the cause of the Redeemer seemed interwoven with every desire and every principle of action. In him we saw an illustration of that which is written, *Many waters cannot quench love, neither can the floods drown it.* Labors, and abstinence, and afflictions he would endure beyond most men;—but he could not endure, without *strong crying and tears*, to see Zion mourn, and few come to her solemn feasts.

Firm in the distinguishing doctrines of the Gospel, he was zealous for their propagation; and was distressed beyond measure to hear them opposed, by any one, or even neglected by the professed ministers of the Gospel of Christ.

Against vice and error, of whatever kind, he took a decided part; his *face was set like a flint*, and he feared not *what man could do unto him*, while he secured the approbation of his conscience and his God. Decision and determination were indeed the characteristics of the man. In general they were highly useful;

in some instances, however, as he was frank to acknowledge, he had much use for the power of religion, to qualify this disposition with adequate calmness and moderation.

He was earnest and faithful, to observe the discipline of the church of God. His plainness and fidelity with offenders, his anxiety for their restoration, and his general exertions *for the peace and prosperity of Zion*, though they may have created enemies among the unsanctified, will be long and gratefully remembered by his brethren in Christ.

Seldom is a man found, to whom it is more emphatically his *meat and drink to do the will of his Father in Heaven*, than it was to Dr. Brewster. Religion was his delight;—not a burden which he must bear, but a pillar to support him, a treasure to enrich him. If it is *from the abundance of the heart that the mouth speaketh*, religion must have abounded in him; for though reserved, upon common topics, especially in mixed companies, yet his conversation upon religion possessed that readiness and force, which manifested his intimate acquaintance, both with its theory and spirit.

He was happy in a talent to introduce this favorite subject, without creating disgust or incurring ridicule. This trait in his character, remarkably fitted him for the situation in which he was called to act; for, during the greater part of his membership in the church, they were destitute of a pastor.

During this period, his solemn counsels to his patients, his fervent prayers with them and for them, will never be forgotten, by those who survive; and, in many who have died, it is believed that a favorable record of them has ascended to God *the Judge of all*.

An instance of this, his disposition and habit, marked the closing scene of his life. He was attending a patient, in great distress and in imminent danger. Walking the room, in deep anxiety, "I know not," said he, "what more we can *do*—but we must all *pray* for her, and *pray* for ourselves." These were his last words. The messenger of the Lord was at hand. Dr. Brewster was immediately seized with a fit which appeared to deprive him of all reflection. In this state he lay about six hours, when his spirit returned to God who gave it.

Reader! pause, reflect, and imitate the character of those who through faith and patience have inherited the promises.

Surely such a life, and, after such a life, such a death, also, are desirable.

Blessed are the dead, who die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them.

May 28, 1812.

MISCELLANEOUS.

PASTORAL VISITS.

For the Panoplist.

Mr. Editor,

Should you think fit to give my remarks, on the subject of Pastoral Visits a place in your valuable work,* you may perhaps be of opinion, that at least a few hints to the people at large, in reference to the same subject, ought to follow. Many of the duties of a pastor and his flock are reciprocal. If he is bound to preach, they are equally bound to hear. If he must *declare* all the counsel of God they must *reject* nothing, at their peril. So, if it is the duty of the pastor to visit them from time to time at their own house, it is their duty to receive him, as their spiritual guide.

If he visits by previous appointments, surely the least that the heads of a family can consistently do, is to be at home, if possible, themselves, and to require their children and domestics to be present also. Want of time cannot be pleaded as an excuse; for an hour, or two, in ordinary cases, is sufficient; and which calls upon every family in a society, cannot be very frequent. Besides, more than time enough is spent idly, every week, if not every day, by the very persons, who are most ready to urge this excuse.

Complaints are continually brought against ministers, in some places, for neglecting to visit their parishioners, so much as they ought. These complaints are sometimes well founded and sometimes not. More is often required in this way than any minister can perform. Six days in a week, devoted exclusively to visiting, would scarcely be sufficient, to silence every murmur. And where ministers are really deficient in this branch of duty, no small share of the blame, sometimes belongs to the complainants. People ought to know and to *realize*, that if a pastor has any proper sense, of the tremendous responsibility of his office, it must distress him, to waste so much of his time in mere social visits, as is often required. They must not wonder, that he goes out unfrequently and with reluctance, if they are determined, every time he approaches, to sweep a circle around themselves, within the ample circumference of which religion is not to be admitted.

How can he carry on serious conversation, where nobody is willing to hear it? How can he feel animated, when the first sentence he utters freezes a whole tea-party into statues of solid ice? What chance has a spark of fire to kindle, under a deluge of cold water? How discouraging is it for a minister to talk about heaven, in companies where this world occupies the whole field of vision? to talk about the worth of the soul, where all are worshipping the body?

Let not these remarks be misunderstood. They do not apply, nor are they intended to apply, to the majority of people in

*See the Panoplist for last month, p. 59.

Christian communities. Some ministers are so happy as to live at times, and in places, where religion is the welcome topic of conversation, in almost every circle. Others find, at least some inquisitive and serious persons, wherever they go. But still there can be no doubt, that many a conscientious servant of Christ, has met with discouragements like those which have been mentioned; and has by them been deterred from visiting his people, when he would have gone with pleasure, had they been generally disposed to receive him as a messenger of Jesus.

This excuse I know may be carried too far. Let no Christian pastor admit the idea, that he can do little good, in any course of visits, till he has made a thorough trial; and on the other hand, let people so receive their minister at all times; let them enter so cheerfully and unreservedly into religious conversation; and let them listen with such visible interest to his instructions, as that he may be encouraged to repeat his visits as often as possible;—that he and they may be profited by every interview, and that thus walking hand in hand during their earthly pilgrimage, they may at length enter into that rest, which remaineth to the people God. MIKROS.

EXPOSITION OF MARK X, 19.

Thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, d fraud not, honor thy father and mother.

THERE would be no difficulty in understanding these words considered by themselves. We all know the commandments here enumerated, and are convinced of the importance of keeping them. The difficulty respects the manner in which they are introduced. *There came one running, and kneeled to* Christ, *and asked him, good Master, what shall I do, that I may inherit eternal life?* The answer was, *Thou knowest the commandments, &c.* This answer seems to imply, that he might obtain salvation by his own works. But did not Jesus fully understand the doctrine afterwards taught by his apostle to the Gentiles? Paul's words are, *As many as are of the works of the law, are under the curse.* Again; *If there had been a law given, which could have given life, verily righteousness should have been by the law;* but *by the deeds of the law shall no flesh living be justified.* Did Christ then set this person to seek life in a way, in which it cannot be obtained? This difficulty I shall now attempt to obviate.

The very terms of the young man's inquiry seem to suggest our Lord's answer. He did not ask how his sins might be forgiven, nor, in general terms, how he might be saved; but, *What shall* I *do?* Matthew records it, *What* good thing *shall* I *do?* May not our Lord's answer be supposed to have this bearing? "If you will by your own works obtain salvation, there is only one way; and that is perfect obedience to the divine law. Cursed is every one that continueth not in all things written in the book of the law, to do them. Therefore keep the commandments."

But Jesus did not intend to let

nirer go away without instruction. If he had ed any apprehension of t and spiritual sense of , acknowledged his im- ns and guilt, and asked, night obtain forgiveness ins, and strength for the nce of future duties, rould undoubtedly have him to his own blood teousness, by placing ng his disciples, where me he would have be- ly acquainted with the of salvation by the cross. young man exhibits of this spiritual sense basement. On the con- replies, *All these have I my youth up*, and, as in "*What lack I yet?*" no reason to doubt the this assertion, in the which he made it. He the commandments ex- ly to the outward con- e had never openly de- stolen, borne false wit- ed his parents, com- dultery, nor been guilty r. His outward deport- d probably been moral ble. Being ignorant of ation to love God su- and to serve him in d in truth, he was satis- his own character, and ly asked, *What lack I* ut the merciful Savior leave him in this delu- e goes on to convince is deficiency. *One thing kest. Go thy way, sell er thou hast, and give to , and thou shalt have in heaven; and come, he cross, and follow me.* his young man was con- hat Jesus was a teacher n God, he must have re- ceived this command as divine; and his obedience or disobedience was a proper test of his regard for God's authority. His obedience would have manifested a settled disposition to pursue eternal life at any cost;—it would have evinced that he esteemed the favor of God more than all his worldly interests and prospects. He would have been, from that time, a constant associate with Jesus, and the rest of his sincere disciples, and faithful followers. He would have been led into all necessary truth, and finally would have obtained treasure in heaven, on the terms of the Gospel. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* But this man did not *endure* his trial. Being weighed in the balance, he was found wanting. His disobedience proved, that his supreme affection was placed on earth. If heaven were to be obtained only at the expense of the pride and luxury, which his wealth supported, he must relinquish the pursuit. This gave him pain. He wished to obtain eternal life; but the purchase was too dear. He went away sorrowful; but chose to retain his possessions. Whom could he blame? If he would not perform duty which was clearly set before him, he had no reason to expect further instruction.

The solemn admonition suggested by his character and conduct cannot escape the notice of attentive readers. *Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.* CASSERRO.

REVIEW.

XXXVII. *A Statement of Proceedings in the First Society in Coventry, Connecticut, which terminated in the removal of the Pastor; with an address to his late people. By* ABIEL ABBOT, *late Pastor of the First Church in Coventry.* Boston; John Eliot, jun. 1811. pp. 68.

Reply to Mr. Abbot's Statement of Proceedings in the First Society in Coventry, Connecticut. By THE ASSOCIATION OF TOLLAND COUNTY. Hartford; Peter B. Gleason & Co. 1812. pp. 48.

Proceedings of the General Association of Connecticut, June, 1812. Hartford; Peter B. Gleason & Co. pp. 36.

THE subject of which the two first of these pamphlets treat, and which occupies a large portion of the third, has excited, in Massachusetts and Connecticut, a considerable attention among those who feel interested in the ecclesiastical affairs of New England. We have been repeatedly urged to lay before the public the case here disclosed; but, as controversies of this kind are attended with many unpleasant circumstances, we have hitherto declined the employment. Perceiving, however, that much unmerited obloquy has been cast upon the great body of congregational clergy in Connecticut, on account of the decision pronounced, in the case of Mr. Abbot, by the Consociation in Tolland County; and that gross misrepresentations are circulated to the prejudice, not only of individuals, but of Christian and church discipline, we it our duty to submit to the sideration of our readers statement of the principal and arguments in the case, add such remarks as appe us worthy of particular tion. In giving a history *Proceedings*, &c. relative t A., we shall first give an ab of his pamphlet, then of th *ply*, and lastly of the doin the General Association of necticut on the subject.

Let us attend, first, t case, as it would appear the *Statement* of Mr. A.

The Rev. Abiel Abbot ordained to the pastoral over the first church and s in the town of Coventry, c of Tolland, (Conn.) in Oct. with unanimity in the c and society. Little dissa tion with his opinions was fested, except by a very f his church, before Feb. 'when most of the brethre at his house to inquire converse concerning his ions.' After some conver (a part of which is given, Mr. A. observed, that the a difference between hi some, if not all, the churc perhaps of the society a points in *their view* fundan He expressed a willin therefore, that his pastor lation should be dissolved. replied, that they wished ing done rashly, and that " what arose from this diff of opinion, they had no that the connexion sho

ed." In June, the same had another interview, ult of which was not satis-

In Sept., Mr. A. re- a written request 'to warn ch-meeting, to consider solve on proper measures lopted and pursued under esent difficulties.' The met on the 13th, and Mr. de "some observations view to conciliate the of the brethren." They led, however, to express , their belief of several es; and determined that, r pastor neither preached ieved these doctrines, it pedient to apply to the ation of ministers in the of Tolland for advice. in October, the church rised "by the Association proper measures for con- the council of the conso- churches in the county and." With this advice arch complied, and re- l the society to unite with i calling the Consociation. ociety declined; but pro- a mutual Council. To oposal the church con- provided they could a- ith Mr. A. in a Council. mmittee of the church [r. A. on the 27th of No- to agree on a council; ain on the 30th for the urpose, when a *majority ommittee refused a mutual*

The church afterwards a mutual council for the e of dissolving the pasto- nexion by consent. The objected. These nego- all failing of their object, nsociation met at Coven- pril 16th, 1811. Mr. A., alled upon to answer to the complaint of the church, read and presented a protest. In this document he denies the authority of the elders and messengers there convened, for the following reasons: 1. Because an impartial mutual council had not been offered to him. 2. Because the council then in session was not a regular consociation, empowered according to the Saybrook Platform, to hear the complaint against him. Under this head Mr. A. labors to prove, that there is no Consociation in Tolland county, that the first church in Coventry does not belong to it, even if it exists, and that, should both these points be yielded, Mr. A. himself does not belong to it. 3. Because councils have no authority in matters of faith. Mr. A. dwells much and earnestly on the opinion, that *the Scriptures alone* are the rule of faith; and proves undeniably, if it needed any proof, that the framers of the Saybrook Platform were of the same opinion. The protest of Mr. A. occupies fourteen pages. It is followed by a protest, signed by the society committee, which relies upon the same arguments as had been stated at greater length by Mr. A., expresses the attachment of a majority of the society to their minister, and displays the evils which in their opinion, would take place in consequence of his removal. The question, *Whether this body have jurisdiction as a council of consociated churches?* was amply discussed, and the council proceeded to vote that they were "duly convened and authorized to try the complaint before them."

Mr. A., being called upon again to answer to the complaint,

informed the council that he should abide by his protest; and, of course, remained silent as to the articles of charge. The council proceeded to consider the complaint, and heard the testimony adduced by the church, and the remarks made by their advocate. As the proceedings had excited some emotion, it was proposed by the advocate of Mr. A., that the council should wave a decision, and give opportunity to unite in a mutual council. Mr. A renewed to the church the proposal for a mutual council; this effort failed of success, and, on the next day, the result of the Consociation was published. The Consociation was composed of nine pastors of churches in the county of Tolland, and eleven delegates. After the regular opening of the Consociation, the proceedings were as follows:

"The church laid before this body a complaint, containing the following articles of charge against their pastor, viz.

"That he, the Rev. Abiel Abbot, does neither preach nor believe the sacred Trinity of Father, Son, and Holy Ghost in the Godhead.

"That he does neither preach, nor believe in the divinity of Jesus Christ; that he is both God and man united in the person of Mediator.

"That he does neither preach nor believe the doctrine of the atonement made for sin by the blood of Christ, and of the justification of sinners by the righteousness of Christ, imputed to them and received by faith in him.

"The foregoing doctrines, though clearly revealed in the word of God, as not only true, but fundamental in the Gospel system, and essential to be believed in order to salvation, are by him omitted in his preaching; and doctrines contrary to these, and repugnant to the faith once delivered to the saints by Christ and his apostles, and subversive of the Christian's hope, are by him taught and inculcated.

"Mr. Abbot having read sented to this body an a nying the jurisdiction of cil, and protesting agains ting in judgment upon th against him.

"The society also by the tee, presented an instrum same purport, which was

"The authority of the C having been denied, the s largely argued by the cou Mr. Abbot and of the chu

"The council then proc full deliberation upon the offered. The question wa by the moderator, Do t consider themselves duly and authorized to try the before them? Voted in the

"The elders and messe ent feel themselves justifie ported in the foregoing the articles of church disci imously agreed upon by t all the churches of Conne vened at Saybrook, Sept. 9 same having been adopte tice and consent of the c this county; and for that, ciation is convoked conf the 13th article thereof, an to the usage of the chur state; and, as we believe, to the mind and will of C for that no other method tering church discipline adopted among our church like the one under conside can we resort to any other, present organization of ou where the parties cannot, mutually submit their diffi

"The Rev. Mr. Abbot called upon to answer to plaint exhibited against h church, but he neglected a to make answer to the sam

"The council then pro hear the testimony produ church in support of the charge. After a full a hearing and consideration the question was put upon cle separately, Is this artic Voted it is proved.

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st, AMOS BASSETT, *Scribe.*"
Statement, pp. 27—29.

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Mr. A. next proceeds, in his pamphlet, to animadvert upon the above resuit; but what we have to say, on this part of the subject, will be reserved to a subsequent page. He then states the circumstances which were regarded in the selection of the second council, and says, "I need only add, that with the majority of the council I had little personal acquaintance, and NO knowledge of their opinion with respect to my religious sentiments or particular difficulties." We cannot refrain from breaking in upon our narration here, to express our astonishment at the assertion contained in the sentence just quoted; an assertion at which every reader of these pamphlets will be likewise astonished; an assertion which excites almost as much wonder, as that a minister should preach thirteen years, so as to make his people think he was a believer in the doctrine of the Trinity, while it is not pretended that even from the first he had ever embraced that doctrine.

Mr. A. next publishes a letter from the Rev. Dr Osgood, on which we shall presently make a single remark.

This second council met at Coventry on the 5th of June, 1811. Mr A. and the society laid such documents before this body, and made such representations, as they thought proper, the church being notified, by a message in writing to the deacons, that the council was in session, and would be happy to receive such communications, as the church might be disposed to make. No reply was made to this message, the church having previously signified to Mr. A.

that they considered the second council as being unauthorized and improper. Seven pastors of churches in Massachusetts, and three delegates, composed this council. On the next day, the Result of Council was published, the most material parts of which we quote.

"The council have, as they trust, attended with seriousness and impartiality to the statements and pleas of the parties at whose instance they are convened. They lament the divisions which have arisen between the church on one side, and the pastor and congregation on the other. It is with extreme reluctance that the council are constrained to give an opinion which will militate with the result of the venerable council, composed of elders and messengers of the churches of Tolland county, recently convoked in this place; but as it becomes necessary that they should decide on questions submitted to their deliberation, propriety requires that they give the reasons of their decision.

"The council find no satisfactory evidence that a Consociation ever existed in Tolland county, according to Saybrook platform. If a Consociation did exist, they find no evidence, that the first church in Coventry or its pastor were ever constituent parts of it; and as the Rev. Mr. Abbot and the ecclesiastical society declined acting with this church in calling the late council, and protested against its jurisdiction, we can consider it only in the light of an ex parte council; and as the not having of a mutual council as the umpire of their controversy must in our opinion be imputed to the church, the result of said council cannot affect the ministerial standing of the Rev. Mr. Abbot, much less dissolve the pastoral relation between him and this people.

"Concerning the doctrinal points which are the only articles of charge alleged against Mr. Abbot we will not decide, in the persuasion that the Great Head of the church never empowered any body of men to pronounce authoritatively respecting religious opinions. We believe that Mr Abbot is sincere in the f solemn declaration, and that to be satisfactory." *Stat.* p

Here the Council inse claration offered by Mr. taining several passages o ture relative to the d concerning which he h condemned by the Cons and an acknowledgment Scriptures as divine tru this paper they add son soning of their own, and p

"The council consider the between the pastor and thi astical society as not having nulled; and the parties hav mitted the expediency of its ance to this council, we do adjudge that the relation them be dissolved for the which follow." *Statement*, p

The reasons specified late to the improbabili Mr. A. could be useful place, on account of the d which existed.

The Council give Mr a very high character, a dially recommend him "Christian Societies whom he may in divin dence be called to minis

After the whole "ex nary narrative," as Mr. A calls it, he proceeds to few remarks, part of w directs to the members Consociation. He concl an address to the peopl late charge.

The appendix contain extract from a *Discou Christian Union* by P Stiles, and the Articles of discipline agreed upon brook, 1708.

We now proceed to m abstract of the *Reply*. Th ment, it will be remem

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red into at first in the year 1708, or soon after, by most of the pastors and churches in Connecticut, and continued to the present day in all the churches who have once joined themselves to it, and have never expressly dissented for conscientious reasons. The history of this form of ecclesiastical government is briefly this. For some years before the date above mentioned, the clergy of Connecticut generally were deeply impressed with the opinion, that some closer bond of union was necessary, than any then existing. The venerable Hooker, about a week before his death, observed with great earnestness, "We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are undone."* As this opinion gained ground, among the laity as well as the clergy, the legislature appointed a convention of the clergy and laity, by delegation from the several counties, to meet for the purpose of uniting in certain great principles of fellowship and church discipline. This convention met at Saybrook, in Sept. 1708, and agreed upon certain articles, which are denominated the *Saybrook Platform*. These articles were approved, and ratified, by the legislature; and that body proceeded to "ordain that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline, be, and for the future shall be owned and acknowledged, established by law." A proviso follows saving the rights of such churches as should "soberly differ or dissent from the

* Trumbull's Hist. Conn. p. 505.

united churches hereby established."* The mode of the first organization of consociations is pointed out in art. X. There has been some diversity of opinion with respect to the construction of this article. We cannot go into a particular examination of all its parts; but shall state what appear to us, (after a deliberate attention to the article itself, and to Dr. Trumbull's history of those times,) to be its provisions. The article, then, in our apprehension, provides, 1. That a convention of the pastors and churches of each county should be held, as soon as convenient, in order to form one or more consociations in each county. 2. That the pastors should attend this convention in their persons, and the churches by their delegates, if they saw fit to send any. 3. That these elders and messengers, when thus formed into one or more consociations, and any future consociation, might adjourn, from time to time, not exceeding one year from the time of their first assembling on a particular case. 4. That all succeeding consociations, or councils, (for these words are used interchangeably) should be called by the moderator of the last preceding consociation, or, in case of his death, by any two elders of the same consociation. 5. That all these councils should prescribe such rules for transacting business, as they should deem needful.

We now proceed to inquire, with the Association in Tolland county, whether, in April 1811, there was a consociation in that county. That consociations were regularly formed in the counties

* Trumbull, p. 513, 514.

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But admitting that Mr. A. had never consented to the Platform, in any other way than by settling in the ministry over a consociated church, this is amply sufficient. It would seem to us an extreme anomaly, that a church should be subject to the regular course of discipline, and its pastor, without any express dissent, should possess an immunity from all liability to discipline whatever. Besides, the proviso, quoted by Mr. A., p. 13, makes directly against him, as it implies, (following, as it does, the general law of the land,) that those who "soberly differ or dissent from the united churches," should make known their conscientious dissent. It appears to us, that every Congregational minister, who is ordained in Connecticut, does, at his ordination, implicitly subject himself to the discipline of the Platform, unless he expressly dissents from it, or is ordained over a church which has expressly dissented. The fact, that most of the consociations now require the candidates, whom they ordain, to give their

express assent to the Platform, does not militate at all against our argument. Oaths of allegiance are required in all civil governments. May we thence infer, that no allegiance is due, unless when an oath has been taken? On the contrary, every government justly claims the allegiance, either temporary or perpetual, of every man residing within its jurisdiction. As to the complaint of Mr. A., therefore, that an unlawful authority has been assumed over him, because he had never consented to the Saybrook Platform, (even if it were true that he never had,) it is not less absurd, than if a man were to remove into Connecticut, and, when prosecuted in a civil court, were to exclaim, "I never *consented* to the laws of Connecticut." In short, Mr. A. can be vindicated from the charge of prevarication in this business, only by supposing him to have been entirely ignorant of the natural language of his conduct, and to have been altogether inattentive to the ecclesiastical laws of the state.

There are two arguments against the existence of the consociation in Tolland county, which are brought forward by Mr. A. with much confidence, and which, therefore, deserve to be noticed.

First; the consociation has not been convened, in any manner, for more than twenty years. Answer; it is not necessary that it should be convened unless when a difficulty exists, "which cannot be issued without considerable disquiet."* If there should not be another consociation assembled in Tolland county for fifty years, one might still be assembled whenever occasion should require.

Secondly; there have been twenty mutual councils, or more, in Tolland county, within twenty years. Answer; there have been twenty arbitrations in a certain county since there has been one suit before the county court. This fact proves, we suppose, that there is no county court in that county.

While we are examining this part of the subject, it is proper to state, that, as we understand, the consociated churches in different parts of Connecticut have practised variously, with respect to the frequency of their holding consociations. There are some consociations, which meet once a year. Others meet only when the ordination of a minister within their limits, or some other special business calls. Others, still, meet only when some difficulty arises, (with respect to church fellowship or discipline,) which cannot be properly settled without their interposition. Now it is manifest to us, that the Platform does not *require* the consociations to convene in any case except the latter, though it undoubtedly *admits* of their convention in other cases. These three modes of practice seem consonant to the articles of discipline in the Platform. That we are correct in this opinion will appear from the following passages in the Articles.

Art. III. "That all cases of scandal, that fall out within the circuit of any of the aforesaid consociations shall be brought to a council of the elders, and also messengers of the churches within the said circuit, &c."

Art. VII. "That in case any difficulties shall arise in any of

* Art. VII. of discipline.

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The Association proceed to state, in their *Reply*, that the first church in Coventry, with the churches in New England generally, were believers in the doctrine of the sacred Trinity; that they considered this doctrine as fundamental; and that they received Mr. A., their pastor, as believing it. Hence the Association infer, that if Mr. A. was not a believer in this doctrine, at the time of his ordination, he should have frankly said so. If he afterwards changed his opinion, however conscientiously, the church were entitled to relief; for they conscientiously adhered to their former opinion.

Here let us observe, that according to a certain liberal dogma, and a very popular one too, the church was the party aggrieved, and the only party entitled to relief. The dogma is this, *That respecting points on which great and good men have differed, no person ought to be confident that he is right.* The popular inference from this dogma is, that all parties which can muster on their side wise and good men, (or men whom they *call* wise and good,) are equally likely to be right, and of course equally likely to be wrong. On this liberal plan, Mr. A. might chance to be right, (for it is literally a question of *chance*, and not a question of *truth*,) or he might be wrong. As it is impossible, on this scheme, that any mortal man should know which party is right, it seems not only fair, but necessary, that the party, who has *altered his religious opinions*, so that union and harmony are unattainable, should be

ed as offering just matter of grievance to his brethren. But let us return to the narrative of facts.

The Association avail themselves of a *Statement of Facts by the Church*, from which we quote the two first paragraphs:

"For several years after Mr. Abbot was settled in the first society in Coventry, there was a general quietude among the people respecting him. In his preaching he dwelt much on morality. When he dwelt on doctrines his discourses were inexplicit. They were particularly so respecting the character of Christ, and the work of redemption. He recited Scripture passages, which taken literally, and as generally understood, prove the divinity and atonement of Christ. These were passed without explanation. The people indulged not a doubt, but that he understood them as they are generally understood by divines and Christians. His morality of life, and pleasant deportment, operated in no small degree to prevent suspicion.

"As early as about five years previous to his dismission, some noticed that he never clearly and decidedly taught these doctrines. This omission, with several other concurrent circumstances, excited in their minds strong apprehensions, that he disbelieved them. They embraced opportunities with him to make the inquiry. To their inexpressible grief they found, that what they had apprehended was real. They endeavored earnestly, first in private, afterwards two or three brethren in company, to convince and reclaim him. Eventually the church, as a body, used their earnest endeavors to reclaim their pastor from errors which they considered extremely dangerous to him, greatly exposing others who might be led into the same by his instrumentality, and at the same time highly dishonorable and offensive to the great Head of the church." *Reply*, p. 15.

Such was Mr. A.'s manner of preaching, that for more than two years after his sentiments became the subject of public conversation, the people in general supposed him to agree with other ministers in the vicinity, respecting the character and atonement of Christ. The church then urged him to be explicit. Probably some may be disposed to view this as a singular request. It seems, however, that the church in Coventry are not yet ready to acquiesce in such a course of professed instruction from the pulpit, as permits the audience to remain profoundly ignorant of what the preacher believes concerning the great doctrines of the Gospel.

Soon after this request, Mr. A. "delivered several discourses which seemed to produce general conviction, that he disbelieved Christ's divinity and atonement." The church employed their solicitous efforts to reclaim their pastor, "by prayer, by conversation, by adducing texts of Scripture, by furnishing books well chosen for the purpose." They asked the advice of the Association of which Mr. A. was a member, and followed the advice which was offered, in applying for the consociation. When it was found, that the society would not unite in referring the difficulties to the consociation, but would unite in a mutual council, the church voted, "That we will unite with the Rev. Abiel Abbot, our pastor, and the society, in choosing and calling a mutual council, to consider and decide on the difficulties subsisting between us and him, provided we shall be able to agree with him and the society on the churches from which such council shall be called." Mr. A.

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council. The parties then
d to nominate alternately,
ad nominated six pastors,
of whom might be selected
uncil. The next thing at-
was to agree on the odd or
nan. One or two were pro-
the committee, against whom
ed. They signified to him,
umber was very great whom
ld name, any one of whom
e agreeable to them, and re-
im to name some one who
agreeable to him, and who
ason to think would be so
Having yet nominated none
who resided in Massachu-
d at a great distance; men of
e committee either possess-
owledge, or respecting whom
ledge they did possess af-

forded reason to apprehend, that they were disbelievers in the doctrine of the Trinity; he was inquired of whether he could not mention some one in the state of Connecticut, or if not in the state of Connecticut, some one out of it with whom the committee were acquainted, and whom he and they had reason to consider as a believer in this doctrine. To this he was repeatedly urged. But no person, whose attendance Mr. Abbot considered in any degree probable, was named by him to fill the place of the seventh member of the council, whom the committee had reason to consider as a believer in Christ's divinity.

The time having elapsed and no agreement having been completed, the committee proposed another meeting for the same purpose for which this had been attended. To this proposal he assented. The second meeting was attended; but neither party being disposed to relinquish former ground, no agreement could be effected. He seemed willing to submit the case to a council of even numbers, one half consisting of such men as he had named. But a majority of the committee considered such a council wholly improper." *Reply*, pp. 18, 19.

The reader will be astonished, after reading these extracts, to turn back and read in Mr. A.'s *Statement*, p. 9, as follows: "Indeed it must not be disguised, they (a majority of the church committee) still determined, that no council should sit, in the convention of which their pastor should have voice or influence." Was it, then, no "voice or influence," to select three men out of six, and to have the whole clergy of Connecticut, and hundreds in the neighboring states, out of whom to select the seventh? If so, how much influence would his church have had, if they had acceded to his proposal, and taken a seventh man from the small number of

antitrinitarian clergy whom he nominated? It was, indeed, in the highest degree absurd for Mr. A. even to ask his church, that he might be tried for an alleged delinquency, by persons whom his church supposed to be in the same degree delinquent as himself. It makes no odds, as to the absurdity of the case, whether he was *really* delinquent, or not; his church supposed him to be so.

We ask, here, what possible objection could Mr. A. have had to *all* the clergy of Connecticut, except on account of the *doctrines* which he supposed them to maintain? And what possible predilection could he have had for a certain class of clergy, in Massachusetts, except on account of doctrines which he supposed *them* to maintain? How came it to pass, then, that in the selection of the second council, where he was left perfectly free to choose for himself, he should have fallen upon men, as to a majority of whom he had 'NO knowledge of their opinion with respect to his religious sentiments or particular difficulties?'

Mr. A. states, p. 26, that after the public hearing before the consociation, and during their recess, he again proposed a mutual council, and that "this last conciliatory effort also failed of success." Let us hear what this *conciliatory effort* was; for Mr. A. does not enter into particulars. The *Reply* states, p. 21, that on receiving this proposal, the brethren inquired of Mr. A. "whether they were to understand him as proposing a council different from that in which he had before consented to unite. He answered in the negative." From the preceding extra remarks we trust it appear so far from refusing a council, the church y *at least* as much as Mr. the purpose of obtaining

But what right had Mr *demand* a mutual council. at all, if he belonged to th sociation. That was a tribunal, erected before single member of his was born, and which, on accounts, would be more to be truly impartial th other tribunal which he church would elect, in the of their difficulties. Inde first and third grounds protest, unless he had be to make good his second, together irrelevant to hi If he belonged to the co tion, he could neither insi a mutual council, nor de authority of councils in of faith. The Platform, ar makes it the duty of 'th associated pastors to take of any among themselv may be accused of scan heresy, &c.' No provi made for mutual counci are parties in any way ed from electing them. either party is averse, the has no right to demand council. It is a case ne sembling that which occur in the civil courts of Conn The parties in a suit ma the trial by jury, and re facts in their case to the but if either party choose take this course, the que fact must go to the jury A.'s controversy with his might have been refer consent to any tribunal m agreed upon, just as suit

i from the regular courts
red to arbitrators.
. had certainly no *pecul-*
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eceived him, the coun-
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ement, pp. 7, 8. No
can be more fallacious
; and Mr. A.'s reasoning
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e called *impartial* mu-
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interest, which involve
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ty questions by one side,
or the other, or both. Whether the matter in dispute regards doctrine, discipline, or morals, each party will select such men as he supposes agree in opinion with himself; and thus the council will be equally divided, or nearly so, with respect to the very *substance* of the case, on which they are to give their judgment. Thus, in secular affairs, it has been always found, that arbitrations have been less favorable to justice, than the decisions of the regular courts of law. What would be the result, if a violent political dispute were attempted to be settled by a council composed of an equal number of vehement political champions on each side? Men are liable to human passions, in religion, as well as in politics. The experience of ages will show, that those tribunals are the most impartial, in the constitution of which the parties have the least influence. We could give many substantial reasons why they are so, but our limits forbid.

After being unable to unite in a mutual council to try Mr. A., the church offered to unite in such a council to dissolve the pastoral connexion between him and his people; as we before stated. This offer was frustrated by the society. In making it, we are decidedly of opinion that the church yielded too far. They ought not to have consented that Mr. A. should be dismissed without being called to account for his doctrines. We impute their error in this respect to a love of peace; but an error it certainly was, in our opinion.

What reason, then, has Mr. A. to denominate the consociation "a council essentially *ex parte*,"

sirous to know, whether there is, or is not, such a thing as discipline in the Christian church? If there is, in what cases is it to be exercised? Never with respect to opinions, or doctrines, say our liberal brethren, but only in cases of bad practice. Let us state a case, or two.

You are a liberal minister, and you admit A. B to your church on a profession that he believes the Bible to be the word of God, and the only rule of faith and practice. Beyond this, none who assume the name of Christians have ventured to go. After a while, A. B. denies that the Scriptures are the word of God, or any rule of faith and practice; yet his external deportment, in other respects, is, we will suppose, unexceptionable. He uses what he calls his *liberty of conscience* in defending and propagating his opinions. What shall be done with him? Discipline him? Churches have no authority in matters of faith. A. B 's "life is in the right." Must he then remain, and be cherished in the bosom of the church, and come, if he pleases, to the sacramental table as a Christian? Perhaps there are some professed ministers of the Gospel who will not revolt at this; but we cannot believe there are many. Yet we are not enlightened enough to see, that it is not a fair and legitimate consequence of the principle laid down by Mr. A., in the outset, and so zealously defended by those who side with him.

Let us next consider a case of misconduct. And here we will not take a case, which can be denominated *extreme;* but one which has occurred, in a vast multitude of instances, in many parts of Christendom; tho in this country. A mini the Gospel preaches regu the Sabbath; but in the of worship, and after divi vice is over, he makes tl day a day of recreation, f and merriment. He gi receives invitations to s ous dinners, and, wh weather is fine, rides out ing, or takes a game at if the weather is bad, he a game at whist. His feel aggrieved. They tr claim him but in vain. H tends to justify himself b ture, and makes a learnec ment to prove that the st of the Jewish Sabbath i away, and that under the tian dispensation, a great tude may be taken, than cient to exculpate *him* f blame. The difficulty i ing, he demands a mutua cil. Let us suppose, that of getting the odd man side, and that a majority council, finding him gui incorrigible, proceed to him from office. He the a loud cry of intoleranc says, and says truly, that t bath is a scriptural inst that it would be impious to undertake to add to its ty; that every man mus pret the Scriptures for h that no man has a right tc over another man's cons and concludes by affirmin he had done what he co tiously believed to be ri the odd man of his mutua cil should be in his fav council would probably that the degree of sanc which the Sabbath is ent a matter of doctrine, con

which every man ought to be fully persuaded in his own mind. They might add, in imitation of the second council at Coventry, that, 'although they did not consider themselves authorized by the great Head of the Church to pronounce on any man's faith, yet as their accused brother had made a written declaration containing the fourth commandment, and sundry other passages of Scripture relative to the Sabbath,' and containing, also, an 'acknowledgment of the Scriptures as divine truth,' they 'believed him sincere in making that declaration, and that it ought to be satisfactory.' They might state, that 'they were persuaded his inquiries had been made in the love of truth, and his sentiments communicated in the spirit of a Christian; and that they would not set at nought their brother for the exersise of the liberty wherewith Christ hath made us free.'* We might state many cases of flagrant immorality, where the same reasoning would apply. So the common place declamation about departing from the *words* of Scripture, might apply just as well to cases of immorality, as to cases of heresy. A church member is complained of, tried by the church and found guilty of *embezzling money*, and *smuggling goods*. He immediately raises a violent clamor about ecclesiastical domination, usurped authority, &c. He complains sadly, that the church had condemned him for crimes not forbidden in Scripture, and that the words *embezzle* and *smuggle* are not used once in the sacred Volume.

*See the result of the second council, in Mr. A's *Statement*, p. 45.

We should be glad to be informed, whether every case of *immorality* will not present a a difficulty arising from some doctrinal point, and open a wide field for biblical criticism, in these days of learning and wisdom. Do not men differ in their definitions of virtue and vice?—in their views of the boundaries, extent, and even the very *nature*, of all the virtues and crimes? In every possible case, then, *doctrine* must come in question. If a man be charged with fraud, the question instantly occurs, *What is fraud?* and does the charge stated come within the definition? This inquiry is *doctrinal*, and must be settled entirely by a reference to Scripture. No church, then, under heaven can ever exercise a single act of discipline, without deciding a case of doctrine. And is there any more difficulty in deciding as to the fundamental doctrines of faith, than as to the fundamental doctrines of morality? Let the perpetual clashing of casuists enlighten those, who are in the dark on this subject.

The doctrines of morality are as well to be defined, discussed, and *believed* as other doctrines of the Bible. They must be *believed*, or how can they be *practised*. There is a right faith, and a wrong faith, as certainly with respect to the doctrines denominated moral, as any other. Has a church any right to exercise authority in matters of faith? No, say our liberal brethren; and of course they must allow every man to act consistently with his faith; unless they will be chargeable with the monstrous absurdity of holding, that a man may be justifiable in

forming a certain rule of conduct from Scripture, and yet guilty the moment he acts according to this very rule. A church-member becomes satisfactorily persuaded in his own mind, that the unequal possession of property is a great evil, and contrary to the practice of the primitive churches, as well as forbidden in Scripture; and that it is the duty of every man to attempt an immediate equalization of property. In this persuasion, he seizes a large portion of his rich brother's wealth, and appropriates it to the use of himself and his necessitous brethren. What shall be done by the church to which he belongs? For his opinions he cannot be disciplined; for who is the arbiter of another man's faith? No; but he shall be disciplined for his *actions*, for his *trespass*. Indeed! Who says it *is* trespass? The church. Who constituted them the arbiter's of a man's conscientious opinions? He believed that it was no trespass, but a lawful and commendable act. Aye; but he believed wrong. Who says this? What right have you to lord it over another man's conscience? Has not your brother the same right to Christian liberty of opinion as you have? If you condemn him, you do it for acting agreeably to the dictates of his own conscience; and this is directly opposed to the grand principles of the Reformation.

It is notorious, that men may plead the rights of conscience, and may be sincere in their pretensions, while perpetrating the most atrocious wickedness. Our Savior told his disciples, that the time would come when those who killed them, would *think* they were doing God service. Ravilliac, who assassinated Henry IV, was beyond all reasonable question, conscientious; and the late Bellingham professed to be perfectly justifiable in murdering Mr. Perceval. In this profession he persevered to the last, and probably the poor deluded man was very sincere. Were Ravilliac and Bellingham martyrs to their attachment to the freedom of opinion?

We challenge any man to point out a consistent stopping place for the principles of Mr. A.'s plea, and the arguments used by the second council in their result, till they arrive at this most tremenduous conclusion, THAT EVERY MAN HAS A RIGHT TO DO WHAT SEEMETH GOOD IN HIS OWN EYES.

We hasten to a brief consideration of the extraordinary result of the second council. Be it remembered, that this council was summoned only by Mr. A., and that part of the society who adherred to him, and was therefore, in the strictest sense, *ex parte*. Indeed, so firmly had it taken possession of Mr. A.'s mind, that he was the sole agent in convening this council, that, in the account which he gives of the selection of members to compose it, he seems utterly to forget that the society had any hand in the business, and writes a very smooth apology for himself only. "In this measure," says he, "*I* am authorized, &c." "These facts I detail to render known *my* solicitude," &c. Mr. A.'s account of his council is, to those who are well acquainted with the circumstances of the case, in a high degree ludicrous. "The selection of

o compose this council," , "I trust will meet with approbation. That they e men feeling no degree dice and subjected to no f improper influence in e, they were selected urches without the coun- without the state." We this to be a new mode ng a council to be im- but it is a *very convo-* ode; and on this plan a must be a bungler in- he is not able to select a from the whole circuit nited States, which shall osed of men who will ith him in opinion, and, e, will be in the highest impartial. We should now, whether it is re- of residence *alone* akes a man impartial, ther the impartiality in- in porportion to the dis- whether there is a cer- e, in which all the rays gence and wisdom are l, and in which the hu- d is "subjected to *no* de- improper influence." rather inclined to sup- latter to be the case, as observed for several st, that when a liberal is to be ordained in the parts of Vermont, for in- e finds it necessary to an impartial council same region, in which was so successful in *his* council. If we in this supposition, Mr. tated a very useless cir- ce, in saying that the 'el- compose this council lected from churches the county and without ;' and we do verily be-

lieve, that the same elders would have been quite as impartial in the case of any liberal brother, though he might reside in their own counties, and their own state. If this be the fact, it ought to be generally known; and, in the presumption that we are not mistaken, we hereby declare, for the benefit of any liberal minister or liberal brother, who may wish for an impartial council to decide in his favor, that there are certain limits,

"*Quos ultra citraque nequit consistere rectum;*"

And in plain English, that there is a certain circle in Massachusetts, within which all the impartiality, intelligence, and wisdom of the United States are confined. But if, contrary to our decided opinion, distance *alone* should be found to constitute impartiality, it is a pity this discovery had not been sooner made and more readily adopted, as it might have been of great use in the late ecclesiastical difficulties in Dorchester. If the parties in these difficulties had chosen men to compose their first council "from without the county and without the state," from Connecticut for instance, it seems they would have had an impartial decision, and would have been saved from further trouble.

But the advantage of distance is not the only recommendation to our confidence, urged by Mr. A. in favor of his council. Most of the ministers had received '*university honors*,' &c. &c. We have observed that Episcopalianc in England, pay little deference, even to one of their bish-

ops, if they find him reasoning absurdly and foolishly. It is not, therefore, to be expected of us republicans, that we should yield to arguments, though advanced by doctors of divinity, if the premises and conclusions wage an open and irrcconcilable war. With all our respect for "the highest honors of the universities," (and we certainly feel as much respect for them as we can,) this would be requiring too much. But let us proceed to examine the result of the council; perhaps this document may give us juster views of the talents of its authors, than any diploma could do.

Mr. A. calls his council a *mutual* council; and the council seem to take upon themselves airs, as though they sustained that character, when they speak of the '*parties* at whose instance they were convened.' We had always supposed, that a *mutual* council, convened to settle difficulties arising entirely from *disagreement of opinion*, must of course be agreed upon by the *parties at variance*. And we are happy to find, that the Rev. Dr. Osgood is of the same opinion. In his letter to Mr. A., he says, "I sincerely sympathise with you under your difficulties, but as those difficulties appear to have been enhanced by an *ex parte* council already,* it seems doubtful whether they can be removed by another *of the same general nature*. If it be urged, that the influence of the second may counterbalance that of the first; yet if in reason and equity there be no weight in either, what occasion can there be f balance. For myself I h tle faith in or respect fo siastical councils;† I ha thought them unauthor Scripture, and for the m worse than useless, excep mere referees or arbiters ally chosen by *parties at v* for settling their disputes. be not thus chosen by *both* I know not what prospec can be of any salutary *Ex parte* councils may each other *ad infinitum* the least hope of effectin commodation." *State me* 38, 39. The second cou beyond all question, *ex p no offer whatever* was n the church to unite in co it, and as the church ne sented to it, nor appeare it. If the church had e calling an *ex parte* cou decisions of which were ry, there was the greate that Mr. A. should not the same irregularity. cording to his own pri should have distinctly them a second council in lection of which they have had an equal voi himself. But what do th cil, so truly *ex parte*, The reader will find, by back to the extracts wh have made from the res the council decide,

1. That they find no tory evidence that a cons ever existed in Tolland

2. If a consociation di they find no evidence t

* The doctor had probably been informed, that the consociation was an *ex parte* council.

† If all councils were like the result of which we are ing, we should be of the sam with the doctor.

hurch in Coventry, or its
, ever belonged to it.
That as Mr. A. and the so-
declined acting with the
h in calling the first coun-
d protested against its ju-
tion, they consider it only
light of an *ex parte* coun-

That as the not having a
l council must be imput-
the church, the result of
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erial standing of Mr. A.,
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n between him and his
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hat concerning the *doctri-
nts*, which are the only ar-
of charge alleged against
., they will not decide.
That they believe Mr. A.
e in a declaration of his
ith respect to those doc-
and that the declaration
to be satisfactory.
That on the ground of ex-
cy they dissolve the rela-
etween the pastor and the
.
That they recommend Mr.
all Christian societies
whom he may be called
ister.

to the points in general,
s the testimony examined
impartial council? Let
r the story from their own
: "This council have, as
ust, attended with serious-
and impartiality to the
ents and pleas of the par-
WHOSE INSTANCE THEY
CONVENED." *Statement*,

Indeed! Has this *liberal*
scarded that old-fashioned
Hear both sides? This is
tacle worth the gazing of
w England. Ten men—
PARTIAL men, from Mas-
sachusetts, convene in Connecticut and sit in judgment on the decision of *twenty* men from the latter state. What is the question? It concerns a point of ecclesiastical law of so much difficulty at least, as that no man in Connecticut would have thought himself competent to decide it, without knowing something about it; a point of *Connecticut* law, unlike any thing to be found in the Massachusetts statute book. There were also several questions of fact, which required an attentive examination in order to come near the truth. What do these impartial judges? At a couple of short sessions, they settle all these intricate questions—they hear evidence all on one side; rather they simply hear the statement of Mr. A. and his party, and then decide, that twenty men of Connecticut knew nothing about the business on which they had pronounced judgment,—that they acted without authority—that all which they had done was a nullity. If this be liberality and impartiality, and if the old practice of not *answering a matter* before it is heard, be bigotry, then we say, *Let the bigotry of Connecticut endure for ever.*

As to the first and second points we ask, Do the council mean to infer, that, because *they find* no evidence, there *is* no evidence. If they do, their premises and their conclusion seem to have as little relationship, as the parts of any argument with which we ever had the pleasure to be acquainted. If they do not, the positions themselves might as well be any where else, as in this result. They have no bearing at all up-

on the subject. Doubtless, this council *found no evidence*, that a consociation ever existed in Tolland County! Who ever supposed that they *would* find such evidence? It would have been almost miraculous if they had. Mr A. would not be very much on the alert to find evidence to prove what he had always denied. The imposing gravity with which these positions are uttered seems to ape the formality of a legal decision. But as well might the Archbishop of Canterbury sit in his archiepiscopal palace at Lambeth, and gravely pronounce, "I find no evidence of the existence of any such *place* as Tolland county; and if there be such a place, I find no evidence that there is any consociation, so called, within the same; and if there be such a consociation, I find no evidence that the Rev. A. A., or any other person within my knowledge, doth now or ever did, constitute a member thereof." All this might be very true; and would be quite as dignified, pertinent, and conclusive, as the two first points settled by the council. Suppose a man were to be tried for slander before a civil court, and were found guilty. He feels dissatisfied, and calls a number of lawyers from a neighboring state, or judges if you please, to hear his case. His impartial tribunal sit, hear his statements, and decide, that the court had exceeded its jurisdiction, that it had no cognizance of the case, and that its judgment was null and void. To how much respect does the reader suppose this latter decision would be entitled? Yet the second council in Coventry make these two negative positi foundation of all their au and all their proceeding cause they do not *find* ev where it was utterly inc that it should be foun where they could not ex they proceed to censure respectable ecclesiastical composed men of who *ha* evidence, and had acted ing to it.

But we will concede, fo ment's sake, that there consociation, and that th council was *ex parte*, a endeavor to apply our dia faculties, for a moment, strange logic contained remaining parts of the re

'The first council w *parte.*' Why? 'Because and the society declined with the church in calling protested against its ju tion.' We do not see, bye, that Mr. A.'s *declin* act with the church, in the consociation, is any that the church *refused a al* council or that the not a mutual council, is 'to be ed to them.' Yet this is ly proof adduced by the council, and, need we ad the only proof which the adduce. But let us proc the argument. What is th ence from the decision, t first council was *ex parte* result cannot affect the rial standing of Mr. A., less dissolve the pastora tion between him and his p Now let us apply the arg to the other case. Mr. the society called a c The church were not ever ed to unite in calling this cil, utterly disclaimed its

diction, and protested against its irregularity. This was, then, in the strictest sense, an *ex parte* council. If so, what power have they? Let themselves decide: 'Their result cannot affect the ministerial standing of Mr. A. much less dissolve the pastoral relation between him and his people.'

But what have these new dialecticians done? Declared the doings of a legitimate council, just double their own number, null and void; declared that the pastoral relation between Mr. A. and his people is dissolved, and that the ministerial standing of Mr. A. is good; and recommended him to the churches of Christ as a minister. If there are any who cannot, after all this, discern the wisdom, the *consistency*, the *modesty*, and the discretion of such a council, the blame is not to be charged to Mr. A., who certainly did as well for his cause as he could.

We had contemplated remarks on the 5th and 6th points decided by the council; but we must omit them with the observation, that these two points are the most quarrelsome twin-brothers, that we remember ever to have seen; and, unless they are bound over to keep the peace, there is every reason to fear that one will be the death of the other.

The attention of our readers will next be directed to the *Proceedings of the General Association of Connecticut*, at their last session. We must give notice however, in the first place, that the General Association held its annual meeting the same month in which Mr. A.'s second council met. As the extraordinary fact, that a council, composed entirely of persons from Massachusetts, had lately published a result annulling the proceedings of a regular ecclesiastical tribunal of Connecticut, and recommending as an authorized minister of the Gospel a man who had been regularly deposed from office, naturally excited much inquiry; and as, in order to form a right judgment of the case, it seemed necessary that all the facts and circumstances which had any bearing upon it, should be collected and detailed with scrupulous accuracy; a very respectable member of the General Association moved, that a committee be appointed to inquire into the above described proceedings, and to report thereon. A committee was accordingly appointed, consisting of the following gentlemen; the Rev. Nathan Perkins, D. D. the Rev. Abel Flint, and the Rev. Calvin Chapin. At the meeting of the General Association in last June, this committee made a very elaborate report, embracing all the requisite facts, the results of both councils, and such reasonings, as the committee thought calculated to illustrate the subject. The principal facts have been already stated in this review. The whole of the reasoning we should be very happy to transcribe did our limits permit. The committee propose a great number of questions, with which Mr. A. and his friends must be hard pressed. We select two or three as a sample. "Will it be believed, that the churches of Connecticut are less able, or less willing, than strangers, to distinguish between order and irregularity in things pertaining to their own institutions?" "This council declared null and void the solemn decision of a Conso-

ciation. Was this because a Consociation is not the most impartial council that can be collected, and better acquainted with the difficulties and best interests of the churches within their own limits, than any company of strangers can be?" "This council passed the form of dismissing Mr. A. from the *society*, and not from the *church*. Was this because the Holy Ghost has established the pastoral connexion—not between a minister of the Gospel and his church—but between him and those that do not, before men, profess to believe and covenant to obey the Gospel?" *Proceedings*, p. 24.

After the report was read, "the Rev. Timothy Dwight, D.D. the Rev. Lyman Beecher, and the Rev. Rufus Anderson, were appointed a committee to examine the preceding report, to draw up, for the consideration of this Association, such votes as may be proper to be passed by the Association on the authority of the statement contained in it, and to make report to this body." The next day this committee reported a series of resolutions, which were adopted by the Association, as follows:

"*Resolved*, 1. That the Consociation of Tolland County was regularly formed, when they dismissed and deposed the late Rev. Abiel Abbot.

"*Resolved*, 2. That the first church in Coventry is a member of Tolland Consociation, and has been such from the formation of that body.

"*Resolved*, 3. That the late Rev. Abiel Abbot was, of right, considered and treated as belonging and amenable to Tolland Consociation.

"*Resolved*, 4. That in the late proceedings at Coventry, the elders and churches of Tolland County have, in the opinion of the General Association, borne a judicious, faithful, and highly commendable testi truth as it is in Jesus.

"*Resolved*, 5. That, acc firm belief of this Gene tion, a denial of the De Christ is heresy.

"*Resolved*, 6. That th from Christian communio the ministerial office, fo neither an attempt to bir science in matters of fait lation of Christian charity which that charity imp mands; and an article of which the principles of among the Consociated c quire them to perform.

"*Resolved*, 7. That the sociation view, with mu and regret, the coming s of the council at Coventry day of June, 1811.

"*Resolved*, 8. That the r "*satisfactory evidence, that tion ever existed in Tolland* nished no justifying re council of June 5th, for in the affairs of Mr. Abb congregation; both becau cil had no sufficient me power of determining thi because the mere want cannot be a foundation f any case, especially in a c importance.

"*Resolved*, 9. That it is with all principles of e order for ministers and ch longing to another body, s state, to act, as an ecclesia cil, in the affairs of any church in this state, wit vious request, or, at least, the Consociation with church is connected, form ed.

"*Resolved*, 10. That a p faith, made in the words o is no definite exhibition faith of the professor: si sons, who acknowledge origin of the Scriptures, though some of them a faith directly opposed to ot the same profession in words.

"*Resolved*, 11. That the the council, "that the r tween Mr. Abbot and the

rith which he was con-
ıot annulled by the act
nsociation," was a de-
the Council was not au-
nake: since they had
nor right to examine
ıgs of the Consociation;
udges over that ecclesi-
ory; and since, if they
right, these proceed-
before them, nor was
ion either heard or rep-

12. That the circum-
which the Council of
convened, and the na-
ult, constrain the Gen-
on to consider its pro
only as unprecedented,
ıectful to the Churches
ıt,—as an invasion of
rder,—as an effort to
,—and as a public and
ation, that there can be
terial nor Christian fel-
een themselves and the
Churches and Pastors."
roceedings, pp. 28, 29.

esolutions, the pub-
ore them the voice
ecticut clergy, fully,
gitimately express-
nexampled obtrusion
ights and usages of
s in that state. If
impartial council
alled from Massachu-
onnecticut, in a simi-
hope *all* the mem-
d to compose it will
sdom to stay at home;
the urgency of the
esistible, we advise
make *the want of*
e *sole* foundation of
rity and of their re-
ally if it is the inter-
arty before them to
idence out of sight.
ics of inferior impor-
d by Mr. A., might
asion for interesting
ut the remainder of

what we have to say must be confined to a few brief observations.

1. It seems marvellous to us, that the members of the second council should know so much about Mr. A., while he should know so little about them. They "are persuaded that his inquiries have been made in the love of truth, and his sentiments communicated in the spirit of the Christian." *Statement*, p. 45. They also speak with the utmost confidence of "his intellectual powers, his literary and theological attainments, the diligence of his research after truth, his prudence, candor, and charity, the excellence of his moral character, and his affability and tenderness in the intercourse with the people of his charge." p. 46. Surely these men must have lived in habits of the greatest intimacy with Mr. A. for many years. Not so; Mr. A. says, that 'with the *majority* of the council he had little personal acquaintance, and *no* knowledge of their opinion, &c.' The mystery is increased when we consider that men are usually much better acquainted with their superiors, than the contrary, and that the council was composed of great doctors in and near the metropolis of New England, while Mr. A. was a plain parish minister in a remote country town. We were unable to extricate ourselves from this difficulty, till we recollected, that all liberal ministers are, of course, wise, and learned, diligent inquirers after truth, men of great intellectual powers, and great literary attainments, and, in short, candid, charitable, and deserving of every commendatory expres-

sion which the English language can furnish. All that the council had to do, therefore, was to ascertain whether Mr. A. were a liberal man. That point being established, there was no danger of excess in their praise.

2. It was extremely disingenuous in Mr. A. to quote the Saybrook platform in support of the opinion that the Scriptures alone are the rule of faith, (an opinion which no man will deny,) and yet not to state expressly that the same Platform made it the duty of *associated* pastors to discipline their members for scandal and heresy. Mr. A. will not deny that he was one of these *associated* pastors.*

3. It was extremely disingenuous in Mr. A. to insinuate, as he has done in many places, that the members of the consociation, and many other persons in New England, are most satisfied that the Scriptures *alone* should be the rule of faith and practice. Now we do not believe that there is a single minister of the Gospel, or private Christian, in the United States, who denies the sufficiency of Scripture. If there be, let him be named, let the fact be proved upon him, and *then* let him be held up to disgrace. Mr. A's own pamphlet does not furnish the slightest proof, that any person in Tolland county has denied, *either by words or actions*, the sufficiency of Scripture.

4. It was extremely disingenuous in Mr. A. to represent the decision of the consociation as a "gross disregard of the apostolic injunction, *A heretic, after the first and second admonit ject;*" when he must have that he was rejected after admonitions, probably a fiftieth, or the hundredth are told from authority cannot be reasonably ques that "individuals by privat ing, and the church itsel great intelligence and in pursued the course whi Gospel directs. With anxious feelings, and with circumspection, they pro to prepare the way for the tion of the consociation— tantly apprehending tha a measure *might* finally cessary. They labored d ly *for many months* to c their pastor, and to resto harmony which they sin desired." *Proceedings*, p

5. Although Mr. A se be a champion for the ri conscience, he strangely looks the fact that his were as much entitled rights of conscience as h He would if possible, hav vened a council compo ministers of the same o with himself, and who have upheld him in hi trines. What would hav the intended effect of Doubtless to silence opp that he might remain the of a church, the memb which utterly disapproved preaching, and considere ceedingly dangerous to th of men. Have the chu no rights? Are they to he trines, from Sabbath to S which they believe to be false, and subversive of th pel? Are they to disregar own salvation, and the sa

*See art. XII, XIII.

:hildren merely be-
r minister professes
ıincere in the inculca-
at they believe to be
demand this would be
ing it over conscience.
ıssertions of Mr. A.,
e is forming and
ing a combination in
ınd, to awe the spirit
and the liberty of con-
l private judgment in
:he holy Scriptures,"
ere is substantial ev-
his case of the fact,
who presumes to dif-
he general opinions
by the clergy and
f Connecticut cannot
ace, cannot subsist,
sault and perpetual
are entirely unsup-
act, and are therefore
dered as gross slan-
say they are unsupp-
ct, because we are ig-
y facts of this nature,
: Mr. A. has not pro-
it being taken for
ıt, if he knew of any
he would have pro-
. As to the declar-
ıublic assembly, allu-
Mr. A., we suppose
ıe declaration intend-
at it was essentially
ım the one which Mr.
ed. But with what
ın Mr. A. complain of
"assault and perpetual hostility!" It does not appear from his own narrative, that he ever experienced any assault or hostility. As to the right of conscience and private judgment, we do not believe there is a Calvinistic clergyman in Connecticut who does not claim that right for himself, his brethren in the ministry, his church, and for every individual in Christendom; and we must say, that the rights of conscience have incomparably more able defenders among the class of persons referred to, not only than Mr. A. himself, but than any of his party, so far as the talents of the lattter have been displayed through the medium of the press.

Mr. A. is an entire stranger to us, and we have no disposition to cause him unnecessary pain; but the interests of truth must not be sacrificed out of tenderness to the feelings of a man, who has himself, by the insinuation of groundless charges, disregarded the feelings of a large majority of the clergy of New England, many of whom he will not deny to be his superiors in age, talents, learning, and piety, and whose zealous labors in the service of God, and for the good of mankind, entitle them to the public gratitude.

RELIGIOUS INTELLIGENCE.

·incipal part of the in-
ıntained in the following
been laid before our read-
he sake of preserving all
ngs of the Board of Com-
we insert the Report en-

CAN BOARD OF COM-
New Series.

MISSIONERS FOR FOREIGN MISSIONS RESPECTFULLY SUBMIT, TO THE GENERAL ASSOCIATION OF CONNECTICUT, THE FOLLOWING REPORT.

THE first meeting of the Commissioners was held at Farmington, in

Connecticut, Sept. 5th, 1810. The doings of that meeting were immediately published, and copies of them were extensively dispersed for the information of the public. A copy of the same accompanies this report.

The executive business of the Board is, by constitution, principally committed to the Prudential Committee. At the second meeting of the Commissioners, which was held at Worcester, in Massachusetts, Sept. 18, 1811 the Prudential Committee made a report which was accepted by the Board, and which presents a view of the measures which had been taken, for promoting the great design of the Board, and of the success of those measures. To that report, a copy of which accompanies this paper, we beg leave to refer the General Association, as containing an important part of the information which the Board have to communicate.

At this last meeting the Board judged it inexpedient to resign Messrs. Judson, Nott, Newell, and Hall, the four missionary brethren, particularly mentioned in the documents before referred to, to the direction of the London Missionary Society; but to take measures to employ those brethren in a mission to be directed by this Board, as soon as Divine Providence, shall open the door for it.

Agreeably to the opinion given in the report of the Prudential Committee, the Board directed their attention to the Birman empire, as presenting, in their view, the most eligible station for the establishment of an American mission in the East. Not knowing, however, what difficulties might occur in the way of establishing or executing a mission in that empire it was voted, that the four missionaries should, as soon as convenient, be employed in Asia, either in the Birman empire, Surat, Prince of Wales's Island, or elsewhere, as, in the judgment of the Prudential Committee, Providence shall direct.

For the purposes of the mission, it was voted to allow to each missionary, if married, one hundred and fifty pounds sterling, and, if unmarried, one hundred pounds sterling, as an annual salary—the same which is allowed to a missionary by the London Society; and as an outfit, a sum not exceeding one year's salary.

For a western mission, the Board judged from the information, of which they were possessed, that the Caghnawaga tribe of Indians offered the most favorable prospect. And it was voted "That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada and establish, as soon as practicable, a mission among them; and, to forward this design, that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission: and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr. Joseph Lyman, and the Rev. Richard S. Storrs."

These measures were adopted in the confidence, under Providence, that the Christian public, in this country, would not be backward to supply the funds necessary for carrying them into effect.

At the same meeting, two other young gentlemen, members of the Divinity College, at Andover, viz Messrs James Richards and Edward Warren, offered themselves as candidates for the missionary service, and solicited to be taken under the patronage and direction of the American Board. Upon the ground of a formal recommendation from the Professors of the Divinity College, the Board very cheerfully accepted the proposal of the two young gentleman, and took them under their patronage, on condition, that they complete their course at the seminary agreeable to its constitution.

This communication from the Board of Commissioners for Foreign Missions, is respectfully submitted to the General Association of Connecticut, and to the General Association of Massachusetts Proper, with an earnest request, that the exertions of those venerable bodies may be continued, and that their prayers may ascend in union with those of this Board to the Great Head of the church, that he would add his blessing to the humble endeavors of his servants and open an effectual door

for the spread of the Gospel, until all the nations of the earth shall embrace his truth, and be made the partakers of his great Salvation.

JOHN TREADWELL, *Pres.*

A true copy from the Minutes of the Board,

Attest, CALVIN CHAPIN,
Recording Secretary.

ABSTRACT OF RELIGIOUS INTELLIGENCE.

(Continued from vol. iv, p. 375.)

The Missions of the United Brethren have been described in a summary account lately published in England, from which it appears, that the Brethren support about thirty missions, in which 150 missionaries have the care of 20,000 converts. The most flourishing missions are those in Greenland, Labrador, Antigua, St. Kitt's, the Danish West India Islands, and the cape of Good Hope. The others are in Upper Canada, in the United States on the Muskingum and among the Creeks and Cherokees, in South America, in and near Surrinam, in Jamaica, in Barbadoes, and among the Calmucs near the Caspian sea. At Bavian's Kloof near the cape of Good Hope, five married and two single missionaries reside in a settlement of 1000 Hottentots. Lord Caledon, the British governor at the cape, is very friendly to the mission, and another settlement has been begun by his desire. The Brethren have been engaged in this good work without relaxing their efforts since the year 1732. For the support of the work no fund whatever exists.

The expenses are about $26 000 annually. Many of the missionaries do much towards supporting themselves by their own exertions; none of them receive regular salaries, but have such necessaries sent out to them as they request. Their children and widows are provided for. The utmost frugality is used at home and abroad.

The Sussex Auxiliary Bible Society was formed at Lewes (Eng.) on the 8th of August, 1811. T. R Kemp, Esq. M. P. was chosen President. Many of the nobility and gentry of that county have approved of the institution, and engaged to support it.

The Aberdeen Auxiliary Bible Society was formed in June, 1811; the Marquis of Huntley, President; the Lord Provost of Aberdeen, James Ferguson, Esq. M. P. the Rev. Principal Brown, and others, Vice Presidents.

The Society for Missions to Africa and the East, have a flourishing establishment of schools at Bashia in the Rio Pongas, on the western coast of Africa. This society voted $2,200 towards the Eastern translations, and $1,100 towards the support of public readers of the Scriptures in the vernacular languages of India.

The African and Asiatic Society, of which Lord Barham is president, instituted for the purpose of relieving the wants, and removing the ignorance of the Africans and Asiatics in London, state in their annual report, that they have relieved 236 cases of extreme wretchedness within the preceding year; and that some good effects have resulted from the religious instruction which they had been the instruments of diffusing.

The Edinburgh Bible Society appears to have been very vigorously engaged, during the year preceding May 4th, 1811, in executing its benevolent purposes. Besides distributing the Scriptures among the poor and destitute in the neighborhood, and among the the French and Dutch prisoners of war, the Society remitted $3,100 to the parent society, $1,300 to the Hibernian Bible Society, and about $500 towards the Eastern translations.

Among the donations to the society, two are worthy of particular notice; $127 from a regiment of militia, it being a day's pay of the non commissioned officers and privates; and $88 from a society of female servants, at Aberdeen, who contributed *one penny* (two cents) a week each.

Mr. Morrison, the missionary of the London Society at Canton, has printed off a thousand copies of the Acts of the Apostles in Chinese. The expense of printing was about $450;

but from the same wooden types, occasionally retouched, 100,000 copies may be taken. Mr. Morrison has begun a translation of Genesis and Psalms into Chinese, having heard that the Gospels and Epistles were translating in Bengal. He has sent home some specimens of Chinese literature from the maxims of Confucius and the history of Foe.

The net receipts of the British and Foreign Bible Society for the year ending March 31st, 1811, amounted to $109,698; and the net payments to $125,789. The income and expenditure for the last year was much larger.

The Naval and Military Bible Society, of which the sole object is to distribute Bibles among the soldiers and sailors of the British army and navy, was formed in 1780. The Archbishop of Canterbury is the President. The funds of this society are low. During the year embraced in the last annual report the society distributed 1848 Bibles.

A Society has lately been formed in England to extend the benefits of education to the poor throughout the kingdom, on the principles of the Established Church. The Prince Regent is Patron, the Archbishop of Canterbury, President, the Archbishop of York, all the English bishops, and ten lay peers, or privy-counsellors, Vice Presidents. The plan of instruction first invented by Dr. Bell, is to be adopted in the schools of this society.

The appendix to the Christian Observer for 1811, contains a very interesting debate, which took place at the formation of the *Cambridge Auxiliary Bible Society* in December last. The speakers were the Earl of Hardwicke, Lord Francis Osborne, Messrs. Owen, Steinkopff, and Hughes, (the three secretaries of the parent institution,) Dr. Clarke, Professor Farish, Mr. Hollick, Mr. Simeon, Mr. Yorke, the Dean of Carlisle (Dr. Milner,) Mr. Dealtry, and Mr. Edwards. We mention their names, because most of them miliar to the readers of Engli azines. The speakers, an whom they addressed, appe vie with each other in zeal to the great object of their ass All the objections to the Bil ety were shown to be frivol visionary. The meetings for pose of forming Auxiliary B cieties in every part of Eng sume a new interest. A lar ber of the best informed me kingdom, and men of the rank and character, take a ve part in the proceedings. T well as benevolence, is gra seeing noblemen and men Parliament, dignified mag and highly honored ministers Gospel, (both of the Estab and among Dissenters,) c ward, and avow their attach the Bible, and offer the refle enlarged and cultivated m the new and unparalleled which are taking place in t ious world. It seems to be eral belief of considerate Cl in England and America, final triumph of Christianit approaches, and that the dif the Bible in all languages wi great mean of producing t happy result.

The Suffolk Auxiliary Bib was formed on the 10th of D last. The Bishop of Norwich ident; the Duke of Grafton, quis Cornwallis, seven oth men, and seven gentlemen and influence, are Vice Pr Sir William Dolben, one of Presidents, formerly for m member of Parliament for versity of Oxford, being by his age (eighty-four yea attending, wrote the follow the whole of which we qu the Christian Observer.

"Gentlemen,

I earnestly request you to unfeigned respects to the and patriotic society now ass Ipswich for the glorious p disseminating the words life throughout the known making 'their sound go for

ir words unto the ends

It does indeed appear
ng at the generous co-
those who have thought
parate themselves from
ied Church, with those
a it,) to be the opening
d epoch foretold in the
hen we shall be 'one
one shepherd, Jesus
hteous.'

self highly honored by
rt worthy of a place
ice Presidents; but as
firmities will not admit
ial attendance, I would
e it in favor of one who
s and active in the dis-
inties; and have no doubt
l Sir James Affleck, (to
ian character I can bear
ible testimony,) will
cept and faithfully fulfil
d you, however, feel de-
ining my name for this
e, you are at liberty so
this case you must, I
sfied with my earnest
e prosperity of your in-
ter than with any active
render towards it.

equested my friend Mr.
o stands forward in this,
good works, to deliver
acknowledgments; and
t fervent prayers for the
f this glorious undertak-
n, gentlemen, your most
grateful servant,

W. Dolben."

for the support of Gaelic Highlands and Islands of
its first annual meeting
last. From the exami-
tuted by this society, it
t in many parts of the
d Islands of Scotland a
rt of the population are
to read; in some places
ree quarters are of this
It is found much easier,
ore useful to instruct the
Gaelic than in English,
being their native lan-
subscriptions and dona-
s society amounted to

SPEECH OF MR. WHITBREAD.

The following speech of Mr. Whitbread before the Bedfordshire Auxiliary Bible Society was delivered at the meeting, of which an account was given in our number for June, p. 42.

"I cannot express," he observed, "the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man, and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the Scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved

on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him." He next adverted to the happy situation of this highly favored country—favored indeed in the enjoyment of many blessings to which other countries had long been strangers, "but let us not," he said, "exult in our happiness as if it were the result of our own wisdom; let us bless God as a nation, as we do bless God as individuals; let us not approach the throne of grace in self approbation, but remember that we owe our superiority to the blessing of God through the propagation of the Gospel: let us recollect that the best of men, and the most pious of nations, if it could be so said of ours, after all fall short of what they ought to be, and have more ground for humiliation than applause. The language most becoming to us will be "God be merciful to me, a sinner."

He proceeded to allude to what had fallen from another gentleman, as to that solemn feast of Pentecost, when we are told, that, by a particular inspiration of Divine Grace, the power of language was given to the Apostles, and every one heard them speak in his own tongue. He was himself impressed with this before it had fallen from the lips of another, and had said to himself, "How happens it that in this joyful assembly, without prejudice, without contention, every sect should find itself addressed in its own language, whether as members of the Church of England, among the various desc Protestant Dissenters—ho this whole assembly of o and one mind?—Why, be day we felt and understoc principles of the Christi He believed that the blessi was upou them; that frot forth arose the strong ho animosities on the subject (opinion would be done aw: he believed that a differen ion, on points where the g dation of faith was the : have been permitted by Go serving alive a zealous spiri tigate the doctrines contai holy Scriptures.

A sum of £500 was c donations and annual sub on this interesting occasio

ORDINATIONS.

Ordained, at Lanesboro 8th of June, the Rev. J Witt, as colleague with Daniel Collins. Sermon fi iv, 2.

At Greenwich, (Mass.) Ezekiel Rich, as an eva

At East Bloomfield, (N Rev. Darius O. Griswol

At Geneva, (N. Y.) the Axtell.

At Deerfield, (N. H.) Nathaniel Wells. Se 2 Cor. iv, 5.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

VOLCANOS.

In our numbers for March and December, 1811, mention was made of earthquakes at St. Michael's, one of the Azores.

On the 16th of June in that yead, a violent eruption of smoke and flame was observed to burst from the surface of the water about two miles to the westward of St. Michael's. The eruption continued to increase till the 18th, when the crater of a volcano began to appear above th where the soundngs had be 240 feet. On the 20th the r was a mile long, and 150 By the fourth of July, it ha between 200 and 300 feet i It contained a basin of boili which discharged a continu into the sea.

An eruption of the volca tain in the island of St. (mount Souffriere) took pl

t. Huge stones, and
were thrown from the
increasing violence for
rrents of burning lava
m the sides of the
destroyed every thing
considerable distance.
ghtness of the flames
ed the lightning of a
e rocks were split off
tain, and fell upon the
emendous desolation.
s of earthquake were
nd the noise resembled
, made up of the raging
e roaring of a troubled
rsting of thunder.

EW WORKS.

elivered at the Inaugu-
Rev. Ebenezer Porter,
office of Bartlet Pro-
l Rhetoric in the The-
ion at Andover, April
Abiel Holmes D. D.
First church in Cam-
S. T. Armstrong.

delivered June 24,
uneral of Mrs. Sarah
sort of the Rev. Hoop-
Pastor of the Second
Church in Newark,
mes Richards, A. M.
first Church. New
and Watson. A sec-
Boston; S T. Arm-

delivered at Charles-
1812, the day appoint-
ernor and Council of
alth of Massachusetts,
a public Fast, through-
nonwealth, in conse-
Declaration of War
Britain. By Jedidiah
Samuel Etheridge jun.

nger, and Hope: a Ser-
at the Tabernacle in
, 1812, the day of the
in Massachusetts, on
war with Great Brit-
el Worcester, D.D.
Cushing.
ate inquiry into the
by Mr. Madison for
ffensive, and ruinous
eat Britain. Togeth-
er with some suggestions as to a peaceable and constitutional mode of averting that dreadful calamity. By a New England Farmer. Two editions. Boston; Russell and Cutler.

An Address delivered before the Washington Benevolent Society, at Portsmouth, July 4, 1812. By Daniel Webster. Portsmouth, (N. H.) William Treadwell.

An earnest caution against suicide. Boston; Joshua Belcher, 1812.

NEW EDITIONS.

The sixth edition of Dr. Morse's Geography, arranged on a new plan, and improved in every part by a laborious examination of most of the late respectable voyages and travels, in Europe and Asia, by free use of the information in the abridgment of Pinkerton's excellent Geography, and by the late admirable Statistical Tables of Hassel. This edition is greatly altered as to matter and plan, in consequence of the great changes which have taken place in the world, and the great advancement of geographical knowledge. Unimportant matter has been omitted or abridged, and yet the additions have increased the size of the work about 200 pages.

At the close are added an abridgment of the last census of the United States, a Chronological Table of remarkable events from the creation to the present time, an improved list of ancient and modern eminent men, and a copious index to the whole work.

Baxter's call to the uncontroverted. Salem; Henry Whipple, 1812.

Washington's Farewell Address to the People of the United States; with an abstract of his last will and testament. To which is prefixed a portrait of the Author, and a comprehensive sketch of his life and character. Salem; Henry Whipple.

DR. BUCHANAN.

A letter from the Rev. Dr. Buchanan to a gentleman in Boston, dated May 30, 1812, contains the following sentence: "My weak state of health forbids me to think of visiting Palestine at present."

DONATIONS TO FOREIGN MISSIONS.

In our number for September last was published an account of donati the Board of Commissioners for Foreign Missions. As that accou taken in haste at the meeting, some mistakes occurred, particularly in ting some donations, and in the sum of $212 stated to have been recei the hands of the Rev. Mr. Huntington, whereas that sum was a part sums previously stated to have been received by the hands of Gen. Hu ton. To correct these mistakes, we publish the following account, contains all the receipts of the Prudential Committee before the annual ing of the Board in September, 1811.

A donation from the late Mrs. Norris of Salem to aid in fitting out Mr. Judson for his voyage to England		$
From individuals in Newburyport, for the same purpose		
From females in Plainfield, (Mass.)		
From individuals in Hadley, by the hands of the Rev. Dr. Lyman		
By the hands of the Rev. Mr. Chapin the following sums were received; viz.		
From females in the society of West Brook	8 00	
From a friend to foreign missions, (towards a permanent fund)	400 00	
Interest on this sum for a few months	10 20	
The following sums were received by the hands of Gen. Huntington; viz.		
From William Woodbridge, Stonington, (Conn.)	10 00	
From two young ladies, (New London)	4 00	
From the Rev. Dr. Woolworth, Long Island	15 00	
From a friend to missions in New London	50 00	
From another friend to missions, (N. L.)	250 00	
From a friend to missions in Norwich	50 00	
From sundry persons unknown	9 72	
Premium received on exchange by Mr. Judson		
From Dea. Samuel H. Walley, Boston		
From other persons		
		$1,3

SONNET.

TO THE REV. CLAUDIUS BUCHANAN, D. D.

Go on, Buchanan, in the glorious cause;
Go on and spread thy Maker's word abroad,
Till India with a shout shall own her God,
And bow her willing neck to wear his laws.

Then that foul bloody Juggernaut no more
Shall roll his wheel upon the victim maid,
Nor the sweet babe cling tremblingly afraid,
Scar'd at the alligator from the shore.

The aged father shall not then expire,
By his own children strangled in the wave;
Nor the sad widow from her husband's grave,
In barb'rous pomp ascend the fun'ral pyre:
But Moloch's horrid empire shall decay,
And free Hindostan hail the Gospel's sway.*

* See Christian Researches, p. 141

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

SEPTEMBER, 1812. VOL. V.

MISCELLANEOUS.

ELICAL EXERTIONS IN ASIA.

No. IV.

ing a condensed history of rn Translations of the tures into the Languages ıstern Asia.

ımul Bible, the first edi- the Scriptures that was :d in the East, was com- it Tranquebar in 1719, by ıalg, the first Danish Mis- after the labor of four- ırs; and has since passed "a succession of im- editions." From the :bar press issued subse- the Book of Psalms in ıdostanee language and :haracter. Though the btained an establishment ndian seas a century be- Danish Mission com- they were later in their to put the Word of God hands of the natives. lay Bible was published rabic character at Bata- '58, under the direction Mossel, Governor Gen- ıe Dutch possessions in Indies. The whole of Testament, and three the Old, were also trans- the language of Ceylon,

and the greater part or the whole of the New Testament into the Chinese, a copy of which was preserved in the British Museum. This appears to have been all that had been done in modern times to give a written Revelation to Asia before the commencement of those exertions which have distinguished the present age.*

In undertaking a version of the Scriptures into the Indian tongue, the translators had not to acquire as many distinct languages as there are names in their accounts. Those names in general denote only different dialects derived from one common root, and bearing a strong affinity to each other, so that when one was known a knowledge of the rest was easily acquired. Sir William Jones supposed that all the languages of Asia might be traced to three roots, the Arabian, the Indian or Shanscrit, and the Tartar. The Shanscrit, there is no doubt, was anciently spoken over very extensive regions, and became a dead language from the desire of the Brahmins to lock up their sacred Writings from the

* Ch. Res. p. 99, 118, 130, 140, 142 note. Pan. vol. vi, p. 44, 186. Vol viii, p. 43.

common people. The vernacular languages of Hindostan are only the provincial dialects into which the primeval tongue gradually degenerated, after the people were forbidden to read the Shanscrit books; and they bear much the same relation to that original language that the Italian bears to the Latin. The Shanscrit is the *immediate* parent of the Hindostanee, the Bengalee, Mahratta, Orissa, Telinga, Carnata, Guzerattee, Tamul, &c. the meaning of four words out of five of them all being at once suggested by a knowledge of the primitive tongue. It is the parent also of the Pali, the language in which literature and science are preserved and the rites of religion celebrated in India beyond the Ganges; and of the language of Java, into which the Brahminical religion was early introduced; and of one of the three component parts of the Malay tongue; and, through the ancient Zend, of the modern Persic, (though this by others is considered the offspring of the Arabic;) in a word, of almost every language from Arabia to China. Of course there is a great affinity between these several dialects; as for instance, between the Bengalee, Orissa, and Cingalese; between the Telinga, Tamul, Canara, and Carnata. With a knowledge of the Hindostanee alone, which is called "the grand popular language of Hindostan," one may be understood over almost all that country. This language, though it "pervades Hindostan generally," is chiefly spoken in Bengal, and to the West as far at least as Delhi. From Bengal to Delhi it is the current language.*

In the province of Ben
sides the Shanscrit, three
languages are used, thou
with equal currency; vi
Bengalee, the Persian,
came in with the Mog
querors, and is properly t
guage of the Moors,) a
Hindostanee. The latter i
by Dr. Buchanan one of t
mary languages of Asia,
the opinion of Halhed,
many ages spoken thro
Hindostan; but Dr. Care
being in India a year, pron
it nothing but a jargon
of Bengalee and Persian.
ries much in its dialects,
some of them is indeed
with other languages. Th
galee is spoken by the Bra
and the caesto cast, cal
coits; and is the sole cha
epistolary communication
the *Hindoos* of that provin
their accounts are kep
their business transacted
other language, it is som
called "*the commercial Ben*
The Persian and "colloqui
dostanee" are used by the
the former by people of
The lower class of the Hi
the mass of the people,
stand only "the colloquia
dostanee," which som
seems to be spoken of
Carey as a debased dialect
Bengalee, but at other ti
declared by him to be a co
mixture of Hindostanee,
galee, Persian, Armenian,
guese, and English, consis
very few words worked a
mean almost any thing, an
ing in dialect every ten or

* B. P. A. vol. i, p. 79 note, 348. Q. R. No 1, p. 46—48. Ed. 3. p. 391—396. Pan vol. vi 37. Ch. Rec. p. 154, 155 n Star in E. p. 15.

native Bengalee scholar
it a year's labor to ac-
r dialect of the vulgar
nd in speaking his own
will be understood by
ept those who are able
In the northern part of
rince that number is
n the neighborhood of
it appears from Dr. Bu-
hat they can generally
The Missionaries, after
only Bengalee, could
their preaching intel-
o the common people;
found the Bengalee
n of no service to the
e. It was necessary to
o other translations, (the
and Hindostanee,) for
e province of Bengal.
e different languages of
are written with a differ-
acter, it was necessary to
inct types for each. In
them nothing had ever
inted before, and the
rs were obliged not only
struct for themselves
rs and vocabularies, not
ettle the orthography of
uages, but to initiate
tive workmen into the
usiness of founding and
. There were indeed
ngalee books, and there
pes and native printers
language; but the types
t used, and the books ap-
have been few, as Mr.
had seen none after be-
he country five years.*
Rev. David Brown, who
great influence in pro-

moting the translation and dispersion of the Scriptures in Asia, went to India in the year 1786. Dr. Buchanan, it is understood, was there before. In the year 1793 a bill was brought into the Parliament of Great Britain for communicating Christian instruction to the British subjects in Asia, in which was a clause for an "Establishment of Missionaries and schoolmasters." The resolutions which recognized the general principle of "*civilizing* the natives of India," were carried; but it was considered an inauspicious moment, (at the commencement of a perilous war,) to organize the necessary establishment for India, and the bill was referred to future consideration. About the year 1795 the Earl of Mornington, (now Marquis Wellesley,) went out to India in the character of Governor General.

The very year that the bill was before Parliament, Mr. Thomas returned to India with Mr. Carey, and both united in carrying forward the Bengalee Translation which had been begun by Mr. Thomas in 1789. At that time, and for several years, the Missionaries were so far from extending their views to other versions, that they scarcely cherished the hope of living to see the Scriptures published in one language. They did form a plan in January, 1795, to make and publish a Hindostanee version; but their poverty, and the unexpected protraction of their labors upon the Bengalee translation, obliged them to abandon that design until it was executed by another. They never ceased to look forward to future Missions among people of various

*. A. vol. i, p. 32, 79, 92, 93, 182, 183, 203, 204, 216, 217, 320, 348, 389, 446. M. B. ol. ii, p 130. Mem. p. 10, es. p. 134 note, 157, 209 211, R's Cyc under Bengal.

tongues, and did all in their power to rouse a spirit in England to send out laborers sufficient for that purpose. They early learnt the Shanscrit and Hindostanee languages. The former Mr. Carey began as early as April 1796, and in the latter, by the end of that year, he could preach with tolerable ease. He resolved from the first to devote his eldest three sons to the study of Persian, Chinese, and Shanscrit, to qualify them for future Missions. He urged upon the Baptist Society to form a school or college in Bengal, where Missionaries might be formed, and the languages of the different countries acquired. But the want of men and money, together with the slender attainments he had made in Asiatic literature, limited his views for the present, to a single translation. For several years he scarcely dared to hope for a press and types to print any part of the Bengalee version. One anxiety was removed by the establishment of a Letter Foundery at Calcutta towards the end of 1797, another by the acquisition of a printing press in the month of September, 1798. By that time a Persian translation had been commenced at Calcutta by a Captain of the army, who appears afterwards to be mentioned under the name and distinction of Lieut. Colonel Colebrooke. In October, 1799, four new Missionaries, one of whom had been regularly trained to the business of printing, arrived; and by January following, the whole company, except Mr. Thomas, were established at Serampore, in a situation highly favorable to their future operations. Till that time the Missionaries had lived in obscurity, in a remote part of the province, without funds, without patronage, their names scarcely known at Calcutta. Having labored almost seven years without success, they were greatly disheartened, and instead of extending their views to translations for other provinces, they doubted whether they should ever preach with any effect in Bengal The year 1800 was the season of the greatest depression of their hopes. Oppressed with poverty, and having no means or influence to collect learned natives from remote provinces and kingdoms to instruct them in the different languages, they were incapable of seeing or imagining those splendid prospects which were about to open to their view. A single Translation was begun, and that was not put to press.*

This was the state of things, when an event took place, which was designed to have incalculable influence on the civil and religious interests of Asia. On the 4th of May, 1800, the College of Fort-William was established at Calcutta by the Marquis Wellesley, with a leading view to initiate the English youth, who were to be employed in the different departments of the Government, in the languages of the country, and thus break down the partition wall between the governors and the governed, which had been found injurious to both. There was a department also for translating the Scriptures into

* B. P. A. vol. i, p. 79, 472. Vol. ii, p. 9. M. B. M. M. vol. ii, p. 139, 356 357. Vol. iii, p. 97, 98. Nar. p. 72 73. Ch Res. p. 89, 90. Mem. p. 29, 55, 57. Pan. vol. vi, p. 44; and the References in No. II and III.

the various Oriental tongues. Mr. Brown was appointed Provost, and Dr. Buchanan Vice-Provost of the College. How far the counsels of these gentlemen, and of other friends of Christianity in India, influenced the measures of the Governor General, we are not told; we have a right to conjecture; but in less than five years that distinguished nobleman had assembled from different parts of India, Persia, and Arabia, and attached to the college, more than one hundred learned natives; and in the presence of that venerable body of Asiatics the Christian Scriptures were exhibited for translation into the languages of the East. The design was to combine the different exertions which were making into one effort, and to render the College the centre of all the translations for Eastern Asia. For this purpose the two Protestant Missions were drawn into co-operation by selecting Mr. Carey and one of the Danish Missionaries, (apparently Mr. Pæzold,) for Teachers, the former of the Bengalee and Shanscrit languages, the latter of the Tamul. Mr. Carey received his appointment in the spring of 1801, just at the time when the Bengalee New Testament was published. Col. Colebrooke also (if he was indeed the person before mentioned as having commenced a Persian translation, and *his* is called by Dr. Buchanan "THE FIRST,") was with his labors swallowed up in the unity of the plan, and became identified with the College. It was a noble and stupendous design, sufficient to distinguish an age No wonder that the transported Hindoo poet proclaimed the College of Fort-William "*a flood of light shooting through a dark cloud on a benighted land.*" The strong eulogium pronounced on that Institution and its noble Founder by Mr. Carey, in a Speech delivered at one of the public Disputations, shows that all parties are united in these sentiments.*

Before the end of the year 1802 a commencement was made in a translation into the other language spoken in Bengal, viz. the Hindostanee. Mr. Carey in announcing this event, after the first volume of the Bengalee Old Testament was published, says, "A gentleman who is our cordial friend has begun to translate the New Testament into Hindostanee. I have much desired to see the Bible printed in Begalee and Hindostanee before I die." As yet he had not extended his views to Translations for other provinces, but was still occupied with thoughts about the two *Hindoo* languages of Bengal which he and his colleague had planned to print in 1795. This "cordial friend" to the Baptist Mission appears to have been William Hunter, Esq. of the College. Dr. Hunter superintended the first version of the Gospels that was made into this language, and printed a part of it for the College; and this was the first Hindostanee translation that was published in India. It was in the press in September, 1804, and by the next February Matthew and a part of Mark were printed. What prevented the publi-

* Ch. Res. p. 89—91 240, Mem. p. 10, 11, 66, 69—72. Nar. p. 24. N. Y. M. M. vol. iii, p. 275, and References in No. III.

cation of the whole translation, we are not told.*

Thus the three languages spoken in Bengal were actually undertaken, one by Mr. Carey, and two by the College, and vast preparations were making in that Seminary for a more general work of translation. It becomes then an interesting inquiry by what means the business was transferred from the College to the Mission-house. The truth seems to be, that the College and the Missionaries were harmoniously united in these operations. The great Baptist Translator was himself one of the officers of that Institution. It is on all hands asserted, particularly by Dr. Buchanan and Dr. Carey, that in relation to this work, (and indeed every other,) there is no party spirit in India among evangelical men of different denominations; that they all put their hands to it as a common cause, and help each other as much as they can; that forgetful of those points which divide their brethren in Europe and America, they consider the only strife on that ground to be between God and an idol. None cared so much *where* the work was done, as to have it done. While the College was suffered to remain the centre of the Translations, all seemed willing, (certainly at first,) to support them there; but when it became morally certain that the Court of Directors in England would expel them by reducing that establishment, all agreed to carry a very considerable portion of them to the Mission-house, and help support them there. As early as the latter part of 1804, when the Chinese translation was begun, (and how much earlier does not appear,) the superintendents of the College were *daily expecting* the order for reducing the establishment. The letter of the court of Directors on the subject, and the answer of Marquis Wellesley, (who left India in the following spring,) are preserved in the State papers of "The Asiatick Annual Register for 1805." But whether any prospect of this event appeared in 1803, when the Missionaries formed the plan for executing various Translations,—whether it was a joint plan of all concerned to provide in season a safe retreat for the Translations, or whether the Missionaries, availing themselves of the facilities furnished by the collection of so many learned natives, and the public spirit excited in favor of such an undertaking, started independently and alone, is left to conjecture. The compiler has laboriously searched for some ray to illumine this point, with a conscientious desire to do justice to all parties; but has found none but what appears in the antecedent and following narrative. When a number of men unite their strength to lift a weight, how large a part is raised by each is difficult for any, especially for those who look on at a distance, to determine. It is certain from Dr. Buchanan's Memoir, written in the beninning of 1805, that the College claimed the seven Translations then begun, including the labors of Mr. Carey; and it is equally certain that before as well as after the reduc-

*Ch. Res. p. 89, 90. 1.34 note. Mem. p. 12. Pan. vol. ii. p. 138. B. P. A. vol. iii. p. 23, 24. N. Y. M. M. vol vi. p. 277.

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the Old Testament, to-
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together with Mr. Ca-
alary of $3,330, (which
to common stock,) and
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the Bengalee Scriptures,
n England, gave them a
ecuniary independence.
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ly followed the distribu-
ne Translation, in 1800,
ed with the dishearten-
ing experience of the seven preceding years, they saw the immense importance of a printed Bible, and the fruitlessness of sending missionaries to other provinces without it.

Under these circumstances the Missionaries, in 1803, formed a plan for translating the Scriptures into various tongues, and as early as March, as would seem by the bill of expenses which they have exhibited, had in their employ Hindostanee, Persian, Orissa, and Mahratta Pundits. About the same time a new fount of Nagree types, containing more than 800 letters and combinations was finished for them. The accounts of receipts and expenditures for these languages, are exhibited to the public as kept by no other than the Missionaries themselves.*

Mr. Ward's journal under date of Jan. 21, 1804, contains this clause; "Brother Carey has taken a moonshee this week, to begin translating the Scriptures into the Orissa language. Another is translating them into the Mahratta." And in the account of expenses which the Missionaries have exhibited to the world, they implicitly claim to have borne all the charges of these two Translations from the first. But Dr. Buchanan expressly declares in his Memoir, and in his Christian Researches, that the Gospels were translated into these two languages *in the College*, into one by Pooroosh Ram,

*Ch. Res. p. 91, 92. 96 Mem. p. 10—12, 14, 66, 92. Star in E. p. 17, 18. Q. R. No. 1. p. 52. Pan. vol. vi. p. 39, 40 B. P. A. vol. iii. p. 24. M. B. M. M. vol. i. p. 297. vol. 2. p. 131. Nar. p. 32, 37. and References in No. III.

the Orissa Pundit, and into the other by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. Carey.*

While these things were taking place in India, an event occurred in England which has greatly promoted the translation and dispersion of the Scriptures in the East; I mean the erection of that stupendous engine of charity, The British and Foreign Bible Society, formed at the London Tavern, March 7, 1804. The Society made their first Report April 20, 1805.†

In the college of Fort-William, at the examination in February or September, 1804, one of the Theses discussed was this: "The natives of India will embrace the Gospel, as soon as they shall be able to compare the Christian precepts with those of their own books." In the spring of that year the Missionaries wrote to their Society, requesting if possible that 1000*l.* might be sent to them yearly, and adding, "We have it in our power, if our means were equal to it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East. *Our situation is such as to furnish us with the best assistance from natives of the different countries.* We can have types of all the different characters cast here; and about 700 rupees per month, (part of which, I hope, we shall be able to furnish,) would complete the work. [Then follows a catalogue of the languages, showing hov fect their knowledge w time.] The language Hindostanee, Mahratta, Telinga, Bootan, Birman, Cochin-Chinese. To [the people of Cochin-C Tonquin have but one la and Malay. [They menti the same time the (On this great work we ed our eyes. Whether enable us to accompli any considerable part of certain." In their next ly letter, dated June, 18 say, "In our last public l mentioned *our wish t* the translation of the wor into some other of the la of India; as the Hindost Persian, the Mahratta, the &c." They seem not ye actually commenced an lation besides the Mahr Orissa, and those were cl the College. But in thei letter in September the that they had begun to t into the Persian and Hind (in the Persian they com with the Psalms,) and to part of the New Testame Mahratta with the Nagre which they calculated "also do for the Hindosta ble." Something like an seems to have been mad gin an impression of the but it was not pursued. are beginning," they a cut a fount of Orissa ty order to print all or part Testament in the Orissa are waiting to see the Hi nee Gospels which are p at Calcutta for the C When we can have the tage of seeing this work, w very probably begin [to

*B. P. A. vol. iii. p. 32. Pan. vol. vi. p. 39, 40. Mem. p. 11, 12, 13. Ch. Res. p. 89, 90.

†Pan. vol. i. p. 128. M. B. M. M. vol. i. 234.

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ving March.*

The means of obtaining a version of the Scriptures in the Chinese language had early occupied the minds of the Superintendants of the College. After long inquiry they succeeded in procuring Mr. Joannes Lassar, a native of China, and an Armenian Christian. This young man, born at Macao, educated under Chinese masters, and a proficient in the language, had been employed in his native place by the Portuguese in conducting their official correspondence with the Court of Pekin. He was willing to relinquish his commercial pursuits and attach himself to the College for a salary of 450*l.* (about $2000) a year. But as the order for reducing the establishment of the College was daily expected, this salary could not be paid from the College funds. He was however retained at the above stipend in a private character, and with the assistance of a Chinese moonshee, entered immediately on the Translation. This is Dr. Buchanan's account of the business, whose modesty seems to have concealed the real agent. Mr. Carey informs us that Lassar was "employed by *a gentleman* in Calcutta," who, there is no reason to doubt was Dr. Buchanan himself. Mr. Lassar, being an Armenian Christian, translated from the Armenian Bible, one of the earliest and best versions extant, and began his labors a little after the month of September 1804. In March 1805, Genesis and Matthew were in a course of

..vol. iii, p. 19, 23,24,33. M. vol. i, 143, 144. Ed. R. No. Mem. p. 12, 14. Ch. Res. p. 89, 90, 97, 93. Pan. vol. ii, p. 32. vol. ii, p. 138. vol. iii, 333. Nar. p. 39 and References in No. III.

translation, and some chapters of each had been printed off.*

This was the state of things in the beginning of 1805, when Dr. Buchanan wrote his Memoir of the Expediency of an Ecclesiastical Establishment for British India, which was finished before the 12th of March, and published soon after. In that Memoir, he stated that there were then attached to the College, "upwards of one hundred learned men," who had arrived "from different parts of India, Persia, and Arabia;" (Mr. Lassar, from *China* was *not* attached to the College;) and represented that *seven* Translations, (including all that had been begun, except the *duplicate* of the Hindostanee and Persian undertaken at Serampore,) as being "under the auspices of the Marquis Wellesley," and spoke of them as one great design intimately connected with the College. Afterwards in his Christian Researches he declared that five of these Translations, (the Bengalee and Chinese being excepted,) had been commenced; and were in 1805 conducted, under the patronage and direction of the College. According to this representation, the Mahratta and Orissa stood on different ground from the Chinese, though that was so far connected with the College as to be supported and directed by at least one of the Superintendants. Before the Memoir was finished in March 1805, the four Gospels were translated into Persian, Hindostanee, and the Western Malay, and nearly all the New Testament into the Mahratta and Orissa. T sian was done by the la tenant Colonel Colbrook veyor General in Bengal. or the whole of the Gosp printed at the College pr was the first Persian published in India. It h been deposited in the Bi ca Biblica at Calcutta.

In his Memoir Dr. B announced his determir return to England, after the Syrian Christians Jews at Cochin, with a investigate their record same spring, just after moir was finished, the Wellesley left India, succeeded in the gov by Sir George Barlow. events and the certain of the exclusion of the tions from the College, sion-house began to gai cendency. The superin of the College, impres the importance of resto cred learning to the E willing to lose the e provisions which had be and the advantage to be from the presence of learned natives who could never be assembl determined to encoura viduals to proceed wi Translations, and amon they aided the Baptist ries to the utmost of th er.†

At that time the Mis possessed a foundery and three presses; and spring they enlarged a

*Ch. Res. p. 95, 96. Mem. p. 12, 14, 92, 94. B. P. A. vol. iii, p. 223.

†Mem. *Title-page* and 14, 91, 92. Q. R. No. 1. Res. p. 89, 92. 150, 240. Pan. vol. ii, p. 138.

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2000 copies in each language, and they seemed desirous to excite the religious public to furnish that sum. Within ten days after this "Memorial" was read, one of the Missionaries announced with elevated hopes that The British and Foreign Bible Society had appointed a Corresponding Committee to collect information concerning the state of India, and co-operate with the Society in its plans for dispersing the Scriptures through the East. This Committee consisted of Messrs. Brown, Buchanan, Carey, Marshman, Ward, and George Udney, Esq. a gentleman high in office in the state. At the time of making this annunciation, (October 23, 1805,) the same Missionary says, "The Translation of the Scriptures into the Mahratta, Hindostanee, and Persian, is going forward." That year Matthew was published in the Mahratta language, and in December two hundred copies were given to Mr. Taylor, a Missionary from the London Society, for distribution at Surat.*

After Mr. Lassar had been employed about a year upon the Chinese version, the superintendants of the College, (or Dr. Buchanan,) wishing to render him otherwise useful, proposed to the Missionaries that he should reside at Serampore, on the following condition; that one of their number, and three at least of their youth, should immediately commence the study of the language. Mr. Marshman accepted the offer, and

*B. P. A. vol. iii, p. 108, 162, 167, 169 182, 187, 193, 208, 209, 223 M. B. M. M. vol, ii, p. 198, 321, Pan. vol. vi. p. 39.

about the beginning of the year 1806, sat down to the work, with two of his sons, and a son of Mr. Carey. They were thus employed bfore the month of February, and by the middle of March Mr. Marshman had committed to memory nearly four hundred sentences, and had begun to write the language. Mr. Lassar instructed his pupils, and carried on the translation under the inspection of the Missionaries, and in that employment he is still engaged. It was directed by those who placed him at Serampore, that there should be regular public Examinations and Disputations in the Class, (as at the College,) and they have been held semiannually in February and September, in the presence of officers of the College, of the Asiatic Society and of the Government. The proficiency of the Class has exceeded all expectation, and at the College examition in February 1808, their progress was noticed in a very handsome manner by Lord Minto, the Governor General. The expenses of this Translation, since the month of May, 1806, are charged in the accounts of the Missionaries.*

Thus it appears that as late as the latter end of 1805, translations into no more than seven languages had been commenced, viz. the Bengalee, Persian, Hindostanee, Mahratta, Orissa, Western Malay, and Chinese. A second translation of the Persian, and Hindostance had been undertaken at Serampore; the Mahratta and Orissa, which appear to have been under the superintendance of Mr. Carey, from the first, were, together with the Chinese, put into the hands of the Missionaries, who had now under their care all the languages, except the Western Malay. The superintendants of the College were holding up their hands, and the Bible Society had come forward to assist, (in the language of one of the Missionaries,) *in circulating the Word of God in all the languages of the East.* This was the state of things at the commencement of the year 1806.

Early in that year the Missionaries, supported by this general patronage, issued "Proposals for Translating the Scriptures into all the Eastern Languages of which they then had any knowledge." The Superintendants of the College "exerted themselves in circulating" these Proposals "among the English settlements in Asia, and in promoting subscriptions for that object by all the means in their power." Before the middle of May the papers had been widely dispersed, and by the month of June, 14,000 rupees (about $7,770,) were subscribed. It appears by a letter from Mr. Carey dated April 25th, that the languages in view were fourteen. From that letter I make the following extract: "We are now engaged in a great undertaking; I mean that of translating the Word of God into fourteen languages. Whether we shall live to finish it must be left with God. A subscription has been opened here to assist in defraying the expense. Considerable progress has been made already in four languages, and some progress in three others, [making th

* Ch. Res. p. (96, with 89. 133.) 97, 98. B. P. A. vol. iii, p. 223, 224, Pan. vol. vi, p. 37, 39, 40.

enumerated, or which were before f the Missionaries, ion of the Shan- ope to commence e more in a fort- e "two or three the Shanscrit, (un- reckoned among he Telinga, the ld, (if the Shanscrit e seven,) the Seek; ere begun before October, and all efore September, ne the Shanscrit ss. It may then be l that the Shanscrit May, and perhaps year, and that the zerattee, or more h, were commenc- se of that month.* common cause was g at Calcutta and Dr. Buchanan, who e most distinguish- of Sacred Learning ommenced his cel- hrough the south- Hindostan. In ad- purpose already visiting the Syrian id the Jews in the l of Cochin, his ob- discover what per- be fit instruments otion of learning in ive countries, and ing a future corres- the subject of dis- ie Scriptures in In- n a distinct view of Christianity and of in the Peninsula,

l. iii, p. 231. Nar. p M. vol. i, p. 253. Ch.. vol. ii, p. 530. vol. iii,

of which contradictory accounts had been given; "to investigate the state of superstition at the most celebrated Hindoo temples; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians;" and "to ascertain the present state and recent history of the Eastern Jews." He was one of the Committee whom the Bible Society had requested to make the inquiries necessary to guide their future operations, particularly in regard to the necessity of a new edition of the Tamul Bible, which was in contemplation. In pursuance of these objects he commenced his journey in the spring of 1806, and travelled through the Peninsula by land. He was in Orissa before the end of May, at the temple of Juggernaut before the middle of June, at Tranquebar in August, at Tanjore and in Ceylon in September, and in Travancore, (where the white, and many of the black Jews, and a part of the Syrian Christians reside,) from the middle of October, till February. He then returned to Calcutta where he continued about nine months, (from March to about December, 1807,) and then commenced his second tour.

In his first tour Dr. Buchanan discovered that among ten or twelve thousand native Protestant Christians belonging to the Tanjore and Tinavelly districts, none except the native teachers possessed the Old Testament, and not above one in two or three hundred the New; they never having enjoyed the advantage, possessed by the Christians at Tranquebar and Vepery, of a printing press. This discovery has since led to the adoption of

measures to supply that deficiency, particularly by a new edition of the Tamul Scriptures, which will be noticed in another place. He had also the success to engage Mar Dionysius, the Syrian bishop to undertake a translation of the Syrian Bible into the Malayalim or Malabar language, which was begun about the first of December, 1806.*

In the mean time the work at Serampore was carried forward. Under date of September 13th, 1806, Mr. Brown, Provost of the College, wrote to a member of the British and Foreign Bible Society as follows: "On coming down this morning from Serampore, I requested the Missionaries to send me a few specimens of their labors, whether in the press or in manuscript, to be forwarded to you by the packet which closes this day. *They have sent me the following:*

"1. Shanscrit. Two first Gospels will be ready [printed] by the end of this year.

2. Bengalee. This is a new and most admirable translation of the whole Scriptures.

3. Mahratta. The four Gospels are printed off.

4. Orissa—This work is in great forwardness.

"*In manuscript*, [not yet put to press:]

5. Telinga.

6. Shanscrit Hindostanee.

7. Delhi Hindostanee.

8. Guzerattee.

9. Persian. Book of Psalms is finished.

10. Chinese.

* Ch. Res. p. 92—94. 101. 102. 111, 114, 122, 125, 129, 130, 136, 151—170. 217, 218. Mem. p. 91. Pan. vol. vii, p. 332.

—"I have given you the above information—merely to convince you that *we* are not indifferent to the cause in which you are engaged."

Here then were nine Translations, (reckoning the two dialects of Hindostanee for one,) actually going on at Serampore. Four were in the press, and five, (except the few chapters of the Chinese which had been struck off before that translation was removed to Serampore,) were in manuscript; and specimens of the whole were sent to England. Before the middle of October the Missionaries had put to press the "Hindostanee according to the Shanscrit," and had begun to translate into the language of the Seeks. By the 24th of that month the Gospel by Matthew, except one sheet, was printed in the Shanscrit. That Translation, which Mr. Carey was producing with his own hand, occupied his chief attention. As only he and Mr. Marshman were engaged in the work, most of the versions were carried forward, under their superintendance, by learned Pundits collected from different nations by the means already recited, and supported by the common contributions of Christians in India, England, and America. Under the date Mr. Carey says, "At present I and brother Marshman are employed in the work of translating the Word of God into several of the Oriental languages. In five of them the printing is begun, and *two others*, [probably meaning the Persian and Chinese,] are begun to be translated: [the Telinga, Guzerattee and Seek seem not to be reckoned as fairly commenced;] we

) be able to add two or nore before it be long. e after in the same letter ,] We are translating ingalee, Hindostanee, Perfahratta, Guzerattee, Tehe language of the Seeks, rit, Orissa, and Chinese. e hope to be soon able to in the Carnata, Birman, , and Bootan, if not the " These, then, (the Maepted;) must have been urteen mentioned as in iew the preceding April. Malay, by which they ess meant the *Western* or the language of Sumhey have never undertakhomas Jarret, Esq. who esided twelve years in ra, and had begun to comcopious Malay Dictionafore he left the Island, eparing a version of the ures in this language, he progress of the Biblianslations was interrupted College. After that he ed to Madras where he ued to prosecute the work, ıc aid of a learned Malay rank of Rajah in his own y, who had come from ra for that purpose. nslations into eleven differıguages were now going which, (dropping from the ation the Persian and Hinıee versions produced and d in the College,) ten were cing at Serampore. Of five were in the press, and manuscript. The Malayersion, begun by the Syrihop in December, made the h. Not long after that he Missionaries received from England a fount of Persian types.*

The time was now approaching when the long expected order for reducing the establishment of the College was to arrive. But before that event took place, it pleased the Head of the Church, whose ways are faithfulness and truth, to provide other means to support the expense of an undertaking on which the happiness of so many millions depended. By the generous exertions of its patrons who had pushed it forward from the first, a fund was raised in India to support the Translations under the care of the Missionaries, which yielded in 1806, (the first year,) $2833, 34. In September the Missionaries also received from their Society in England besides a considerable supply of books, about $5455; and from America in that and the following month, $3867,55: The whole amounting to $12175, 89.

A brief account of the American benefactions may not improperly be recorded here. In the month of September, 1805, Capt. Wickes, master of an American vessel, being then in London, received from the Committee of the Baptist Society a thousand guineas, to be transmitted to India by Robert Ralston, Esq. of Philadelphia. When Capt. Wickes arrived in America, he endeavored by public advertisements to call forth the charity of all denominations in

* Pan. vol. ii, p. 530. 531. vol. iii, p 333. M. B. M. M. vol. i, p. 290, 296. U. P. A. vol. iii, Appenpix P. 232. Ch. Res. p. 142.

aid of the same object. The attempt proved successful and evinced that America had a heart to feel for perishing Hindoos. About the beginning of 1806 Capt. Wickes sailed in Mr. Ralston's employ, in the ship Benjamin Franklin, bound to Holland and London, and thence to India. He arrived in the Thames March 8th, and after taking in Messrs. Chater and Robinson, to whom Mr. Ralston had generously offered a free passage, he sailed on the 12th of April for Calcutta, where he arrived August 23d.

The thousand guineas were exchanged in Philadelphia for $4666,60, and by the profit arising from making the remittance in silver, amounted in India to about $5455. In the spring of 1806 Mr. Ralston sent out this sum by the ship Bainbridge, Capt. Josiah, together with $1357,63 of the American contribution, which by a similar profit on the silver arose to $1588,10; and by the ship Richmond, Capt. Thackara, the further sum of $2087, 92, which in like manner was increased to $2299,45. Capt. Josiah arrived at Calcutta in September, and Capt. Thackara early in October. No part of these sums was raised in Massachusetts; but in the course of the spring and summer, $2400 were collected in Boston and its vicinity, and a hope was indulged that $1600 more would be raised by the next spring That sum of $2400 was shipped in November, and reached Serampore the next year, increased in the same way to $2743,33. It may not be improper here to add, that before the month of October, 1811, the Missionaries received from Mr. Ralston two more remittances, the largest of which was about $2000. If both of these amounted only to $2200, the sum would be swelled by the profit on the silver to about $2563. Mr. Johns also, who sailed from this country in February 1812, carried with him $4,600, which he had collected in Boston, Salem, and the vicinity. This sum would amount in India to about $5359. Thus it appears that America has contributed for the Translations going on at Serampore about $12645, 55, (of which Massachusetts has furnished at least $7000;) and by the profits arising from making the remittances in silver, the whole has amounted to about $14552, 88.

The remittances in 1806 were very seasonable, and relieved the Missionaries from considerable embarrassments. Capt. Wickes had the satisfaction to be in Bengal when the sum which he had brought out from England, and the two first remittances from America, arrived; and he was the bearer of many thanks to the American churches. The year 1806 was a distinguished year in the history of Translations.

On the first day of January 1807, the reduction of the College establishment took place, leaving only three professors, and neither Provost, nor Vice-Provost. Mr. Carey, who till then was only Teacher of Bengalee, Shanscrit, and Mahratta, with

* M. B. M. M. vol. i, p. 225, 226, 289—298. vol. ii, p. 67. Pan. vol. vi, p. 39, 40. vol. viii, p. 43, 44. Nar. p. 43—45. Johns' Ser. p. 37 note. B. P. A. vol. iii, p. 123—125, 218—220. Appendix p. 251.

of £3330, was appointed
or of Bengalee and Shan-
with a salary of £6660.
own dropped into the of-
Senior Chaplain of the
ndia Company; Dr. Bu-
who was then on his first
Malabar, had made up
d to return to England;
lanx of learned Asiatics
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was made.*

e beginning of the spring
chanan returned from his
ith a resolution to leave
in November, and return
to England over land. His calculation was to visit in his course the ancient churches in Mesopotamia, Syria, Armenia, and Georgia, and to arrive in England about the end of 1808. In pursuance of this object it is understood, that he embarked his family for England, and that Mrs. Buchanan died on her passage. But this interesting design, so worthy of that illustrious traveller, was abandoned on account of the insurmountable difficulties and dangers which he would have to encounter in passing through those uncivilized countries.

Messrs. Chater and Mardon, who went to Rangoon in January, returned in the spring, and sat down to learn the Birman language from a native of that country who was employed to translate the Scriptures into the Birman tongue. Before the 19th of May he had translated nineteen chapters of Matthew, and it was expected that the printing would soon commence, as a fount of Birman types was preparing. The Chinese translation of Matthew was finished, but could not be printed for want of types, the casting of which it was foreseen would be expensive, as a distinct character must be formed for every word. There was at that time a raised expectation, that by means of the *Bible Society* the Scriptures would be printed in every language of Asia. At the end of July the prophets to Joel were printed in Bengalee, the New Testament to the 16th of John in Shanscrit, and to the middle of Luke in Orissa, and a part of a new version of Matthew was printed in Hindostanee, and a part of a new edition of the same Gospel in Mahratta, into which

Res. p. 90, 115, 166, 242, 256
I. B. M. M. vol. i, p. 322, 323.
. 46. Ch. Ob. vol. x, p. 254.
No. 30. p. 240, 244. R's. Cyc.
ompanies, English; and Ref-
in No. III.

language the whole New Testament and a part of the Old was translated. The printing of the Persian and Guzerattee was also begun. Besides these seven languages in the press, the Missionaries were carrying on translations into five more, the Carnata being added to the number. This was the last which they undertook for more than three years. About that time they expressed a hope of being able in four years to finish the Bible in the Bengalee language, and the translation and printing of the New Testament in ten more, including all which they had undertaken except the Birman, which was not likely to be completed so soon. The version into the language of Orissa began to be pushed with greater spirit on account of a design to station a Missionary in that province.

Mr. Grant, who died at Munoharee in October, left a legacy of about $5575 to support the translations going on at Serampore. About the same time the late superintendants of the College had a new opportunity to manifest their friendship for the Baptist Mission. Lord Minto had just arrived in the character of Governor-General. The enemies of Christianity in India immediately petitioned him to suppress that Mission; but those gentlemen who had exerted so large an influence in originating and carrying on the measures which that mission was supporting, presented a memorial to the government in its behalf, and had the happiness to succeed. By the Narrative drawn up by Dr. Fuller, it appears that in the course of that year Dr. Buchanan received from the Syrian bishop the Gospels translated into Malayalim, and proposed to have them printed at Serampore. A different course, however, was pursued. On the same authority it is stated, that new founts of Orissa and Mahratta types were completed that year, and founts of Burmah and Chinese, and an improved fount of Nagree, begun. The translations at Serampore drew the same year from the fund in India $8000. At the end of 1807 Mr. Carey made the following statement: "The work of printing the Scriptures is now going on in six languages, and that of translating them in six more. The Bengalee is all printed, except from Judges vii, to the end of Esther; the Shanscrit New Testament to Acts xxvii; the Orissa to John xxi; the Mahratta (second edition) to the end of Matthew; [the four Gospels had been printed before;] the Hindostanee, (new version) to Mark v, and Matthew is begun printing in Guzerattee. [No progress has ever been made in printing the Guzerattee.] The translation is carried on nearly to the end of John in Chinese, Telinga, Carnata, and the language of the Seeks. It is also carried on to a pretty large extent in Persian, and begun in Birmah." In another letter, dated December 18th, he says, "We have been enabled to begin the word of God in twelve languages:—six of them are in the press, and the others will be put to the press as soon as types can be cut to print them."*

It appears from the above

* M.B.M.M. vol. ii, p. 6, 45, 46, 130. Nar. p. 54, 55. Pan. vol. vi, p. 37, 40-42. Ch. Res. p. 92, 97, 114. And References in No. III.

ions, that in the latter part 07 the Missionaries had ed printing the Persian ation. The reason was, he Persian language was that time committed to hands, or, in the language Carey, was "*removed from their care.*" The circum- s which led to this change ow be explained.

the year 1806 the Rev. Martyn, Fellow of St. s College, Cambridge, and in of the East India Com- having acquired some edge of the Arabic and stanee languages in Eng- went out to India. After ating the Liturgy of the h of England and some of viour's parables into Hin- ee, he sat down at Dina- in Bengal, in 1807, to pro- a version of the whole Bi- to that language.

the spring of 1807, about ne of Dr. Buchanan's re- rom his first tour, arrived gal Nathanael Sabat, the an, a descendant of Ma- , accounted by competent s "the first Arabic scholar age." This noble Ma- tan whose history is already n to the public, after the rdom of Abdallah came to as in the year 1804. He ppointed by the government dras a Mufti, or expounder hometan law, with a salary ore than $1600 a year. e executing his official du- t Vizagapatam, in 1805, he ne convinced of the false- of Mahometanism by read- ne Koran. He wrote to a men in Madras express- he state of his mind, and red from him an Arabic New Testament that proved the means of his conversion. Soon after that event he went to Madras, and in the English church in that place was baptised by Dr. Kerr by the name of Nathanael, in the 27th year of his age. Desirous of devoting his life to the service of God, he relinquished his employment; and having heard of the Missionaries at Serampore, and being invited to Bengal, (probably by Dr. Buchanan himself, who must have seen or heard of him on his tour,) he was encouraged by Dr. Kerr to take a passage to Calcutta. He resided some time in Dr. Buchanan's house, and visited the Missionaries at Serampore. Before the 19th of May he was "engaged in translating the Scriptures into the Persian," a work for which he was eminently qualified. "The author of such a translation," says Dr. Buchanan, "must be a perfect master of the Arabic language, the mother of the Persic, and familiar with the popular and classical Persian." All this was Sabat. He was not only perfect in the learning of the Arabians, but was well "acquainted with the Persian, and the Persian Hindostanee, or the Hindostanee spoken at Delhi," and he applied himself also to acquire the Hebrew and Syriac. Such an auxiliary was wanting at Serampore, and before the end of July he was employed in the Persian translation which was going on there. He continued with the Missionaries between two and three months, that is, from the latter part of July to October. He was then removed to Dinapore, where he immediately commenced a new translation. There he was as-

sociated with several learned natives, and among the rest with Mirza Fitrut, of Lucknow, a Persian by descent, and a celebrated scholar. Mirza sometime ago visited England, and afterwards was appointed a Persian teacher and a translator of the Scriptures in the College of Fort William; and though not a Christian, he is well qualified to be second to Sabat in executing a Persic version. As soon as this translation was begun, that which the Missionaries had undertaken, and which they had carried on "to a pretty large extent," was relinquished, and has never since been resumed.

Soon after Sabat's conversion his mind became chiefly occupied with a desire to make a version of the Scriptures for his native country. That version he commenced the latter part of 1807, or the beginning of 1808. Both of these translations were carried on under the superintendance of Mr. Martyn, who being himself a good Arabic, Persian, and Hebrew scholar, was well fitted for that high and difficult office.

Mr. Martyn's own department was the Hindostanee. In making this translation he found it a principal difficulty to determine what proportion of words ought to be admitted from the Persian and Arabic fountains, and what proportion from the pure Hindee. The more of the latter he should introduce, the more intelligible his work would be to the common people; but the higher Mahometans and men of learning would hardly relish a book in which the Persian had not lent its aid to adorn the style. In the infancy of the Hindostanee as a written and grammatical language, he could find no standard books to assist him in settling this question. Mirza who aided him was a Persian; Sabat seems to have been acquainted only with the Persian Hindostanee; the Missionaries at Serampore were making a version which leaned to the Shanscrit, and would answer for the common people; Mr. Martyn, moving in the higher walks of life, felt the importance of presenting the Scriptures in a form which would be acceptable to men of learning and influence. These circumstances inclined him to draw copiously from the Persian and Arabic sources. The dialect which he adopted is called by Mr. Ward. (in a part of a letter not published,) the *Persian* Hindostanee, and by Dr. Carey "the *Hyper-Arabico* dialect, only read by Mussulmans of learning;" but Mr. Harrington, one of the judges in India, and President of the College Council, and Professor of Laws, denominates the work "a correct and idiomatic Hindostanee version," that "will be an important acquisition to literature, as well as religion."

This was the interesting establishment at Dinapore, which Dr. Buchanan styles the ARABIC SCHOOL *in India, from which there is no appeal.* Sabat was engaged alone in the Arabic translation, and was the principal in the Persian. Mirza assisted in the Persian and Hindostanee; other learned natives lent their aid; Mr. Martyn undertook the Hindostanee, and superintended the whole. When Dr. Buchanan left India this establishment was at Dinapore; but

May, 1810, it was removCawnpore, which is also in l, and there it still remains. gh draught of the Hindos New Testament was finsometime before Decem809, at which date Mr. n announced that the New ment in the three lans might be expected in ears. By November Matwas printed in the Persian, fore May 1810, Luke also rinted, and 800 copies of were deposited in the Bibca Biblica. Proposals for g the Arabic Bible had een issued, which had met very liberal patronage in and would, it was expectset with generous encourgat in England. Besides a edition of the whole Bible e common people, it was ed by the Bible Society to h an edition of the Arabic Testament in a splendid "for the use of the chief in Arabia and Persia, reling, as nearly as possible, wn beautiful writing." It ill calculated that the New ment would be ready for ress by the end of 1811. expectations have been ed. The New Testament nished in Hindostanee be February 1811, and was fter put to press at Seram either by the Calcutta iary Bible Society, or the sponding Committee of the t Society. It was printing tober, at which time the ation of the New Testain the other two languages one, but not put to press. arey spoke of the Arabic t time as if brought to Se re to be printed; but neither of these two versions was in the press at that place so late as the middle of January of the present year.*

After Dr. Buchanan had spent nine months in Bengal, and seen every thing settled in this satisfactory manner, he embarked again about the month of December 1807, with a view to make another visit to the Jews and Syrian Christians in Malabar and Travancore before his return to England. On his way he probably touched at Ceylon, as he visited that island thrice during the last two years of his residence in the East. He reached Cochin in January 1808. Upon his arrival at Cande-nad he found that the Syrian bishop had completed the translation of the New Testament into the Malayalim or Malabar tongue, and he carried the manuscript to Bombay to be printed, an excellent fount of Malabar types having been recently cast at that place. Learned natives went from Travancore to superintend the press. On his way to Bombay by water Dr. Buchanan stopped at Goa, where he continued at least from the 23d to the 27th of January. At Bombay he found some very intelligent men of the Jewish nation, who had a synagogue containing only loose leaves of prayers in manuscript but no book of the law, and who seemed to have little knowledge of the Jewish Scriptures or history.

The Malabar New Testament was soon after put to press at

* Ch. Res. p. 134, 135, 200, 201, 206—212. Star in E. p 23—28. M.B.M M. vol. ii, p. 6, 43—46. Ch. Ob. vol. x, p. 368, 529, 653. Pan. vol. iv, p. 187. Vol. vi, p. 42, 44. Vol. viii, p. 44, 78, 97; And Reference in No. III.

Bombay, and in the year 1810 copies of Matthew and Mark beautifully printed arrived in England. These copies being laid before the committee of the Bible Society, they immediately consigned to Bombay a considerable supply of paper for that edition. At the beginning of 1811 Dr. Buchanan thought it probable that nearly the whole of the New Testament was printed. "This version of the Scriptures," says he, "will be prosecuted until the whole Bible is completed, and copies circulated throughout the Christian regions of Malabar."

As Dr. Buchanan appears not to have returned to Bengal his friends there were not apprized of the state of the Malabar translation. In November 1809 Dr. Carey had not heard that more than the four Gospels, (which had been sent to Bengal before Dr. Buchanan's departure,) was translated. In the beginning of 1811, Mr. Martyn stated that the four Gospels were printing at Bombay, and were nearly finished. And as late as October of that year Dr Carey said, "The Gospels, (and *I believe* the whole New Testament,) have been lately translated into the Malayalim language" At that time the Calcutta Auxiliary Bible Society had determined to print a large edition of the Malabar New Testament at the Mission press at Serampore. Whether from hearing of what was doing at Bombay they had relinquished this design, or from not having yet obtained a copy they were not prepared to proceed, this translation was not among the number enumerated by Mr. Ward, as preparing for the press under this p Jan. 15, 1812.

From Bombay Dr. returned to Ceylon, was on the 10th of Ma At Columbo he conve General Maitland, go the island, and with Johnstone, Esq. of the Court of Judicature, (a Sir Alexander Johnsto Justice of Ceylon,) on t of reviving religion in and, and was happy to earnestly disposed the design. He found whole New Testament, books of the Old had time been translated Cingalese tongue; but copies of them could for the use of 500,000 C (upwards of 342,000 Pr and a still greater numb man Catholics, says tyn;—380,000 Christi Dr. Carey.) He pro Samuel Tolfry, Esq. h civil department, to the completion of the version; and finding hi to engage in the work, ised that a corres should be immediatel with him from Calcutta necessary funds appr This translation was c ed under the patronag Buchanan and his fri was going on when he the "Star in the East" i ary 1809. The state of galese Scriptures was at Serampore in N 1809; it was only ascert the Gospels had at so been printed. But tober 1811 the facts wer and Dr. Carey stated New Testament had be

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British and Foreign Bible
had learned from Sir
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xpense of the govern-
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n announced that the
ese version" was "in a
f publication." On the
of that year Mr. Martyn,
on preached at Calcutta,
to the last Report of
e Society, summoned
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ake this burden upon
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Ceylon Dr. Buchanan
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e was in Ceylon March
, and he preached the
the East" at Bristol, February 26, 1809. In that Sermon he brought into view the translations that were going on in Asia, and declared, "The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations." Some part of the Scriptures is indeed published in the Susoo, an African language; but in his reference to the Pacific sea, whether he alluded to Otaheite, or New Holland, or New Zealand, is not known. No attempts to translate the Scriptures for the islands of the Pacific Ocean were known at Serampore in the following January, nor has the compiler seen any explanation of the allusion since.*

(To be continued.)

N B. The following errors escaped detection in the *Outline of the Baptist Mission*, published in our number for July; viz. p. 64, col. 2, l. 17 from bottom, for *found its* read *founders*; p. 66, col. 2, line 17 from bottom, for 1809 read 1807; p. 73, in a note, for *Canora* read *Cancra*.

ON MINISTERIAL LIBRARIES.

To the Editor of the Panoplist.

SIR,

At the close of a paper, inserted in your number for June last, containing some brief remarks on the necessity of libraries for the Clergy, I promised to suggest a remedy for an evil, which is generally felt, and justly la-

* Ch. Res. p. 92—94, 137—141, 159, 166. 170, 175—191, 193, 218, 228. Star in E. p 17. 29. Ch. Ob. vol. x, p 364, 650. 651, 842. Pan. vol. vi, p. 44. Vol vii. p. 375, 376. Vol. viii, p. 43, 96. M.B.M.M. vol. iii, p. 106. N. Y.M.M. vol. iv, p. 145.

mented. I fully agree with a writer in the last volume of your miscellany, page 273, that the salaries of ministers ought to furnish ample means of purchasing all necessary books. And we may confidently look for the dawn of a better day, when *they that are taught in the word will communicate unto them that teach, in* ALL *good things;* when nothing will be withheld from the faithful ministers of Christ, which may be necessary for their comfort, or usefulness. But experience teaches how little it is to be expected, that ecclesiastical societies in general will speedily remedy the evil complained of, by advancing the salaries of those who *labor in word and doctrine.*

In this state of things, what I have to propose is the establishment of permanent ministerial libraries. The proposition, I am well aware, is not new. The credit of originating it belongs not to me. Such libraries have long existed in some, probably in many, parishes of New England. But it is presumed, that your serious readers have not all turned their attention particularly to this subject; and that those who have not would be glad to see the practicability and advantages of the plan distinctly pointed out.

By a permanent ministerial library, I mean one which contains a judicious selection of such books, as a clergyman wants in his study; which belongs to him exclusively during the continuance of his pastoral relation to a people; and, when that relation ceases, descends to his successor in the sacred office, and is held by him, on the same terms. Such might be collected eithe or by degrees, in almc parish, and the exper be scarcely felt. The in its corporate capacity Church, or both, migh appropriate a small sun ly, till the object shoul complished. These at propriations might be by the contributions of cieties, without drying diminishing, any other Christian munificence. and wealthy individual and it is believed they w courage every well dir fort of this kind, by o and liberal donations. might give valuable bc others might be induc queath a portion or tnei to establish, or enlarge, terial library.

To insure the faithful dicious application of tions, each society migh a committee to act with gyman, in selecting bc laying out the money. committee might also powered and directed, times, to inspect the lit make the minister acc for any loss or dam might accrue from his Between the removal minister and the settl another, some careful sponsible person migh pointed to take charg library; and thus it r preserved and hande through several ge Most of the works, whic isterial library ought contain, will, probably, interesting and useful, hence; so that every su

ıct a permanent fund for
›port of the Gospel. Con-
l as a fund, a library worth
ıundred or a thousand dol-
, but small to be sure. It.
however, to be despised,
:rlooked. When a young
about to settle in the min-
he will, if poor, consider
eat privilege to obtain the
such a library, by paying
erest of its value, annually;
ich amounts to the same
by accepting of a salary
ich smaller than it other-
hould be.

n the whole, when it is
ered, that clergymen can-
ıdy to advantage without
that most of them, when
ettle, are unable to buy
that their income is gen-
too small to furnish the
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facilities and advantages
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manent ministerial libra-
cannot but indulge the
that many of your readers
ke the subject into their
s consideration, and ulti-
r lend all the aid in their
to carry into execution
lan, or some other having
me object in view.

MIKROS.

For the Panoplist.

IE MEANS OF AVERTING
ATIONAL CALAMITIES.

ıtelligent Christian will
te to acknowledge, that
al calamities proceed from
nd of God, and are invari-
ıe punishment of national
Every reasonable propos-
emove or avert these ca-
es must, therefore, include

the means of averting the divine displeasure. Otherwise, whatever expedients may be resorted to, the *causes* of the calamity will still remain; and the evils, though perhaps changed in form, will remain in substance. The Bible exhibits, in a great variety of passages, and with abundant plainness, the means of obtaining the favor of God, and of securing national and individual happiness.

War is a calamity of a most serious kind. It is always an evil of tremendous magnitude, and is never with propriety resorted to, unless to prevent some evil greater than itself. Deliverance from war is a blessing to be ardently desired by every good man, and at all times. Every good man ought, therefore, to look into his Bible with an anxious eye, to find the means of preventing war when it does not exist, and of arresting its progress, when it has already commenced.

We are always to remember, (however politicians may forget it,) that God can easily bring about a peace on safe and equitable terms, whenever there shall be such a national reformation, or the prevalence of such good principles and such holy conduct, as will receive his merciful approbation. What shall be done, then, by the people of the United States, to obtain at the hands of God a return of peace, an object which all classes of persons among us profess to desire? I answer,

1. Let every man, who makes any pretensions to be the friend of his country, feel the necessity of a general repentance,—particularly of the odious sin of na-

tional ingratitude. Few nations, if any, ever had it in their power to commit this sin with such multiplied aggravations as we have done. And national ingratitude is exceedingly offensive in the sight of God, including, as it obviously does, pride and self-sufficiency in those who ought to be humble and to feel their dependence, and impiety in those who have experienced the divine power and benignity in their preservation and prosperity. How can we expect a blessing, if we ascribe to our own wisdom and goodness that which proceeds only from the unmerited favor of God. No wonder if the glorious Governor of the universe, thus dishonored by his dependent creatures, should leave them to be *filled with their own devices*, and to learn by bitter experience that their wisdom is perfect folly, their strength weakness, their glory shame.

2. Let there be a general attempt made by all real friends of their country, and of the human race, to discountenance, and suppress every species of national wickedness. There are many offences against the express law of God openly committed in this country; many which indicate monstrous perverseness and debasement of character. Profaneness, falsehood, fraud, perjury, slander, hatred of religion, drunkenness, ambition, and covetousness, have become frightfully prevalent. Ministers of the Gospel and private Christians, all who fear God and reverence his ordinances are solemnly bound to warn transgressors of the evils which they are bringing upon themselves and their country. Exertions should be perpetually made t vice in its real deformi it up to public reprob to represent it as the r of all national calamity.

3. Let there be a ge tempt to revive the strictness of religion country;—particularly ing the Sabbath holy. tians by their timidity, ful compliances, and th gard of a most obvious fer the Sabbath to be destroyed, the countr given up to every s wickedness, and will p a downward course till in will be inevitable. T tian religion can neve general influence w Sabbath is disregarde are naturally impatient straints imposed by th and there is a constant to disregard its sanc God has hitherto mad forts of good men suc preserving this all-imp stitution, and will m successful whenever seconded by zealous a prayer.

4. Let all friends country endeavor to the influence of *truth* i politics, and every concern. The truth to be sought with e and diligence; but in t of delusion and error, peculiar inducements in the search of it. Le be willing to receive although it should ma our pre-conceived op against some of the pr the party in which we sed. The influence will banish party-sp

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ɜ, that in the present
state of our affairs, and in the midst of great losses of property, men cannot contribute generously to charitable designs. So far from allowing the validity of this objection, I am perfectly convinced that the facts which it states are unanswerable arguments in favor of great and unexampled sacrifices in attempts to do good. Have many millions of money been unexpectedly and suddenly lost within a few years, and are many millions exposed to similar disasters hereafter? How imperative, then, is the claim, that a liberal portion of these many millions which remain should *now* be secured and devoted to the service of God in promoting the salvation of men. A single frown of Providence often destroys millions of hard-earned property; and a single smile of Providence can restore the lost millions and add uncounted millions to the sum. Niggardliness with respect to charitable claims is the most miserable folly. Let all the good unite, then, in their efforts to send the word of God and the messengers of salvation to every part of the world; let them encourage a kind, beneficent spirit among their fellow men; and let them pray that these exertions may harmoniously co-operate with those of good men in every part of the world, in hastening the advent of that blessed day, assuredly foretold in Scripture, and visibly approaching, when *nation shall not lift up sword against nation, neither shall they learn war any more.* A. B.

REVIEWS.

XXXVIII. *The Dignity and Excellence of the Gospel, illustrated in a discourse, delivered April 8, 1812, at the ordination of the Rev. Nathaniel W. Taylor, as pastor of the First Church and Congregation in New Haven. By* TIMOTHY DWIGHT, *D.D. LL.D. President of Yale College. To which are added the Charge and Right Hand of Fellowship to the Minister, and the Charge to the People. Published at the request of the Committee of the Church and Congregation.* A. T. Goodrich & Co. New York; Howe & Deforest, New Haven.

WE regret that our limits forbid a particular account of this excellent sermon. We are able to admit only a few sentences by way of remark, in addition to a quotation or two of moderate length from the most striking passages.

The text is 1 Pet. i, 12:—*Which things angels desire to look into.* After a brief and natural explanation of the text, the preacher proposes "to illustrate the *importance*, *dignity* and *excellence* of the *Gospel*." The Gospel, (by which the preacher here intends the Scriptures at large,) is defined to be "*a history of the mediatorial kingdom of the Deity.*" A considerable part of the sermon is taken up in describing this kingdom, in reference to its *design*, the *theatre* in which this design will be exhibited to the universe, the *actors*, the *duration*, the *laws*, the *ultimate end*, the *doctrines* and *precepts*, and the *catastrophe*. The first inference from the observations which had been made is, *That the Gospel is a revelation from God.* The remarks offered under this inference form a most triumphant exhibition of some internal evidences of the truth of Divine Revelation. The latter part we quote:

"To comprehend the true import of all these observations, it is necessary to remember, that there are, in the Scriptures, at least one hundred different writers and speakers, employed on these various subjects; that they lived through a succession of fifteen hundred years, and in all the states of society, involved in that period; that they were of every class, from the prince to the peasant; and that they wrote in almost every form, which discourse admits, and on occasions as various, as were the writers themselves. Yet these characteristics belong to them all. They have the same God ever in view; the same Redeemer; the same salvation; the same immortal life. Their views of holiness, and of sin, are alike comprehensive, and exact. Their precepts all require, and all forbid, the same things. The grandeur of their views, and the sublimity of their conceptions, are, also, every where wonderful. With an eagle's eye they all look directly at the Sun; and with an eagle's wing ascend perpetually towards the glorious luminary.

"To impress this subject with proper force, let me exhibit it in a single point of view.

"*The apostle John* was born in an age, when the philosophy of his country was a mere mass of quibbling; its religion a compound of pride and bigotry; and its worship a ceremonious parade. His lineage, his circumstances, his education, and his employment, were those of a fisherman;

hat possible, natural principle
ien be accounted for, that,
sun breaking out of an even-
l, this plain man, in these
inces, should, at an advan-
burst upon mankind with
od of effulgence and glory?
did it arise, that in purity of
sublimity of thought; dis-
: of truth; knowledge of vir-
duty; and an acquaintance
moral character of man, and
butes of his Maker; this
leaves *Socrates*, *Plato*, and
it of sight, and out of remem-
Do you question the truth
epresentation? The proof is
and complete. There is not
fifteen, in this house, nor,
sed of the common educa-
his land, who would not dis-
vorship *their* Gods, or em-
ir religion. But *Bacon* and
tler and *Berkeley*, *Newton*
, *Addison* and *Johnson*, *Jones*
ley, have submissively em-
he religion of *St. John;* and
ed the God, whose charac-
s unfolded. *Their* systems
since gone to the grave of
His has been animated with
vigor to the present hour;
live, and flourish, through
ages. *Their* writings have
e one man virtuous. *His*
pled heaven with the chil-
light. The 17th chapter of
l, written, as it is, with the
of a child, yet in grandeur
tion, and splendor of moral
e, triumphs, with inexpres-
y, over all the efforts of hu-
ius, and looks down from
n the proudest labors of In-

re *the Images*, formed by the
his Apostle, disproportioned
ioral sentiments. Read his
on of our Savior, amid the
olden candlesticks; of the
f God, and of the divine as-
f the first-born in the highest
of *the angel*, at whose com-
seven thunders uttered their
the woman, clothed with the
e King of kings, at the head
nies; of the solemn transac-
he great day; and of *the New*
n, coming down from God,
prepared as a bride, adorned for her husband; and tell me in what nation, in what writer, counterparts for them can be found! Hear him in a few plain, unadorned expressions leave every effort of Grecian genius out of comparison. *And I saw a great white throne, and him that sat on it; from whose face the heavens and the earth fled away; and there was found no place for them.*

"At the same time the immensely complicated and mysterious scheme of Redemption, and the vast system of Providential dispensations, founded upon it, were distinctly comprehended by the mind of this humble man. These amazing subjects he has handled in innumerable instances, and forms; and light, beauty, and glory, have every where sprung up at his touch.

"Let us now make this case practical. Suppose the most ingenious fisherman of this country were to attempt the same subjects; and to form a new scheme of Redemption, and a new system of Providence. What, does common sense declare, must be the character of his writings? Yet in this country fishermen, as well as all other men, are educated in a manner, far superior to that, which existed in Judea at the time of the apostle *John:* and here, also, their conceptions on these subjects are enlarged, and ennobled, by his writings, and those of his fellow-apostles. I will only ask further, what man of any talents, and with any education, could now write as *St. John* has written?" pp. 21—23.

Dr. Dwight argues, secondly, *The folly of Infidelity.*

"Thirdly, *this subject furnishes every minister of the Gospel instructions of supreme importance.*"

The whole of this part of the sermon is addressed to the pastor elect. We present our readers with the two concluding paragraphs:

"With these solemn considerations always in full view, you will labor, earnestly, to *come forth* to this people

in the fulness of the blessing of the Gospel of Peace. Your sermons, before they are brought to the house of God, you will water with your tears, and embalm with your prayers. You will *plant the seed* of life, *with all humility of mind; and with many tears*, you will beseech the Author of blessings to *give the increase.* You will remember, you will feel that you are appointed by the great Shepherd to *watch this flock, in the fear of God, as one who must give an account.* But what must be the account, given by a minister, at the bar of God, of a wasted life; of squandered talents; of sloth, and cowardice, in his master's service; of a perverted Gospel; of an abused ministry; of faithless sermons; and of a neglected flock, left by himself to error, sin, and ruin, precluded from eternal life, lulled into the sleep of death, and led to perdition!

"With these awful considerations in view, who, that deserves the name of a minister, who, that deserves the name of a man, can fail of delivering the message of God boldly, fervently, faithfully, with the deepest tenderness, with the strongest yearnings of affection. Must not his heart beat; must not his voice tremble; when he rehearses to dying creatures, hastening to the judgment, the terrors of the final day, and the burnings of devouring fire? Must not his bosom heave; must not his eye kindle; must not his tongue glow; when he repeats the wonders of redemption, the sufferings of the cross, the excellency and loveliness of the Redeemer, the mercy of a forgiving and sanctifying God, and the glories of immortal life; when he puts his hand on the door of heaven; and, opening it for the entrance of his flock, discloses to them the throne of God and the Lamb, the innumerable company of angels, the general assembly of the first born surrounding the tree of Life, and singing with transport the eternal hymn; *Blessing, and honor, and glory, and power, be unto Him, that sitteth on the throne, and unto the Lamb, for ever and ever. Amen!*" pp. 30—32.

The concluding head is thus expressed; Fourthly, *let me from this view of the urge every member of my ence to secure its blessing*

The whole sermon is animated, and eloquent. thoughts are in a high sublime, and clothed in g and magnificent language

The Charge to the M was given by the Rev. Dr. the Right Hand of Fell by the Rev Samuel M and the Charge to the by the Rev. Dr. Dwight.

XXXIX. *Zion enlarged own energy: a discourse ered at the meeting of nevolent Society, at W (Mass.) June* 10, 181 *Rev.* Thomas Andros *Pastor of the church in ley. Published by req the Society.* Boston; T. Armstrong.

The Society before whi sermon was preached, fu one of the many proofs, spirit of active Christian cence is increasing in thi try. The object for whi society was formed is one noblest, best, and most ing, which can engage th tion of the benevolent present day,—the educa pious young men for the ministry.

The text is Eph. iv, 16

From this passage of ture the preacher illustr following position; 'That tension of the limits Church depends on the e of energies, preserved divine Spirit, in her own and then proceeds to enu

the most obvious and
t of these active prin-

ılan is satisfactorily fil-
ınd the whole sermon is
scriptural, and well
› the occasion. It ap-
be the effort of a mind
nployed on the means
›ting the best interests
ind. There are some
inaccuracies of expression; but, on the whole, few occasional sermons contain so much that is excellent with so little alloy. Let our ministers, and our private Christians, be actuated by the principles here developed, and a bright day will rise upon the American churches.

We have no room for extracts.

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

ON THE INTEMPERATE SPIRITUOUS LIQUORS.

ımittee appointed by the Association, in June, 1811, ıte with other Committees ing measures which may ıfluence in preventing some ımerous and threatening , that are experienced ıt our country from the ex-ıd intemperate use of spirit-›rs," ask leave to

in the month of July last and became regularly or-ınd have held four meetings that time and the present; hey have paid that deliber-tion to their appointment, their other duties permit-ch its great magnitude and :e required.

eeting held in August, your :e adopted the following

at, in the opinion of this :e, it is proper and impor-ıllect facts on the following

The effects of intemperance health, the mental faculties, h of life.

ly, The effects of the use ıous liquors on the produc-· of the country.

y, The practicability of em-laborers without allowing use of spirituous liquors.

ly, The tendency of intem-to other vices.

Fifthly, What means have been found effectual in restraining the intemperate use of spirituous liquors.

Sixthly, The quantity of ardent spirits consumed in this country.

2. That each member of this Committee express in writing at the next meeting a brief view of the best means of remedying the abuse of ardent spirits.

3. That it be made the subject of serious consideration by this Committee, and that it be submitted to the Committees with whom we are to co-operate on this business, whether it is not desirable, that voluntary associations should be formed for the purpose of aiding, and carrying into effect, the objects of this Committee.

4. That the chairman be requested to communicate the doings of this meeting to the Committees with whom we are to co-operate."

At a meeting in December, the several members of the Committee exhibited their thoughts in writing on the subjects connected with the abuse of spirituous liquors, and the means of remedying the evils which result from it.

The Committee also directed sub-committees to continue the correspondence with the committees in New-York and Connecticut, and to open a correspondence with the committee in New Hampshire.

They also appointed a sub-committee to prepare and lay before them an abstract of the laws of Massachusetts on the subject of drunkenness taverns, &c.

They also appointed a sub-committee to prepare a plan for a General, and for Auxiliary, voluntary Associations, to be formed for the purpose of discountenancing the intemperate use of spirituous liquors, and other prevalent vices.

At a meeting in April, several letters from the Committees with whom your Committee were to co-operate, were read. Among them was a letter from the Committee in New York, the whole of which we beg leave to incorporate in our report, at this place.

To the Chairman of the Committee appointed by the General Association of Massachusetts for the suppression of Intemperance, &c.

REVEREND SIR,

THE Committee of the General Assembly on the subject of intemperance have directed their Secretary to acknowledge the reception of three letters from your board, which afford the pleasing information that you are spiritedly exerting yourselves to accomplish the object of your appointment. The Committee of the General Assembly have held two sessions, and have prepared a report in part to the Assembly, to be convened in May next. Should any communications from corresponding committees kindly suggest any thing new, which might probably be useful, it will at some future session be incorporated into the report. The Resolutions to be reported to the General Assembly for adoption, are the following.

1. Resolved, That it be recommended to all the ministers in the Presbyterian Church of the U. S. to pay particular attention in their public discourses, not only to actual intemperance in drinking, but to all those habits which may have a tendency to produce it.

2. Resolved, That it be enjoined on all the church sessions, that they exercise especial vigilance and care over the conduct of all persons in the communion of their respective churches, with regard to this sin; and that they sedulously endeavor, by private warning and remonstrance, and by public censure, suspensions, and excommunications as different cases may require, to purge the Church, as far as possible, of a sin so mischiefs, and so disg Christian name.

3. Resolved, That it ed to the ministers and and to the members of general, to exert thems among all our congreg community at large, dresses, Sermons, and subject, and particularly into the effects of Arde Dr. Rush of Philadelph

4. Resolved, That i recommended to all the elders in the Presbyter abstain entirely from the spirits themselves, and lies; to refrain from off their friends; and to from all their judicatori astical meetings; exce however, from this rec those cases in which may be necessary as a m

5. Resolved, That it recommended to the me churches to refrain from tuous liquors to servan persons hired or employe that they give a marked those laborers who em from the use of spirits.

6. Resolved, That it be ed to the officers and of of the churches to encou tions of persons who sha selves to one another and obey the 4th and 5th re to prevent in other law use of ardent spirits

7. Resolved, That it be ed to the ministers and of of the churches to take ures as may have a tende the number of small ta ries, and tipplinghouses, parts of our country, in w cessive number, or the ol acter of such places, ren public nuisance.

8. Resolved, That in th which the laws against may be defective, the me church exert themselves the enaction of such as the public welfare.

9. Resolved, That th publish a solemn and poi on this subject, to be with the above resolutio

in all the churches under
f the General Assembly.
ommittee in Massachusetts
: to accept of the salutations
rethren in the Presbyterian
l be assured of their cheer-
ation in any measures which
eemed conducive to the ob-
ir appointment.

EZRA STILES ELY,
*f the Committee of the Gen-
eral Assembly.*
:. Worcester.
, *Jan. 22nd*, 1812.

ter from New Hampshire
hat that the Committee in
had taken up the business
and were disposed to pur-
ctually.
ame meeting it was voted,
in the opinion of this Com-
is highly desirable, that
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be formed, if such a one
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ng to join a Society for the
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ommittee have conferred
the subject referred to
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ns of restraining and pre-
e abuse of spirituous liquors.
the results of their reflec-
be stated below. The fore-
brief history of the course
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leliberations, and it is not
d that there has been a
ference of opinion on any
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acts laid before them, some
ncipal of which are the fol-

deniable, that the evil of in-
: drinking has been rapidly
; in the United States, for a
f years past, and has now
) a magnitude, which may
n every friend to his country.
so certain, that the free use
of ardent spirits has already reduced several country places from a flourishing state to a state of extreme poverty; and the same cause is gradually impoverishing a great part of our country. A particular village has been pointed out, in which heads of families and children, (with the exception of two or three persons,) have all become drunkards together.

It is also certain, that many reflecting persons, in all parts of the country, are greatly alarmed at the progress of the evil in question, and are apprehensive, that unless some check is applied, it will of itself, ruin the country.

Physicians are of the opinion, that death is hastened in many instances by the abuse of spirits, and that the constitution is injured in many more.

Experiments made by gentlemen in different parts of the country satisfactorily prove, that it is very practicable to hire laborers without giving them spirits.

It is also beyond dispute, that many persons of good moral character, and many who sustain a fair religious character, incur great expense in the consumption of spirits, without any possible advantage, and thus exhibit an example which serves to lead others into a course of evil habits.

It appears from the evidence collected by your Committee, that the use of strong drink diminishes the active and productive labor of the country.

From the return of the Secretary of the Treasury of the United States it appears, that the quantity of spirituous liquors annually distilled in the U. S. is 15,000,000 gallons. And that the quantity imported is 9,750,000, making nearly 25,000,000 in the whole.

From the Marshal's return, it appears that in Massachusetts alone, 2,472,000 gallons are distilled from molasses, 63,730 gallons from grain, and 316,480 gallons from cider, making in the whole 2,851,210 gallons, which at the wholesale price are valued at 1,632,326 dollars.

It ought to be observed that only a small part of the spirits distilled in Massachusetts is consumed here; but it is probable that not less than

2,000,000 gallons of imported spirits are consumed in this Commonwealth, at an expense of more than 2,000,000 dollars. In some parts of the union imported spirits are almost exclusively consumed; in other parts, spirits distilled in this country. Massachusetts comes within the former class.

We come to the melancholy result, from the foregoing statement, that the free citizens of this country, (for the slaves have this great advantage over the whites that they are not *allowed* the use of ardent spirits)—the free citizens of this country consume annually not less than 20,000,000 gallons of spirits;* which, (considering that a large portion is consumed in taverns at a great additional expense, and that a large portion is greatly diluted after it leaves the ship or distillery and before it is retailed,) can hardly cost the consumers less than 23,000,000, or 25,000,000 dollars; an enormous sum, which exceeds the expense of our national government in time of peace added to the expense of all the state governments, the support of schools, and of the clergy, and the interest of our national debt; a sum, in short, which exceeds all that is paid for the support of government, the education of children, and the support of religious instructors, by the people of this country.

Your Committee cannot but state, that from the examination which they have given the subject, they are more and more deeply impressed with the opinion, that it is the duty of all good men to engage vigorously in the attempt to suppress this great evil. Every real friend to the community, to the present and future happiness of men, must see the necessity of making resistance to a set of evil habits and customs, which threaten to introduce poverty, ignorance, vice, and barbarism. All Christians should unite in this cause with zeal and unanimity which cannot but have a salutary influence.

So far as the opinion of your Committee can have any weight, we would earnestly urge a perseverance in the present course of investigation, which may at least lay before public some of the evils which th en them from this cause, and aw all the considerate and reflecti a sense of their danger.

Among the means of reme the evil, which your Comm have had under consideration, have been recommended in the from New York which has been We would, however, particula few of the most promising rem which have occurred to our min

1. Great pains ought to be to exhibit the magnitude of thi and the distressing consequen which it leads. It should be played in all its hideous defor and traced from the needless u spirits to drunkenness, and drunkenness to ruin—ruin tem and eternal. It should be repr ed as the door to poverty and grace, as the destruction of h and reason. The enormous ex which it occasions should be quately described; and the ben purposes to which this ex might be applied fully detailed. person should aid in making th posure, according to his a But,

2. Ministers of the Gospel a culiarly engaged to take an part in this work. It must d upon the situation of each mi whether it is proper for him to sue some particular measures; we should apprehend that it i duty of every minister in the U States to give a thorough exami of this subject from the pulpit.

3. In the discipline of our chu especial and vigilant reference s be had to this national sin; a Christians should beware of the least countenance to it, should *abstain even from the a ance of evil.* In this view of th ject it is questionable whether should be used at all, unless and avowedly as a medicine.

4. Cheap tracts may be exter circulated to advantage on thi ject. Dr. Rush's "Inquiry in effects of Ardent Spirits," is a bly adapted for this purpose, ar be afforded by the large quant four dollars, or perhaps

* *Allowing about 5000 gallons to be exported.*

a half, a hundred. It
ended with good conse-
wo or three dozen of
be circulated in every
Commonwealth.
rs of Massachusetts on
f drunkenness, tippling-
are admirably calculated
h their end, if they can
rced; and they are per-
y to be enforced as any
could be made on the
is the duty, therefore, of
itizen to exert himself
ese laws.
ry associations formed
pose of communicating
and exciting a proper
subject, would promise

easures, and others con-
them are adopted and
h reliance on the Divine
lance, there is reason to
eneral reformation might
quence.
mittee are prevented, by
ty of unforeseen and in-
s upon their time, from
l a discussion of this sub-
ould otherwise have re-

l is respectfully submit-

WORCESTER, *Chairman,*
H EVARTS, *Clerk.*

ON, (S. C.) BIBLE SO-
CIETY.

ng gentlemen were elect-
f this society, June 15th,

L. PINCKNEY, *President.*
KEITH,
FURMAN,
PERCY, and
DEHON,
Vice Presidents.
LL, Esq. *Treasurer.*
Esq. *Rec. Secretary.*
FLINN, and
GADSDEN,
Cor. Secretaries.
Simmons, Rev. Dr. Bu-
Mr. Gervais, Maj. S. Rob-
ertson, Robert Dewar, William Ingles-
by, Thomas Lowndes, George Macau-
lay, John P. Martin, James Legare,
Thomas Jones, John Ball, Dr. David
Ramsay, Abraham Markley, and Wil-
liam Payne, Managers.

MAINE MISSIONARY SOCIETY.

THE anniversary of this Society was held at Hallowell, on the fourth Wednesday of June last. It was a very pleasant season to the friends of Zion. The good hand of our God has been so evidently manifested in favor of the doings and success of this Society, that pleasing hopes are indulged that it may in due time vie with other Societies in advancing the interest of the dear Redeemer. The report of the Trustees was such as to give full evidence, not only that the labors of the Missionaries are very useful, and in a good degree successful, but highly acceptable to the people. The Rev. Edward Payson of Portland preached an excellent sermon on the occasion, from Luke xv, 10;—And the following Officers were chosen for the present year:

Rev. SAMUEL EATON, Harpswell, *President.*
Rev. ELIPHALET GILLET, Hallowell, *Secretary.*
Hon. AMMI R. MITCHELL, North-Yarmouth, *Treasurer.*

TRUSTEES.

The *President, ex officio.*
Rev. *Jonathan Scott,* Minot,
Rev. *Jotham Sewall,* Chesterville,
Rev. *Eliphalet Gillet,* Hallowell,
Rev. *Jonathan Ward,* Alna,
Rev. *Kiah Bailey,* New Castle,
Rev. *William Jenks,* Bath,
Rev. *Asa Lyman,* Portland,
Rev. *David Thurston,* Winthrop,
Rev. *Edward Payson,* Portland,
Rev. *Francis Brown,* North-Yarmouth.

The next annual Meeting is to be holden at North-Yarmouth, on the fourth Wednesday of June next; and the Rev. Kiah Bailey is to preach.

THEOLOGICAL SOCIETY.

On the day next following the meeting of the Maine Missionary Society, "The Theological Society," lately incorporated in the District of Maine, *for the education of pious young men for the Ministry*, was organized at the same place, and the following Officers were unanimously elected for the present year.

Rev. EDWARD PAYSON, Portland, *President.*
Rev. ASA LYMAN, Portland, *Secretary.*
Hon. AMMI R. MITCHELL, North Yarmouth, *Treasurer.*

TRUSTEES.

The *President*, *Secretary*, and *Treasurer*, *ex officios.*
Rev. *Kiah Bayley*, New Castle,
Rev. *Jotham Sewall*, Chesterville,
Rev. *Jonathan Ward*, Alna,
Rev. *Francis Brown*, North Yarmouth.
Rev. *William Jenks*, Bath,
Rev. *Eliphalet Gillet*, Hallowell,
Rev. *Jonathan Sawyer*, Bangor,
Rev. *Mighill Blood*, Buckstown,
Rev. *David Thurston*, Winthrop,
Rev *Asa Rand*, Gorham.

The first Annual Meeting of said Society, is to be holden at Portland, on the second Wednesday of October next, and Rev. Eliphalet Gillet is appointed to preach.

It is sincerely hoped, that this Society will receive the patronage of the wealthy and pious, as it has for its object the preparation of such young men, as are hopefully pious and have some previous learning, and other qualifications, for the *Gospel Ministry*. It is to be lamented that this District, in particular, is overrun with illiterate sectaries, many of whom, there is great reason to fear, are subverting the Gospel of Christ, and leading immortal souls to destruction. Those who have the good of Zion at heart, cannot be too much engaged to counteract the vices of the times, and disseminate true, genuine, evangelical piety. One way to do this must be to send forth Preachers who are experimentally acquainted with divine truth, and have sufficient information to instruct others. The friends of this rising institution ask the blessing of GOD upon it. They also ask for donations from all who are disposed to contribute for the good of the Church of Christ.

August 11, 1812.

ADDRESS ON THE ABUSE OF SPIRITUOUS LIQUORS.

The following Address to the churches and people of Connecticut, on the subject of the intemperate use of ardent spirits is taken from the Proceedings of the General Association of Connecticut.

THE General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellects, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace, and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connexion with the Association, that by appropriate discourses on the subject, they endeavour to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appear-

, and that they carefully
h from the unlawful vend-
ts, and from purchasing
g spirits where they are
ntravention of the law;
xercise over one another
igilance, and administer
hen necessary, brotherly
and maintain in refer-
subject an efficient dis-
t it be underatood also
does not require, and
does not permit the pro-
rdent spirits as a part of
entertainment in social

rents and all heads of
is earnestly recommend-
ey dispense with the or-
of ardent spirits in their
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f intemperance, of their
falling into the ways in
are liable to be overcome,
y restrain them as far
om places of temptation.
rmers, Mechanics, and
ers, we recommend car-
ndent exertion to dimin-
antity of ardent spirits
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n additional compensa-
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hese practical measures,
endered ineffectual, the
lo most earnestly entreat
of their brethren in the ministry, of the members of our churches, and of the persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralize exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? and what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society; a benumbing palsy extending to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own It is a case, therefore, of life and death; and what we do must be done quick-

ly; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion shall we stand idle? Shall we bear the enormous tax of our vices, more than sufficient to support the Gospel, the civil government of the State, and every school and literary institution? Shall we witness around us the fall of individuals; the misery of families; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion? And what evidence have we that the plague will not break into our own families, and that ourchildren may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without tion, to extend from year to work of death? If our street ed with venomous reptiles a of prey, would our children and torn in pieces before c and no efforts be made to ex deadly intruders? But inter is that invading enemy p chains for us; intemperanc band of assassins scatterin and death; intemperance is semblage of reptiles and prey, destroying in our st lambs of the flock.

To conclude, if we make exertion and fail of the goo ed, nothing will be lost by tion, we can but die, and i glorious to perish in such But if, as we confidently e shall please the God of ou to give us the victory, we cure to millions the blessin life that now is, and the blessings of the life to com

THEOLOGICAL SEMINARY DOVER.

By request of the Profess Institution we insert the notice.

AGREEABLY to a vote of t TEES, we hereby give noti plicants for admission into t nary, that, according to th tions of the Institution, all a are required to be made *at ning of the winter term*, or that time as possible. The this requisition is, that th enter, at a later period in unavoidably lose the oppo pursuing their studies in way.

E. PORTER,
I.. WOODS,
M. STUART,

Andover, Aug. 20, 1812.

N. B. The *winter Term* ces six weeks after the fou nesday in September.

LITERARY INTELLIGENCE.

EW WORKS.

se delivered at the funer-
v. Elihu Thayer, D. D.
church in Kingston, (N.
parted this life April 3,
55. By John Hubbard
tor of the Church in Pel-
r; Charles Norris & Co.
se in two parts, deliver-
.812, on the public fast in
f Yale College. By Tim-
, D. D. L. L. D. Presi-
Seminary. Published at
f the students and others.
Howe & Deforest.
ermon delivered in the
byterian Meeting House
July 23, 1812. By Nathan
or of the church. Hart-
B. Gleason.
port of the Connecticut
y. Hartford; Hudson &
1812.
ary Sermon, delivered in
Presbyterian Meeting
rtford, on the evening of
12, at the request of the
the Missionary Society of
. By Diodate Brockway,
e church in Ellington.
n delivered at Salem, on
f July, 1812. By Benja-
Salem; Thomas C. Cush-

needed in the harvest of
rmon delivered at Sutton,
rch 18, 1812, as prelimi-
formation of a society in
f Worcester, for the aid
ng men with a view to the
By Benjamin Wood, Pas-
hurch in Upton. Worces-
levant.
n preached at Northamp-
ie Foreign Missionary So-
rthampton and the neigh-
s, at their first meeting,
1812. By Evan Johns, A.
ampton, Wm. Butler.
ne to the People of the
ates, on the choice of a
New York; Pelsue &
2. pp. 56.

Speech of the Hon. George Sullivan, at the late Rockingham Convention, with the memorial and resolutions, and report of the Committee of Elections. Exeter; E. C. Beals. 1812. pp. 30.

Courage and success to the Good; a Discourse delivered at the Tabernacle in Salem, Aug. 20, 1812, the day of National Humiliation and Prayer, on account of the war with Great Britain. Also the substance of a Discourse, delivered Sabbath Day, Aug. 9, 1812. By Samuel Worcester, D. D. Salem; Joshua Cushing.

A Sermon delivered May 3, 1812, at the funeral of Samuel Abbot, Esq. one of the Founders of the Theological Seminary in Andover. Published by request of the Trustees and Visitors. By Leonard Woods, D. D. Abbot Professor of Christian Theology. Boston; Samuel T. Armstrong.

A Sermon preached in Boston, July 23, 1812, the day of the public fast appointed by the Executive of the Common wealth of Massachusetts, in consequence of the declaration of war against Great Britain. By William Ellery Channing, minister of the church in Federal Street. Boston; Greenough and Stebbins.

The institution and proceedings of the Society of the Cincinnati, formed by the officers of the United States, at the cantonment on the banks of Hudson's river, May 10, 1783: with the proceedings of the Massachusetts State Society of the Cincinnati, from its organization, June 9, 1783 to July 4, 1811. Boston, T. B. Wait and Co.

A Protest against the War; a Discourse delivered at Byfield, Fast Day, July 23, 1812. By E. Parish, D. D. Two editions. Newburyport; E. W. Allen.

The salvation of all men the great object of a faithful preacher; a Sermon delivered at the ordination of Mr. James Johnson to the work of the Gospel ministry in Potsdam, (N. Y.) March 11, 1812. By Amos Pettengill of Champlain. Plattsburgh, (N. Y.) A. C. Flagg.

A discourse delivered at Trinity Church, Boston, July 23, 1812, on the day of public fast in Massachusetts, upon the declaration of war against Great Britain. By John S. J. Gardiner, A. M. Rector. Boston; Munroe and Francis.

A journal of Travels in Holland, and Scotland, and passages over the Atlantic, years 1805 and 1806. In umes. By Benjamin Sillim 12mo; second edition. Bosto Wait and Co. 1812.

NEW EDITIONS.

The Triennial Catalogue of Harvard College. Cambridge; Hilliard and Metcalf. 1812.

Retrospection, a poem in familiar verse. By Richard Cumberland. Boston; Bradford & Read. 1812.

IN THE PRESS.

Samuel T. Armstrong is a volume of Original Sermon rious important subjects of and practice. By the Rev. ael Emmons, D. D.

DONATIONS TO FOREIGN MISSIONS

July 30—Aug. 11. From friends of missions in sums under $5 each
Aug. 11. From the Rev. Rufus Anderson's Society in Wenham, contribution
25. From individuals in Middlebury, (Conn.) by the hands of the Rev. Mark Mead
The following sums were transmitted by Mr. Timothy Dwight, jun. viz.
From the officers and students of Yale College* $55
From the Female Foreign Mission Society in New Haven $7
From a female Cent Society in Woodbridge $3
26. From Cornelius by mail, (the Cazenovia post-mark)

N. B. The foregoing donations, and those published heretofore in oplist, comprise the whole that has been received by the Treasurer 31st, when the annual accounts were made up.

TO READERS.

The length of the very elaborate communication on *Eastern Tra* does not permit the usual variety, in this number; especially as w half-sheet less than common, having printed a half-sheet more in our for July. We consider it very important that Christians in this should be thoroughly acquainted with the *evangelical exertions* now m Asia; and, therefore feel under great obligations to the correspond has favored us with the papers on that interesting subject.

ERRATA.

Several errors of the press escaped detection in the *Review of Mi Pamphlet*, &c. in our last number. Most of them were corrected aft of the impression was struck off. An important one occurs, p. 144 line 22 from bottom, where instead of "are *most* satisfied" read "are isfied."

**In addition to the sum of $107 received in March last.*

*** SAMUEL T. ARMSTRONG will shortly have for sale, in a very ch *for gratuitous distribution*, Dr. Rush's Inquiry into the Effects of Arden together with other interesting information on this subject. Orders are soli

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 5. OCTOBER, 1812. VOL. V.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

(No. IV. continued from p. 175.)

WHILE these things were going on in other parts, a second Telinga Translation was commenced at Vizagapatam in the Northern Sircars, the province in which that language is spoken. Messrs. Cran and Desgranges, from the London Missionary Society, arrived at Tranquebar the latter part of 1804, and the next year stationed themselves at Vizagapatam. Whether they commenced the version before they were joined by Ananda Rayer, in 1808, does not appear. This Telinga Brahmin, by birth a Mahratta, had been convinced of the truth of the Christian Religion by reading some books in the Telinga language, put into his hands by a Romish priest. Not satisfied with the forms of that Church, he visited the Missionaries at Tranquebar, and continued with them four months. As the Tamul language has affinity with the Telinga, he presently became able to read the Tamul Bible, and was soon admitted to the Protestant church at Tranquebar. Both he and his wife have since given striking evidence of the power of religion. At that time the Missionaries at Vizagapatam were in want of a Telinga scholar to assist them in translating the Scriptures; and as Ananda Rayer was averse to every worldly employment, and had a great desire to be useful to his brethren of the Telinga nation, he was recommended for that purpose by Dr. Johns, one of the Missionaries at Tranquebar, in a letter to Mr. Desgranges, dated Jan. 29, 1808. He probably commenced his labors early in that year. After the death of Mr Cran, in 1809, he continued the work of translation under the superintendance of Mr. Desgranges. The revisal of the first three Gospels was just finished when Mr. Desgranges was removed by death, on the 12th of July, 1810, in the 30th year of his age. On his death-bed he recommended Ananda Rayer to his brethren Gordon and Lee, and desired that the Translation might not be relinquished. Ananda Rayer was deeply affected, and promised to persevere in the work as long as God should enable him. The three Gospels which Mr. Desgranges had fin-

ished, Dr. Carey said in the following December would be printed immediately, as a memorial of the labors of a departed brother. This version was not brought to the press in March 1811, but in October, and in January 1812, it was printing at the mission-press at Serampore, under the superintendance of Ananda Rayer, and at the expense of the Bible Society. The reason of its being printed at Serampore, may be found in the following extract from the last report of the British and Foreign Bible Society: "It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore at an expense much less than at any other press in India, or even in Europe."

At the time of Mr. Desgranges' death Ananda Rayer had carried forward the translation further than the revision had proceeded. On information received from Vizagapatam before that event, Dr. Buchanan asserted that this translator had gone through the four Gospels and the Acts. By about the end of the year 1810, he had proceeded through the first Epistle to the Corinthians. As soon as Messrs. Gordon and Lee, who arrived in the latter part of 1809, had acquired a sufficient knowledge of the language, they began to carry forward the work of revision and translation. In October 1811, Mr. Gordon was employed in John, as far as his feeble health would allow, earnestly desiring to live long enough to see that Gospel printed with the other three. Mr. Lee was engaged at the same time in Genesis. Ananda Rayer was at Serampore superintending the press.*

Sometime about the beginning of 1808 Mr. Morrison, from the London Society, appears to have begun his labors at Canton. Before he left England he had transcribed most of the books of the New Testament from a Chinese copy preserved in the British Museum, which he has since, by the aid of native scholars, been correcting and preparing for the press. At the close of 1808 he thought a part of the manuscript fit to be printed, and had already constructed a Grammar, and begun a Dictionary of the language. Having no present prospect of being permitted to penetrate into the empire, he confines his attention to the preparation of this version, and to the means of rendering the acquisition of the language more easy to future Missionaries. Though stationed at Canton, he has been repeatedly obliged by political dissentions between the Chinese and English to remove to Macao. He was there in April, September, and October, 1809, and by a letter not yet published it appears that he was there in April, 1811, and had printed a thousand copies of the Acts. Having heard that the New Testament was translating in Bengal, he has begun a version of Genesis and Psalms.†

The Missionaries at Serampore received in aid of the trans-

* Ch. Res p. 134, 135. Ch. Obs. vol. x, p. 262,263,841; vol xi, p. 3 Pan. vol. vi, p. 335 572; vol. vii, 331; vol. viii, p. 97, 98. Nar. p. 7 and References in No. III

† Pan. vol. vi, p. 186—188,227,37 373; vol. viii, p. 1.7, 198. Ch. O vol. x. Append. p. 842. Ch. Res. p.9

uring the year 1808, viduals, $342,21, and fund raised in India, Grant's legacy, $4057, g the sum of $4399,71. r they probably began ie Chinese, the version it three Gospels being d complete in the month ary, besides what was ſohn. In June of that Carey was translating of Revelation into ; and in the beginning before the 12th of Jan- New Testament in that (600 copies, at an ex- $222,22) was publish- Orissa New Testament, ies, at an expense of) was published about of March. In August, labor of sixteen years, ears after the transla- begun by Mr. Thomas,) alee Bible was com- d a third edition of the stament, (in folio, 100 be used in public wor- is in the press. The nade in the other ten ns on the 12th of that y be seen in the follow- nent.

iscrit. New Testament nd the Old to the mid- odus.

ssa. New Testament nd nearly all the Psalms. lostanee. A little more of the New Testament

ratta. The four Gos- ly printed.

iese. Nearly half (less ve chapters) of a newly version of Matthew, o press "many months" ras printed, and the advanced to Ephe-

sians. More than eighteen months before, (reaching back at least to the first of February, 1808, and Dr. Fuller says, into the year 1807,) the Missionaries had begun to establish what they called a Chinese Foundery. They employed under Chinese superintendance natives of Bengal, whose occupation had been to cut the flowers used in printing cottons, to engrave Chinese characters on blocks of wood. On each block two pages were cut, and after the impression was taken the paper was folded after the Chinese manner, so as to leave the two blank pages inward. On accoupt of the great difficulty of correcting the blocks, Mr. Marshman, who had the superintendance of the work, was obliged to proceed slowly and with great caution in printing.

6. Guzerattee. The printing had been begun in 1807, but was stopped for want of funds, and was now considered not commenced.

7. Seek. The New Testament was translated, but not revised, and the types were set for the first sheet.

The following were not brought to press.

8. Telinga. The New Testament was translated, but not revised, and the Old was begun. Application had been made to England for types, but to save expense a fount was then casting at Serampore.

9. Carnata. In the same state of forwardness as the Telinga, and with the addition of a letter or two, might be printed with the same types.

10. Birman. As this translation was going on at Rangoon,

the state of it was not known at Serampore. Little advance was however made in it, as Messrs. Chater and F. Carey had not fully acquired the language.

It was expected at that time, that a version would soon be commenced in the language common to the countries of Bootan and Thibet. Mr. Robinson had twice visited Bootan, and was about going with his family to attempt a settlement there. In the autumn of that year he went, and remained on the border of the country till the summer of 1811, when it was determined to send him to Java. This translation, though often introduced by the Missionaries into their Catalogue, has never been commenced.*

Early in the year 1809, before the 12th of August, the Missionaries received from the British and Foreign Bible Society 1000*l.* sterling, ($4444,44,) (the first aid which they had obtained from that quarter,) being a moiety of 2000*l.* voted by the committee of the Society before the spring of 1807, and sent in 1808 to the Corresponding Committee, to be distributed at their discretion. The Corresponding Committee agreed to give one half to the Missionaries, to cover the expenses of preparing and printing editions of the Gospels in Bengalee, Shanscrit, Mahratta, and Chinese, and the other half they applied to support editions of the Gospels in Persian, Hindostanee, and Malayalim. Upon receiving intelligence of this distribution, the Committee of the Society, before their Report in 1809, voted to appropriate to the translations in India 1000*l.* annually for three years; and in addition to these sums they voted in 1810 to appropriate, for three successive years, 2000*l.* annually. The next February the President of the Calcutta Auxiliary Bible Society, having heard of the last appropriation, expressed to the President of the parent Society a hope that they should be able to raise in India as great a sum in an equal time, and intimated a willingness that the future supplies from England should be applied to the benefit of other countries in Asia. Instead of accepting this immunity, the Committee of the parent Society, before May, 1812, voted the additional sum of 3000*l.* for Calcutta, besides 500*l* to aid Mr. Morrison at Canton; making in all the sum of 14,500*l.* or $64,380.†

The following table will exhibit the state of the ten unfinished translations under the care of the Missionaries, on the 9th of November, 1809.

	Translated to		Printed to	
	N. Test.	O. Test.	N. Test.	O. Test.
Shanscrit,	The whole,	——chap. vii,	The whole,	Exod. xxx.
Orissa,	The whole,	Job to Jer.	The whole,	Job to Isa.viii.
Hindostanee,	The whole,	Job to Mal.*	Rom. xii,	Not begun.

* Pan. vol. vi, p. 36—42, 44. M.B. M.M. vol. ii. p. 97 B.P.A. vol. i, p. 31. Nar. p. 55,61. M.H.M.M. vol. ii, p. 271. Ch. Res. p. 98; and References in No. III.

† Pan. vol. iii, p. 232; vol. v, p. 69; vol. vi, p. 40, 41; vol. vii, p. 375. Ch. Ob. vol. x, p. 529, 652; vol. xi, p. 321, 322.

‡ The version from Job to Malachi seems to have been rejected before Oct. 1811

ta,	The whole,†	Job to Prov.	End of John,	Not begun.
,	The whole,	Genesis,	1st sh't com.	Not begun.
,	Ephesians,	Not begun,	Matt. xii,	Not begun.
ittee,	Acts‡	Not begun,	Not begun,	Not begun.
,	The whole,	Part or all Job§	Not begun,	Not begun.
,	The whole,	Genesis,	Not begun,	Not begun.
,	Uncertain,	Not begun.	Not begun,	Not begun.

se translations, says one of sionaries, are all in *our* "besides what other Chris- ends are *now* stirred up to In the beginning of the ar, the printing office be- g to the Mission contained ee, Shanscrit, Hindosta- issa, Mahratta, Seek, Te- (but the Telinga fount t *finished* in June, 1810,) , Arabic, Hebrew, Greek, glish types, besides press- every other article neces- printing the Scriptures * he first day of the year n exertion was ma de utta to supply the desti- urches of Tanjore with amul Scriptures. The n of this circumstance af- fit opportunity to notice as been done within the en years in relation to that . A new edition of the Bible early engaged the n of the British and For- ble Society, who request- ir Corresponding Com- at Calcutta, at the time r appointment in 1805, to particular inquiries re- g the necessity of such on. Dr. Buchanan ac- cordingly visited the Tamul country in the summer of 1806; and found that among ten or twelve thousand Christians in the districts of Tanjore and Tinavelly, not one except the native teachers possessed the Old Testament, and not more than one in two or three hundred the New. Some copies were to be sold at Tranquebar and Vepery, where printing-presses had been early established, but the poor natives could not afford to purchase them. The Christians of Tanjore, who had never enjoyed that advantage, had applied to the Society for Promoting Christian Knowledge, to send them a press, but had not received it; and they were much affected when informed of "the designs of the Bible Society." Probably Dr. Buchanan sent home some account of these churches in 1807. In the spring of 1808 the Committee in England announced that they had it "under consideration to print an edition of the Tamulian version." Some account of the destitute state of the churches of Tanjore was afterwards drawn up in England, (perhaps by Dr. Buchanan himself,) and sent to Calcutta, where it was submitted to public inspection. In consequence of

. vol. vi, p. 44. M.B.M M. 271; vol. iii, p. 98. Ch. Ob. 395.

March 1810, the whole, *except a few chapters*, was said to be trans. Probably a new revision was then taking place.
never been carried any further.
erwards rejected.

this statement Mr. Brown preached a sermon at Calcutta on the first day of January, 1810, "in which he represented the petition of the Hindoos for Bibles." A subscription was immediately opened, and in a few days 1000*l*, and ultimately near 2000*l*, (that is, near $8880,) were subscribed to the funds of the Bible Society. Instructions were sent to Mr Kohloff by the Corresponding Committee "to buy up all the copies of the Tamul Scriptures, to distribute them at a small price among the natives, and to order a new edition to be printed off without loss of time." Mr. Kohloff was enabled to purchase 500 Old Testaments, 400 New Testaments, and 300 Psalters, and could obtain no more. But a new edition was not printed. In March the Missionaries in Tanjore were expecting that a printing-press would be sent them by the Bible Society; and before May, 1811, the Committee had sent from England that article, together with a fount of Tamul types, and a considerable supply of paper, to afford the means of printing a new edition. Mr. Martyn, in a sermon preached at Calcutta, Jan. 1, 1811, urged that "a new edition of the Scriptures in Tamul should be instantly prepared; and for this," says he, "nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them." In consequence of this appeal, the Calcutta Auxiliary Bible Society, (whether with or without the knowledge of what the Committee in England had done,) had determined by the month of October to print a large edition of the Tamul Bible, (of the New Testament 5,000 copies,) at the mission-press at Serampore, (where, however, there appear to have been no Tamul types in the beginning of 1810;) and at the last date, Jan, 15, 1812, either this edition was in the press, or a fount of types was casting for it. They also directed 800 copies of the New Testament to be purchased for distribution. When the Committee of the parent Society heard of this design, they said no more of the contemplated edition at Tanjore, but agreed to help forward that which was going on in Bengal.*

In the beginning of 1810, before the month of March, the Corresponding Committee adopted another measure, which for its extensive influence on the spread of the Gospel in the East, has excited an interest in Asia and Europe little inferior to that which has been awakened by the establishment of the British and Foreign Bible Society: I mean the formation of the *Bibliotheca Biblica* at Calcutta. This measure was planned and proposed by Mr. Brown; and adopted by the Corresponding Committee, who conduct the business of the institution in the name and under the auspices of the British and Foreign Bible Society. The *Bibliotheca Biblica* is a Repository for Bibles alone, or a grand Biblical Bookstore, connected with a Translation-Library, consisting of

*Pan. iv, p. 186 187. vol. vii, p. 331, 332. vol. viii, p. 43, 96. Ch Rep. p. 129, 130. 133. M. B. M. M. vol. i, p. 198. vol. iii, p. 98 Ch. Ob. vol. x, p. 650, 652. vol. xi, p. 58, 327.

essary for the use of
s, such as the Origi-
ires. Lexicons, Gram-
Works on Biblical
The books in the
rtment are not sold,
lent to Translators,
sidered the exclusive
of the Bible Society,
already enriched the
ith a copious supply
Works. "A liberal
n has been raised"
nch of the Institution,
made a still more im-
quisition of useful and
ooks in presents from
." Donations have
ived even from the
ations in India.
bliotheca Biblica is
by the Chaplains in
the College of Fort
nd by all the Transla-
ie Scriptures in In-
respectively deposit
ions here. Bibles,
of Bibles, in all lan-
oth Asiatic and Euro-
to be exhibited here
t moderate prices, and
e several versions are
emote parts of Asia,
ormation where Bibles
tained; while the com-
ried on from the port
a renders the trans-
books extremely easy
art of the East.
ousand volumes of the
parts of the Bible, in
ent languages, were
his Repository before
of 1810. The langua-
he following:

Bengalee,
Orissa,
ee, Mahratta,
Portuguese, and
English.

The Persian, and Hindostanee versions were furnished by the *Arabic School* at Cawnpore, the Chinese by Mr. Lassar, and the Shanscrit, Bengalee, Orissa, and Mahratta by Dr Carey, and Mr. Marshman, who, with the other Missionaries at Serampore, constitute what Dr Buchanan calls the *Shanscrit School* for India. "The *first* Persian translation," made by the late Col. Colebrooke, was among the number. Before the end of the year the Superintendants of the Institution sent to England for a large supply of Bibles in Arabic, Malay, Armenian, Syriac, Latin, Greek, Hebrew, and *eleven* European languages. These were collecting in February 1811, and before the month of May the Committee of the Bible Society had consigned to their corresponding Committee some part at least of this supply.

"This Institution is under the immediate superintendance of the Rev. David Brown, late Provost of the College of Fort William, who was himself the Founder." Mr. Brown went to India in 1786, (according to Dr. Buchanan, in 1783,) and took charge of the Orphan school at Calcutta, and preached on the Sabbath to the children, and to as many as were disposed to assemble. Marquis Cornwallis first recommended him to the Court of Directors as a fit person for a Chaplain. He is now the Senior Chaplain in Bengal, and is the Founder of the "Calcutta Charitable Fund for Distressed Europeans and Others." He is the leading member of the Corresponding Committee of the Bible Society, and a zealous promoter of Sacred Learning in the East. "The prospect of being

extensively useful in promoting the objects of the Bible Society, and encouraging translations of the Scriptures," makes him willing to remain a few years longer in India. He is educating his three sons solely with the view of qualifying them for extending the knowledge of Christianity in Asia. "Being himself a Hebrew scholar, his first object has been to ground them well in the Hebrew and Syriac Language. But they have now added to these—the Arabic, Persian, and Hindostanee, which they pronounce like natives of the East. They have had the advantages of the best teachers in the different languages, particularly of Shalom, an eminent Hebrew scholar from Arabia. So that this little Institution in Mr. Brown's house may be called the HEBREW SCHOOL in Bengal."*

The following is a view of the state of the ten Translations under the care of the Missionaries, on the 8th of March, 1810.

Shanscrit. New Testament and half of the Pentateuch printed.

Orissa. About half of the Bible printed.

Hindostanee. Nearly the whole New Testament printed. The whole Bible translated except the Pentateuch. [Most of the version of the Old Testament seems afterwards to have been rejected.]

Mahratta. Half of the New Testament printed. The whole of the New Testament except a few chapters, and a gre the Old, translated.

Chinese. Matthew and Mark begun. The tion far advanced.

Seek. The printin

In the other four la (including the Birman,) slation was more or les ed. "There are at least, Carey under that date, other languages spoke East, including the isla no one of which a sin tence of the Word of G translated."

Within a week from on the 14th day of Ma C. Leyden, M. D. Pro Hindostanee in the C Fort William, an acco Oriental Scholar, wrot Brown, offering to condu lations of the Scriptur seven following langua the

Afghan or Push
Cashmirian or K
Jaghatai,
Siamese,
Bugis,
Macassar, and
Maldivian.

Dr. Leyden was at employed, with the ass learned natives, in c Grammars and Vocab these languages. He published in the As searches "A Dissertati Languages and Literatu Indo-Chinese Nations," he had illuminated a v subject, and opened "a to Great Britian of he possessions in Asia." "] of very rare talents for Philology," he "takes in this most useful scie

* Ch. Res. p. 209 note, 239—244. Pan. vol. vii, p. 331. Nar. p. 73. M. B. M. M. vol. ii, p. 356. B. P. A. vol. i, p. 17.

egard to the langua-
Bengal.
esponding Commit-
ible Society eagerly
e proposal and agreed
rupees, (a hundred
dollars,) for each
ach language. The
s soon entered upon,
t the end of the year
is translated into Af-
Maldivian, and Mark
and Macassar.
icing this undertak-
chanan congratulated
on the prospect that
at Fort William was
ecome once more a
Translation for the Sa-
ures." He tells us
College—is now in a
state, and has received
ction and patronage of
dia Company." Lord
perceived its import-
interests of the Brit-
e in the East," and
titled to "as much of
n and support as any
under his Govern-
The President of the
ohn Herbert Harring-
ne of the Judges in
ofessor of Laws, Vice
of the Asiatic Society,
ent of the Calcutta
Bible Society.
lowing is an extract
nual Speech or Dis-
ord Minto at the pub-
tion in the College,
810. "It was men-
my last Discourse,
as in contemplation
nent to print and cir-
abularies in the Bir-
Malay languages, for
e of acquiring speci-
ne numerous and al-
own languages spoken
on the continent between India and China, and in the Eastern Isles. In pursuance of this intention the proposed Vocabulary has been prepared, [by Dr. Leyden it seems,] in the Birman and Malay, to which has been added the Siamese language; and measures are in progress for its circulation to the Eastward. Dr. Leyden has already pushed his comprehensive and powerful researches in that direction; and has been enabled to supply materials, and carry the work into complete execution, from the abundant and various stores of his own knowledge, which embraces these hitherto neglected languages; availing himself at the same time of such aid as could be obtained in this place."

On the 9th of June, 1810, a proposal was laid before the Corresponding Committee of the Bible Society at Calcutta, which shows with what rapidity the views of good men are extending in Asia. The proposal was "to print an edition of the Shanscrit New Testament on large and fine paper, for the purpose of being presented to the Rajahs and Zemindars throughout Hindostan; and to prefix a notification of the versions undertaken in the various dialects of India dependent on the Shanscrit." It was proposed also to print, besides a large and cheap edition of the whole Bible, a handsome edition of the New Testament, in Arabic, to be "presented to the Mahometan Princes and Sirdars throughout the East, with a notification of the versions made into the vernacular languages dependent on the Arabic." It was proposed lastly

to establish *public Readers* of the Scriptures in different countries, after the manner of the Mahometan Readers of the Koran, and the Hindoo Readers of the Shasters. Under the protection of this long established custom, these Readers might be introduced without exciting opposition or alarm. Eight or ten rupees a month, (from fifty to seventy dollars a year,) would be a sufficient salary for a Reader; and a small open shed, erected in the neighborhood of a market place, raised about one cubit from the ground, and costing not more than twenty or thirty rupees, (from eleven to seventeen dollars,) would be all the preparation that would be necessary. Several Readers might be employed at each station, under the superintendance of the Chaplains or others, and might be furnished with copies of the Scriptures for sale or gratuitous distribution according to the discretion of the Superintendants, who might receive regular supplies of Bibles from the *Bibliotheca Biblica* at Calcutta.

Upon receiving this proposal, the Corresponding Committee entered into the measure with promptitude, and ordered 500 copies of the Shanscrit New Testament, and 500 copies of the Arabic for the purpose. They communicated the proposal also to the Committee of the "Mission Society to Africa and the East," who in their Report to the Society, on the 4th of June, 1811, recommended the appropriation of 250*l. per annum*, (£1110 a year,) to be applied, under the direction of the Corresponding Committee at Calcutta, for the support of Readers in the East. That single appropriation will support about *eighteen* Readers perpetually.*

One of the Missionaries writes in a letter dated in June 1810, "I hope we shall be able to send to England this year the Pentateuch in Shanscrit, the Prophets in Orissa, the New Testament in Hindostanee and Mahratta, and the Gospels in Chinese. We have begun printing in the language of the Seeks, and are cutting types for the Telinga and Carnata." About the first of November Mr. Chater arrived at Serampore from Rangoon. It appeared from him that the two Missionaries at that station were studying the language with success, and had "translated a part of the New Testament" into the Birman tongue. On the 7th of December, Dr. Carey still hoped to publish by the end of the year, the Pentateuch in Shanscrit, the Prophetical books in Orissa, and the New Testament in Hindostanee and Mahratta. (These *were* published about the time proposed; but the expectations expressed in June respecting the Gospels in Chinese, were not realized.) "The printing of the New Testament," says Dr. Carey under that date, "is also more or less advanced in Chinese and Guzerattee. [The Guzerattee was soon stopped again.] We are about to begin printing in the Telinga language and the Birman. We have translated the whole of the New Testament, and two or three

* M. B. M. M. vol. ii, p. 356. Ch. Res. p. 91 note, 143, 144, 237—2[illegible] Pan. vol. vi. p. 37. vol. vii. p. 375. [illegible] R. No. 32. p. 390—397. Q. R. No. [illegible] p. 388. Ch. Ob. vol. x, p. 529, [illegible] 652, 659.

of the Old, into the first
e; but as our late brother
anges——had translated
ew, Mark, and Luke into
nguage, it is desirable
is] translation should be
l, to remain as a memori-
is labors of love; [it] will
ore be printed immediate-
he translation into Carnata
ie same forwardness with
linga, and may be printed
ie same types. We have
egun a translation into the
ge of Cashmire, [one of
en which Dr. Leyden had
preceding March agreed
ertake,] and hope ere long
n the work in the lan-
of Assam." The Telinga
eem to have been com-
about that time, and the
irian translation to have
nced late in the year.
issionaries were now con-
ten translations at Ser-
, and one at Rangoon,
the Bengalee which
ished. By about the end
year the New Testament
en published in Shanscrit,
Hindostanee, and Mah-
the Pentateuch in Shan-
and all the books from
Malachi in Orissa; and
w, and the greater part
k, were printed in Chi-
A beginning was made
ing the Seek and Guzer-
but the latter was soon
inued for want of funds.
elinga, Carnata, Cashmi-
and Birman, were not
it to the press. About
ne the Missionaries drew
r Society in England for
dollars on account of the
ations. Dr. Fuller stated
following August that the
would not probably be
able fully to meet the demand
under a year.

In the latter part of the year 1810, and the beginning of 1811 Dr. Buchanan wrote his "Christian Researches in Asia." The work was finished in February, and published in the following spring. The year 1810 was another memorable season in the history of exertions to diffuse the Scriptures in the East.*

The new year commenced auspiciously for Asia. On the first of January, 1811, the Rev. Henry Martyn preached a sermon at Calcutta, which has been published under the title of "An Appeal in Behalf of 900,000 Christians in India *who want the Bible*."† He appealed to the

* Ch. Ob. vol. x, p. 395.458. Nar. p. 71,72 76. Pan. vol. vi, p. 44,570—572. Ch. Res. p. 89, 133, 134 note, 2.8,264.

† The following is his estimate.

1. 50,000 Portuguese; viz. on the Malabar coast 36,000, at Calcutta 7,000, in Ceylon 500 ?, and in the settlements from Madras to Cape Comorin, together with scattered families in all the principal towns on the Ganges and Jumna, 2000	50 000
2. The Christians at Tanjore 12.000; (he omits the Tamul Christians in other districts because they were supplied with Bibles)	12 000
3. The Syrians; viz. 150,000 Syro-Romans, and though no estimate had been made of the Syrian Christians, he supposed they might amount to 50 000	200 000
4 Cingalese, or *natives* of Ceylon; viz. upwards of 342,000 Protestants, and a still greater number of Roman Catholics; but say	638 000
	900 000

wealth and dignity of the British empire in India, and to the honor of his hearers, for the supply of these Christians without longer burdening the mother country. He presented 50,000 Portuguese as objects of charity, and 200,000 Syrians who speak the Malayalim or Malabar language, and urged, also, that new editions of the Tamul and Cingalese Scriptures might be instantly given, by inhabitants of India, to the Christians of Tanjore and Ceylon. The effect was surprising. A meeting was held at the College of Fort-William on the 21st of February, when the Calcutta Auxiliary Bible Society was formed, chiefly for the purpose of distributing the Scriptures among the Christians of India. Mr. Harrington, President of the College Council, was chosen the President of the Society; George Udney, Esq. a member of the Board of Trade, late a member of the Supreme Council, and one of the Corresponding Committee of the parent Society, and N. B. Edmondstone, Esq. chief Secretary of the Government, were chosen Vice Presidents; J. D. Alexander, Esq. Treasurer; and the Rev. David Brown, Secretary. A Committee appointed by the Society, immediately resolved to take into consideration the objects pointed out in Mr. Martyn's Sermon, and requested the Secretary to make the necessary inquiries by opening a correspondence with the different parts of India.

On the 25th of that month Mr. Harrington wrote to Lord Teignmouth, President of the British and Foreign Bible Society, that the annual sum of 2000*l.* for three years, voted by that Society, might perhaps be spared for the benefit of some other part of Asia, as at least an equal amount would probably be raised in an equal time in India; and he cherished the hope that Auxiliary Societies would be formed at Madras, Bombay, and Columbo in Ceylon.

As early at least as October, this young and vigorous Society, after gaining sufficient information from different parts of India, determined to carry through the mission press at Serampore large editions of the Tamul Bible, the Cingalese New Testament, and the New Testament in Malayalim, translated by the Syrian Bishop. They contracted for no less than 5000 New Testaments in each of the three languages; and moreover directed 800 copies of the Tamul New Testament to be purchased for distribution. Their funds at that time amounted to near 60,000 rupees, about thirty three thousand dollars. Thus in eight months they had exceeded by more than

Perhaps he overrates the number of *Cingalese* Christians. Dr. Buchanan reckons them upwards of 500,000, amounting to one third of the population of the island: Dr. Carey computes the whole number of professing Christians on the island, (which would include the Portuguese,) to be 380,000. (Ch. Res. p. 136.140 Pan. vol. viii, p. 43,56.) If we reckon the native Christians to be 538 000 it leaves 800 000 in India in want of the Bible. To ascertain the whole number of professing Christians in India, we must add to these the other Tamul churches, the seven Armenian and the two Greek churches, the English and other Europeans, and the proselytes made by the Baptists and other modern Missionaries. The whole "are calculated at nearly a million." Ch. Ob. vol. xi, p. 321.

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ıslation was commenced
w language sometime a-
e beginning of 1811,
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nd Hands, from the Lon-
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to the Birman Empire,
intention to undertake a
on of the Scriptures into
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aying sometime at Ran-
th the Baptist Missiona-
y were on the point of
g to Ava, the capital of
›ire, when Mr. Brain was
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July, 1810. It was still
d that Mr. Pritchett
in due time" proceed to
d begin the translation.
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but at this date, as ap-
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country, to the southern extremity of Mysore, is called the Comarre, and sometimes the Canara, from a country of that name lying on the sea between Malay-ala and Goa. This dialect bears affinity to the Telinga. Mr. Hands sat down to the study of the language in 1810, and before October 1811, as appears from a letter not published, had produced a version of the Gospel by Luke.†

In an account of the Annual Disputation in the College of Fort William, which took place on the 7th of August, 1811, we are informed that the Missionaries had recently cast a fount of types in the Gooroomookee Naguree character, used by the Seeks in the Punjab, and had succeeded in casting *metallic* types for the Chinese language; that a third volume of the Ramayuna was published; that a Dictionary of "the vernacular dialect of Bengal," by Dr. Carey, was in the press at Serampore, and that twenty different works had been prepared or printed in the College, within a year, eight of which were calculated to facilitate the translations into different languages, being Grammars, Vocabularies, &c.

In the month of September the printing of the Malayalim New Testament at Bombay had advanced to the 12th chapter of John. The progress was not so rapid as Dr. Buchanan had anticipated, who in the beginning of that year thought it probable that the New Testament was nearly finished. Nor were the

Ob. vol. x, p. 649—654; vol.
. Pan. vol. viii, p. 43, 96.

† Pan. vol. vi, p. 3 4, 570 571. Ch. Ob. vol. x, p. 263, 841. R.'s Cyc. under Canara.

expectations of that distinguished friend of translations fully answered in respect to the version of the Cingalese Old Testament. If that version was commenced by Mr. Tolfry, in 1808, as Dr. B. supposed, it seems to have been discontinued; for the Committee of the British and Foreign Bible Society at the time of making their eighth Report, in May, 1812, knew of no such translation going on. They say, "The Committee expect that a translation of the Old Testament in the Cingalese dialect *will be* undertaken by a competent person at Ceylon." As they had conversed with Sir Alexander Johnstone, a warm friend of translations, who left the island two years after Dr. B did, they must have known if Mr. Tolfry had proceeded Dr. Carey, however, had probably correct information when he asserted in October, 1811, "The Old Testament is in a course of translation on the island." By the end of that year Sabat had finished an Arabic version, not only of the New Testament, but of the book of Genesis. In order to procure versions of the Scriptures in the purest dialects of Arabia and Persia, Mr. Martyn had undertaken a journey into those countries, and at the date of the last accounts was at Shiraz.

In the spring of 1811, Dr. Carey stated that his labors were chiefly confined to the translations, and he entertained a hope that he might live to see the Scriptures printed in twelve languages under the care of the Missionaries. "The whole Bible," says he in March, "has been printed sometime in Bengalee; the New Testament and Pentateuch in Shanscri
New Testament, and t
from Job to Malachi in
the New Testament in
tanee and Mahratta. In t
nese the Gospels by M
and Mark are printed o
have begun printing in
guage of the Seeks, [or t
jabee,] and in the Birm
the Birman only a pampl
taining some extracts fro
ture;] and in this yea
we hope the Telinga
nata will be begun. Th
with the Guzerattee, has
been delayed chiefly for
pecuniary aid." The
was put to press before
of October, at which t
printing of the Carnata
commencing. At that
book of Joshua was pr
Shanscrit; Joshua, Ruth
2d Chronicles, Ezra, Ne
and Esther, in Orissa;
edition of the Gospels
dostanee; and Genesis
ratta. Between March
tober two new versions
sam and Nepala, were co
ed The following wa
up by Dr. Carey, on t
October 1811, to show t
ing state of the translati

1 Bengalee. The wh
printed, and a third editi
New Testament. [At
account a new edition of
tateuch was printed to
dle of Leviticus.]

2. Shanscrit. The N
tament and the Old to 1K
translated;—New Te
Pentateuch, and Joshua.

3. Orissa. The who
except the Pentateuch
ed;—the whole Bible,
the Pentateuch, and fro
to 2 Kings inclusive, *pri*

1 was also printed.
stanee. New Tes-
ateuch, and Histo-
from the beginning
estament to Job,]
New Testament,
nd edition of the
inted and Genesis
[It was said, Nov
om Job to Malachi,
1810, that the whole
t the Pentateuch,
ted. The version
found defective.]
ta. New Testament,
and Hagiography,
m 1 Chronicles to
clusive, with Ruth,
s, and Daniel,) *trans-*
Testament and
nted.
e. New Testament,
odus, and Leviticus,
Matthew and Mark,

New Testament,
to Numbers, *trans-*
Testament *in the*

a. New Testament,
to Numbers, *trans-*
Testament *in the*

i. New Testament,
d to Deuteronomy,
New Testament
o press.
rattee. The four
nslated;—the print-
ew had been begun
nquished.
an. Matthew and
lated;—printing *not*
es cast.
amirian. Matthew,
Luke *translated;*—
t begun,—fount of
completed.
n. Matthew *trans-*
ting *not begun.*

14. Nepala. Matthew *translated;*—to chap. xii; printing *not begun.*

Notwithstanding the Telinga is exhibited in *this* catalogue *as being in the press*, it was not the Translation made at Serampore, but the one left by Mr Desgranges, put to press by the Corresponding Committee of the Bible Society, and superintended by Ananda Rayer in person. Dr. Carey had said in December, 1810, that they were about to print this version immediately: Mr. Gordan told us in October, 1811, that it was actually printing in Bengal, under the eye of Ananda Rayer: and in an unpublished part of a letter from Mr. Ward to Robert Ralston Esq. dated Jan. 15, 1812, it is stated that the Missionaries had in the press, *on their own account*, the Shanscrit, Orissa, "Hindostanee according to the Shanscrit." Mahratta, Chinese, Seek, [*not Telinga,*] Carnata, and Birman; and that they were printing or preparing types for the following five, which were "under the patronage of the Corresponding Committee of the Bible Society, or of the Calcutta Auxiliary Bible Society;" viz, the "Hindostanee according to the Persian," [Mr. Martyn's Translation] the Persian, [a version of the New Testament recently finished by the Rev. L. Sabastiani, "an Italian priest of the Romish Church, a man of great learning,"—and "many years resident at the court of Persia;"—both of these were in the press at Serampore as early as the 4th of October, 1811,] the Telinga, Tamul, and Cingalese. The twolatter, and the Malayalim, which seems not yet to have ar-

rived from Malabar, were under the patronage of the *Calcutta* Bible Society. Besides these, Dr. Carey seems to say in October 1811, that Sabat's Arabic version was brought to Serampore to be printed. But neither this, nor Sabat's Persian translation, nor the Guzerattee of the Missionaries, which was announced in 1807 as in the press, was printing at Serampore on the 15th day of January, 1812.*

The following extract is from a letter of Dr. Carey's, dated Oct. 4, 1811. "There are still several languages in the East into which no translation is yet begun; viz. the language of Cabul, that of Thibet, the languages of Tartary, the Arracan, *Siam*, and Cambodian languages; together with those spoken by different small nations of mountaineers North and East of India: also a number of languages spoken in the islands as the Javan, *Macassar*, Batta, *Buggesso*, [probably *Bugis*,] otherwise called Bouguese, and several others unknown to me. [He seems to forget, though one of the Corresponding Committee of the Bible Society, that three of these languages were among the seven undertaken by Dr. Leyden, and that one Gospel at least had been for several months translated into Macassar, and Bugis.]—"It must not be supposed," continues Dr. Carey, "that I have given a complete account of all that remains to be done. The languages spoken through all the islands of the Indian Ocean and the Chinese Sea very numerous, and them have scarcely be by Europeans. To the mentioned by name have added the Ta Cochin-Chinese, or T Calinga, Barma, Laos,

In a letter written later, on the 9th of th he says, "A gentlem of Calcutta, has empl who have made rough of translations of a sin into five languages touched by any one el to be regretted that t lent Dr. Carey is so *indefinite* when ever casion to allude to the *others*. Had he sim the gentleman and the (which was just as easy the names,) he would municated important i to the public. Happi er, this matter is ex the last Report of th and Foreign Bible Soc learn from that Rep part of the Gospels translated into five ges by Dr. Leyden, b been printed in cons the much lamented d gentleman in the isla

At the date of the la from India, there was that the version prepar Mahrattas would soon to an important use. of the Baptist Mi who appears not to their communion, was ly spreading the Scrip the savor of the R name," among that and powerful people. formation is communi

* Nar. p. 72. M. B. M. M. vol. iii, p. 107. Pan. vol. vii, p. 376. vol. viii, p. 43, 44, 97, 98. Ch. Ob. vol. xi, p. 241, 242, 388. Ch. Res. p. 170.

rom Dr. Marshman, dated
y, 18th, 1812.*

REVIEW.

s it appears, that, at the
ncement of the present
he Baptist Missionaries
care of fourteen Transla-
he number proposed in
he Persian and Bootan be-
changed for the Cash-
and Assam. *One* version
mpleted; *eight*, (if we
clude the Birman in the
r,) were in the press; and
ere preparing. Besides
hey were printing for the
ponding Committee of the
ociety, the Telinga ver-
Desgranges, the Hindos-
f Martyn, the Persian of
ani; and were, by direc-
the Calcutta Society,
g or preparing types for
nul Bible, the Cingalese
estament, and the Malay-
ew Testament, and prob-
pected soon to be em-
by one of the Bible Soci-
print the Arabic and
of Sabat;—in all, *twenty*-
sions in *nineteen* langua-
re being a duplication of
rsian, Hindostanee, and
versions. In addition
it may be observed that
hey dismissed the Per-
ey had translated the
f Psalms, and probably
her books, into that lan-
and had begun to print.
Rangoon, the Birman,
e fourteen, was going on
he two Missionaries—
v and Mark translated—
nted at Serampore,—the

printing scarcely begun. Another version had been contemplated by Mr. Pritchett.

In the *College of Fort William*, the *first* versions of the Gospels into Persian and Hindostanee had been made. A part of the latter had been printed at the College press, and a part, or the whole, of the former. Dr. Leyden had undertaken the charge of seven languages; into five of which, it would seem, one Gospel had been translated. The College was earnestly engaged in issuing Grammars, Vocabularies, and other works subservient to the various Translations.

At *Cawnpore*, the version of the New Testament was complete in three languages, one of which was already in the Mission press. This was the *third* Hindostanee translation that was undertaken. A part of the Persian was published. The Old Testament was about to be translated into the three languages; an Arabic version of Genesis already done.

At *Vizagapatam* a version of the three first Gospels into the Telinga had been left by Desgranges, and was printing at Serampore under the eye of Ananda Rayer. This is the only Telinga translation that has been brought to the press, though it was the second that was undertaken. Mr. Gordon was laboring hard at John, and Mr. Lee at Genesis. The *first draught* by Ananda Rayer was far advanced.

In *Malabar*, the New Testament was translated into the Malayalim, and was printing at Bombay. A new edition of 5000 copies about to be put to press at Serampore by the Calcutta

vol. viii. p. 43.44 97. Ed. R.
. 392—395. Ch. Ob. vol. xi,

Bible Society. The Old Testament probably in a course of translation.

In *Ceylon*, the translation of the Old Testament was begun. A large edition, (5000 copies,) of an old version of the New Testament was printing or about to be printed at Serampore by the Calcutta Society.

At *Canton and Macao*, Mr. Morrison was completing and correcting a defective Chinese version of the New Testament carried out from England, and had already printed the Acts. He had begun a new version of Genesis and Psalms. Two Chinese translations were printing in Asia. At *Bellary*, Mr. Hands had translated Luke into the Comarre or Canara language.

At *Madras*, Mr. Jarrett, for aught that appears, was still pursuing the version into the Western Malay.

Mr. Sabastiani had finished a Persian translation of the New Testament, which was in the press. This was the third version into that language, besides the one which had been discontinued at Serampore.

By a clause in Dr. Buchanan's "Star in the East," it appears that some attempts had been made to prepare the Scriptures for the islands in the *Pacific* Ocean, as distinguished from the *Malayan* islands.

The British and Foreign Bible Society had appointed a Corresponding Committee in Bengal, to be their organ while their aid is needed in any region of Eastern Asia. That Committee besides all the encouragement which they have given to different editions of the Scriptures, have established at Calcutta a General Repository for B all languages, connected Translation-Library, an entered upon a plan to *Public Readers* of the Scr in the different countries East.

An Auxiliary Bible has been established at C whose primary object is ply the native Christians and Ceylon with the W God in their own tongues funds amounting to thirt thousand dollars, collecte first eight months afte formation, they have alre dertaken new and large of the Tamul Bible, a Cingalese and Malayalir Testament, for the be seven or eight or nine h thousand professing Chr

This stupendous accou sents you with *ten stations* versions of the Scriptu preparing, and with *th translations*, in *twenty-f* tinct *languages*. But Dr. had engaged for two mo sions, and one more lan one of the languages since been undertaken rampore. Allowing thes going forward, you have *three* translations in *twe* languages. If you add t the Tamul and Malay v formerly made, you have *five* translations in *twent* languages. But this is there are in a state of p sion

TRANSLATIONS NEAR CASPIAN SEA.

In Circassia, towards the ern extremity of the cou tween the Caspian and Sea, at an equal distanc both, stands the Tartar vi

t the northern foot of
ucasus, near the source
er Cuban, the *Hypanis*
cients, which rises in
tains, and separates the
rom the Turkish Em-
rass, which is under
an dominion, contains
re than 500 souls, who
Mahometans. Some
tars profess indeed the
an faith, but the Cir-
n general, though they
ircumcision, have nei-
t, alcoran, nor mosque
Mahometans, and are
nere pagans. Their
they have in common
neighboring Tartars,
said to have an affinity
ialects of the aborigi-
nerica. The country
ne two seas, especially
ive regions which lie
Caucasus, are inhabit-
ferent nations distin-
y different tongues.
where there are na-
all the surrounding
no less than six or
inct dialects are un-
Around it are the
s, Kabardinians, and
s. On one side is a
Nagay Tartars subject
a little more than a
ney on the other side
aban Tartars now, or
ly, subject to Turkey.
spring of 1802, the
Society of Edin-
ablished in 1796, sent
sionaries "to the coun-
ering on the Caspian
srs. Brunton and Pat-
h an African youth,
Brunton had brought
eighborhood of Sierra
led from Leith, on the
ril, for Petersburgh,
and thence proceeded over land to Karass. In May, 1805, the Society sent out four new Missionaries, Messrs. Mitchell, Pinkerton, Macalpine, and Galloway. The two first had been taught the art of printing, and carried with them a press, and a fount of Arabic types, which is the character used at Karass. Before their report in 1807, the British and Foreign Bible Society had sent them a fresh supply of Arabic types and paper, to print 5000 copies of the New Testament in the *Turkish* language; and by the month of August, 1810, the printing had advanced to *the end of Acts.**

At a large distance to the north east of Karass, in Russian Asia, twenty-four miles below Czarizin, on a stream called Sarpa which falls into the river Wolga, the Moravians, in the year 1765 established a settlement which they named *Sarepta.* Their chief object was to carry the Gospel to the Calmuck Tartars, and other heathen tribes in those vast regions. Some of the brethren resided awhile among the Calmucks, conforming to their manners, living in tents, and accompanying their moving camp through those immense plains covered with long grass. But all their labors were without success. At length the greatest part of the Calmucks quitted that neighborhood and removed out of their reach. The breth-

* Theol. Mag. vol. ii, p. 220. N. Y.M.M. vol. iii, p. 279, 280; vol. iv, p 144—151. M. B. M. M. vol. iii, p. 100. Pan. vol. i, p 319; vol. iii, p. 232, vol. v, p. 91; vol. vii, p. 330. Star in E. p. 29. M.'s Geog. vol. ii, p. 382,407,412. R.'s Cyc. under Caucasus, Circassia, and Cuban.

ren, however, have been useful to the German colonies on the Wolga, by forming societies among them, and supplying them with ministers.

Some of the brethren translated a small portion of the Scriptures into the Calmuck language, but were too poor to print it. Understanding that a fount of types could be obtained at Petersburgh for 600 rubles, (about 270 dollars,) they applied to the Committee of the British and Foreign Bible Society for aid. The Committee not only sent them that sum, but advised them to undertake the translation of *entire books* of the New Testament, promising further assistance in proportion as they proceeded. All this was done before the month of May, 1808. In the spring of 1809 the committee received information that the money had arrived, and that the brethren, encouraged by that supply, and the promise of more, had complied with the recommendation by commencing in earnest the translation of Matthew. It was confidently expected that they would proceed till they had completed and published the whole New Testament.*

The addition of the *Turkish* and *Calmuck* swells the number of *stations* to TWELVE, the number of *languages* to THIRTY, and the number of *translations* to THIRTY-SEVEN.

Thus it appears that the Missionaries at Karass and Sarepta have attacked the Mahometan and Pagan world of Asia on the west, and the translators in on the east, and are unshea *the sword of the Spirit* for th quest of all the countries lie between them. May continue their march till meet in *Jerusalem*, and sing triumphs on *Mount Zion!*

* N.Y.M.M. vol. i, p. 306; vol. iv, p. 86. Pan. vol. iv, p. 186; vol. v, p. 99, 140.

ON SUPERSTITIOUS OBSER CES.

For the Pan

HABITS and practices of i al tendency often exist in tian communities, of such ture as to render it diffic state them with clearnes censure them with dignit divine and the moralist ge lay hold on the more pro vices and foibles; and to permit those, which have obvious, and more und character, to escape with imadversion. But conc that every fault deserves hension, and that nothing *ly* wrong can be innoxious, pose to make some rem certain opinions and pr which seem to have an sive prevalence throug country.

Enjoying the oracles of truth and the blessings of lightened education, as th ple of this country do, one have hoped that we might *escape*" from those errors ganism and superstition ir our heathen ancestors wer and the heathen world a involved. But the fact i otherwise. Relics of pag perstition still adhere to spite of all our advantag men, who call themselves tians, do and believe many

ngs which their pagan
:rs did, and believed; and
for no better reason
t such were the faith and
of their ancestors. Men,
minds were elevated
bove the ordinary level,
en tinctured with the
perstition, and have aid-
)erpetuation, while the
norant have clung to it
pertinacity peculiarly
n. Some who are ready
at the superstition, as
ll it, of Christians, are
ves arrant slaves to su-
ms of a most ridiculous
:r. But the great mis-
is, that Christians, and
eople, should become
) the same error. Chris-
)uld be cautious that they
) reproach on their pro-
and should remember
:y ought to serve God
idols. While bound to
ven the appearance of
:y ought to stand aloof
ngs *remotely* tending to
; they should cease to
stars, to look after
to observe days and re-
sions, while they have
.e in their hands, and pro-
ıave Him, who guideth
the truth, in their hearts.
n men, who had been pre-
idolaters, and wrapped
nists of pagan superstı-
ıbrace the Christian re-
ıt is no wonder that they
retain, for a while,
)ortion of their former
)f thinking, without per-
their conduct to be rep-
ble. But, persons who
ıjoyed from their infancy
ıt of revelation, and lived
r days in a Christian com-
ought surely to under-
stand their obligation to avoid every appearance of an idolatrous attachment to the vanities of the heathen. Even the dictates of reason rightly informed, would teach them to avoid such errors; and the fear of ridicule, one might think, would deter most persons from the stupid observation of planets, signs, and visions. Still the fact is not so. How many persons the writer has known, whom no considerations short of necessity, could induce to set up the frame of a building, begin a journey, or commence any new enterprise, on a Friday. The reason for this, they tell you is, that Friday is an unlucky day, and that whatever is commenced then will prove disastrous in the issue. But let me ask the observers of Friday, whence came you by such an opinion? Did you learn it from your Bibles? Has God any where informed you that when in the course of the six days of creation, that day first appeared, and when he pronounced his productions of that day "*very good*" he notwithstanding designed the day itself to be very bad?—Surely you will not charge God foolishly. But will you say, that some evil agent always busies himself in mischief on that day? Then by relinquishing your lawful pursuits through fear of this wicked agent, that is, the devil, you do homage to him. I fear it may be said of you "*ye worship ye know not what.*"

Traces of that idolatrous veneration which our heathen ancestors used to offer to the *moon*, are distinctly visible among us at this day. People now do not erect temples, nor altars, to that luminary; nor will they be forward

to acknowledge themselves its worshippers; but many, by their conduct, pay to it, an indirect homage, nor can they well acquit themselves of the imputation. They ascribe to it, in certain cases, some unknown, undefined, and secret, though real, agency, not belonging to matter, nor dependent on any of its known properties; and exerted in such a way as must lead you to conclude, if you make any conclusion at all, that some sort of intelligence is concerned in the agency. From the different appearances of this body in the performance of its stated revolutions, they will prognosticate to you the state of the weather, and determine when is the proper time to sow and to plant, and to gather in many of the fruits of the earth. If it is eclipsed, then too we are to expect changes in the weather, and other things which, they will tell you, its eclipses denote, not considering that such eclipses are as much a thing *of course*, as the alternation of day and night. There are indeed two ways in which the moon has a *real* influence upon the earth and its productions; in one, by its attraction, a well known property of matter; in the other, by the rays of light which proceed from it, and are well ascertained to have an influence in giving color, solidity, and some other properties, to vegetables. The effect in the first, is mechanical, existing mutually between the moon and the earth, and is common to all matter; the effect in the second is chemical, as appears from the aforesaid changes which are produced by it on the vegetable structure. But such is not the influence which the peop intended ascribe to the that influence is indepenc any known principles, o binations of matter; being cal, or mysterious, and e in the observers of such sensations bordering on a superstitious veneration. from them these sensatio you remove every thing they care for retaining. I love of something half m ous, vague, and capricio renders many so much at to these whimsical ido blended, at the same time, sort of safety which m naturally feel in being idol while they can be so in di and without profession.

The sun, too, is not v its formal observers at th Its influence is conceived ry, as it arrives at certain in its apparent progress th the heavens; or, in bette guage as the earth is in parts of its annual revo about that orb. When it a sign of the zodiac, it will a certain mysterious inf upon particular parts of bodies; when in another then another influence some other part of such t One person will not atter angle, unless the *sign* ha that day to be *right;* and to tain this point, will exami almanac with as much g as a Hindoo will perus Shaster. Another would c to let blood, upon no cons tion, unless the *sign* shou favorable. A third woul sider flesh to be inferior ir ity, if the animal were butchered under the prope or at a proper period

A child born at the rising
ig of the sun, will have
or less favorable pros-
a long life. To those
ertain such opinions, or
esembling them, I will
a single observation.
you regard your God
scrupulously as you do
ess matter which He has
and adhere to His pre-
d the dictates of well in-
reason, with half the per-
with which you cling to
judices, you would live
ore happy and success-
ie world, and pursue a
much better becoming
acter of those who have
ristian education.

people who, perhaps,
ree from the imputation
f the foregoing idola-
otions concerning the
still of opinion that its
re ominous of disasters
quarter of the world
ey take place. But I
nothing in Scripture, or
istory of the world, to
such an opinion. For
at appears, national ca-
as certainly foretell e-
f the sun, as those e-
lo national calamities.
g however is certain; if
lipses do denote any
sters, it is because God
olished them for signs
vents; not because they
, and of themselves, de-
n. But if God has so
ed them, he must have
me indication of the
er by revelation, or by
ing in his providence
e should be an unvary-
exion between the sign,
and the thing signified; making the one uniformly consequent upon the other. Should this connexion fail but *once*, it must overthrow the supposition of its existing at all; or else another sign must be required in order to show us when the first one is to be taken as denoting nothing. But what renders such a denoting of events very dubious, when we cast our eyes upon the history of Divine providence, is, that an eclipse necessarily extends to a large portion of the globe; and rarely has it happened since the earth was first peopled, that every part of so large a portion has been free from public calamities, for any considerable length of time. Hence it does not easily appear how an eclipse of the sun can be taken for a sure sign of public calamities, when those calamities almost continually exist, in some part of the world at least, where the eclipse is perceived; and that, whether there are eclipses, or not. Furthermore, let it be remembered, that eclipses necessarily result from the established laws of the planetary revolutions. Whenever they take place, it is in exact conformity with those laws, being perfectly regular, and at determined intervals; insomuch, that instead of viewing an eclipse of the sun as miraculous and portentous, we ought to consider its *failure* a miracle and prodigy, astonishing in kind and degree. By the aid of astronomical science, eclipses may be calculated with the utmost precision, for any length of time, past, or future. If they are sure prognostics of future events, then

those events may be predicted, by the help of astronomy, with as much certainty a thousand years beforehand, as they can at the time when the eclipse happens. But should an astronomer thus undertake to turn prophet, there would be, I think, but one opinion concerning the propriety and usefulness of his labors. Scripture, I have already observed, gives no warrant, that is, to my knowledge, for any belief in such prognostications; and if none is derived from Scripture, the general course of Divine providence, nor from reason, it is difficult to determine where else to look for one. My apology for these remarks, which to many may appear entirely superfluous, is derived from the well known fact, that many very worthy men, and Christians, entertain the opinion that eclipses of the sun are unquestionable tokens of the Divine displeasure, and that they ought to be so regarded by all good people. This opinion, or something very like it, was in the course of the last winter, advanced by a very able member on the floor of Congress. Certainly, then, so far as the foregoing remarks are just and pertinent, they are not useless; for it is a matter of consequence that right opinions should be entertained on this subject.

It is by no means the intention of the writer to advance the idea, that there are no *possible* circumstances under which a solar eclipse could be considered as portentous. A *preternatural* eclipse ought, no doubt, to be considered as of this character. Such was the preternatural obscuration of the sun's light at the crucifixion of our Savi obscuration, as astron form us, could not hav ed by the interventio moon between the sun earth, the regular caus eclipses. But if we t to make prodigies out appearances, and suc the necessary result laws by which the Al pleased to govern his creation, we alike tran bounds of reason and discretion. Were ecli garded simply as displa Divine power and ma remarks would have be ed. But would we look of the divine displea wards a nation, we can with unfailing certaint tional sins, and depravit als. These inform us, emphatically than eclips God has a controversy and is about to inflict the rod of his anger. those who regard eclips sun as portending calan dependently of any kno mission from Him who r sun, and appointed all to which it is subject; t not escape the charge try, however it may be with other correct apprel of the Divine providenc a mixture of real and f ligion, but ill accords holy jealousy with wh Most High maintains hi It is like the mongrel of the Samaritans, a reli lowed of indeed by man, authorized by Heaven.

ACLI

(To be continued.)

For the Panoplist.

ESIASTICAL TRIBUNALS.

ct of ecclesiastical govern- demanding and receiving siderable attention from the ational clergy in Massa- . That the result of this may be the promotion of principles and Christian , every good man desires; t such *will be* the result od men confidently antici- t is necessary on this sub- well as on most others, that rguments on both sides e clearly stated, and dis- tely considered. The fol- communication, in answer per *on the want of ecclesias- nals* in our number for erefore admitted. Though perfectly willing and de- at every argument on this hould be presented to the e deem it proper to give order to prevent the dis- ent of our correspondents, cannot permit more than a portion of our pages to be with this discussion, excluding other subjects nportant. ED.

ways understood it to iple with the editors of list to admit into their uiries and discussions, lucted with seriousness r, though they may not th what has been be- ished. With respect of government, which established, and which ils, in the churches of setts, may not the fol- servations justly claim ion of the religious connexion with what in the Panoplist for e want of ecclesiasti- als? They are offered ation.

The writer of this communication is not insensible of the power of prejudice, particularly of the prejudices of education. He was born and educated in Massachusetts, was early admitted to a Congregational church, and is now a minister of the congregational order. To this order he acknowledges himself attached. He would undoubtedly be loath to admit objections against it, and willing to see it fairly defended. Not that he supposes, that we have adopted the only scriptural mode of church government. Few of any denomination are at the present day so bigoted and arrogant, as to make such pretensions. Without doubt many things relating to the church are left to the discretion of Christians, and may with propriety be varied according to circumstances. It neither surprises nor offends me, that in a nation like England, where there are such established differences and gradations of rank in the civil government, something similar should exist in the church. And it seems to harmonize with our republican constitution and feelings, that every minister should be a bishop. Nor can either mode be shown to be in direct violation of Scripture, or subversive of the order or destructive of the prosperity of the Church. God has poured out his Spirit both in England and America; and neither denomination has been without rich tokens of his favor. The same remarks may be extended to Presbyterian and Consociated churches. Whilst we enjoy that mode, which from education, convenience, or conviction, we prefer, we ought

cheerfully to accord the same liberty to others.

These remarks are not designed to produce indifference on this subject; so far as the Scriptures are plain and explicit, we are bound to implicit conformity. But where any thing is left to our discretion, some weight may, in a prudential and religious view, be allowed to education, habit, and attachment.

When a constitution, either of church or state is established, we ought not lightly to admit objections against it. Trying experiments on such a subject, is neither proper nor safe. I admit, that when important evils exist, we ought not to shut our eyes against them. When an adequate remedy can be clearly pointed out, and shown to be applicable, without considerable inconvenience, to the case in question, it ought to be adopted. But it is a precept founded in sound prudence not to make important changes in our situation, without strong, very strong reasons to believe we can improve it. This precept applies with increased force to public bodies.

The great difficulty contemplated in the communication to which I refer, is the want of a power *to discipline ministers*. I have always supposed, that they, like private Christians, are subject to the discipline of the churches with which they are connected. No other body is constituted or pointed out in the New Testament for this purpose. *If thy brother offend against thee, tell it to the church.* The precept is general. No exception is made in favor of ministers. In this sense it was understood by our fathers, and is now generally understood, in this commonwealth. Accordingly a minister has never, to my knowledge, until very lately, been ordained over a church, without first being joined as a member to that particular church. And where is the impropriety of a minister's being amenable to the church with which he is connected? Have not they the best opportunity to judge both of his conduct, and of his principles; and to watch over him in the Lord? I never until within two years even dreamed, that my church was not competent, if there should be occasion, to excommunicate me. It is true that a minister, who should think himself to be excommunicated without just cause, would have a right to a council, provided any members of the church in regular standing would apply for it. But what could such a council do? Could they force him back into the bosom of the church? No. The influence of churches over each other is merely an influence of opinion and advice. They might give to the church such advice, as they thought proper; but if the church should not see reason to adopt it, the council could only express their disapprobation of the church's conduct, and receive the injured member to their own communion, and recommend him to such other churches as might see fit to employ or receive him. The same remedy is in the power of any private Christian, as well as of a minister.

Let this course of discipline be kept in view, and many of Onesimus' difficulties will at once vanish. A minister may be tried and excommunicated by his church without a council. If

es generally wave this
and seek the advice of a
, it is from modesty, and
: for the ministerial char-
not for want of power.
a church be fully convin-
the necessity of excom-
ting its pastor, it might
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Where is the analogy
n nature or religion, that
s this principle? Many persons have both a natural and moral power to destroy that, which they cannot create. The civil government of this commonwealth may take away the life of a criminal, which they could never bestow. If the criminal happen to be a minister, is government obliged to wait for him to be deposed, before they order him to execution?

Let us apply this analogy. Though the ministerial and Christian character are distinct, the former supposes the latter. No council or presbytery would undertake to ordain a man to the pastoral office, who was not a visible Christian in regular standing. Of the Christian character every church is a competent judge. If this be forfeited by a minister, and declared to be so by the church to which he belongs, his ministerial character, *a fortiori*, falls to the ground, as it would be destroyed by his execution.

There appears to me, therefore, to be no need of such a tribunal as Onesimus has proposed, excepting cases be found, in which the ministerial character is implicated, without affecting the person's right to a Christian standing. Such cases are hardly supposable.

There are without doubt inconveniences attending the congregational method of disciplining ministers; but not greater, than exist with respect to the discipline of lay brethren. Our churches are, to say the least, as deficient in the latter, as in the former. Might not an adequate remedy for the whole evil be found in a spirit of increasing piety and watchfulness for the

honor of Christ and his religion? Without this, no remedy will prove effectual.

It is said, that churches with their ministers become corrupt in doctrine, or in practice, and being independent, cannot be disciplined. So may presbyteries, consociations, and national churches. So did the boasted *catholic* church. Where was the remedy? Whence the reformation? In silencing that church? or in so exhibiting divine truth, as to draw away her supporters? The fact is, that whatever be the *forms* of religion, or of church government, *religion itself* must depend, under the Spirit of God, on the *spirit of its professors.* The most heretical and the most corrupt individuals and churches may for a time have a name to live. May we not apply the following passage? *Not by might, nor by power; but by my Spirit, saith the Lord!*

In individual churches Christ has evidently established a government. Let those who are entrusted with its administration, realize the importance of being faithful. If churches may with propriety be independent, or bound together only by charity and opinion, if their influence over each other ought to be only advisory, as has been the prevailing opinion in Massachusetts, then apostate churches must be viewed and treated as sectarian churches of greater extent. Some confusion may ensue in a neighborhood, as there has been confusion among different sects and nations. But shall we look for the remedy of this evil in a spirit of coercion; in the establishment of a tribunal, to which many serious, evangelical, and eminent ministers and churches will not submit; in a tribunal, the establishment of which would create discord and division, and call into exercise unhallowed passions; or in the promotion of vital religion and holy zeal?

Union and authority, whilst exercised in a spirit of Christian love and meekness, are useful. They may retard the spread of error and corruption. But what shall secure those who possess authority from declension? Were not cardinals and popes the successors of apostles and evangelists? And united power when once corrupted, will have greater influence in perpetuating error and corruption, than it can have in preserving truth and purity. Let Onesimus, and let the public, candidly weigh these remarks. If he still thinks, that the honor of Christ and the purity of his religion calls for such a tribunal, as has been proposed, let the subject be calmly and candidly discussed. I wish *myself*, as well as the *Christian public*, to lie open to conviction. But before we take so important a step as that proposed, let us seriously and prayerfully *consider both the necessity, and the consequences.* C. K. G.

THE SPLENDID WEDDING.

The principal part of a letter from the late Rev Dr Buckminster in reply to a letter from Miss Elizabeth C—— to one of his daughters.

"In an accompaniment with one of your letters, I find a picturesque description of a fashionable ball in the neighborhood of Albany, given on account of the

ge of Mr. ——. The were many, the accomons capacious, rendered id and sublime by all that taste could devise. Fancy rnament combined their to throw a lustre over ighted attendants. Three d silver candlesticks, and inite number of lamps, their light upon thirty , which faithfully reflect- they received, in soften- htness, through the sev- rtments and their varie- scenery. The desserts licious, exhibited in a elegance and grandeur. usic and amusements were ting and transporting. ust have been a scene delightful to a man of the or to the daughter of taste and pleasure. But, , I find it lasted but one night; nay, it blushed to he rising sun, as if con- that the lamp of heaven arnish all its glory. The tired at three; the gen- at five; probably they both d to take their revenge he disturber of nightly e by despising its charms, begin to be lost in the g hemisphere.

reading of this descrip- ggests to me the attempt a faint sketch of a mar- stival, for which prepar- is long been making; and me to time descriptions en given of what is there xhibited. To this festival the honor to be invited as , and am entrusted with ty to invite others. I have little, and imagine more, transporting scene; but correctly paint both on paper, the half would not be told you.

"This festival is to be celebrated at a seat or palace, the length and the breadth of which are 12,000 furlongs; its height and stories proportionally elevated. It stands upon a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art, as to throw reciprocal and increasing lustre; all producing such a flood of splendor, as mocks the attempts of men or angels to describe. To this palace there are twelve gates of entire pearl, neither fractured nor divided. The flooring of the palace is of pure gold, as it were transparent glass. The ceiling is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe to you; if they bear a customary increased proportion to the splendor, riches, and elegance of the exterior, what, Betsey, must they be. O! let us be ambitious to go and behold.

"Of the guests that are invited, I can give you no exact account, and a still more imperfect one of those who will accept. Of one particular circle, there were long ago 144,000, that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since then, the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant neighborhoods and families; and though they often meet with the accents, *I pray thee have me excused*, through the indisposition, want of taste, trivial and foolish

engagements of those to whom they apply; yet, upon the safest ground, I can assure you there will be such a numerous collection as no man can number. Of the dress of the guests I cannot give you a full description. Some few particulars have come to my knowledge. Their raiment is to be wrought gold with the most elegant and delicate needle work; and their general splendor will be as if they were clothed with the sun, and crowned with a crown of stars. But their principal glory, beauty, and excellence are within; in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, the entire perfection of their souls. They are all glorious. Not one worthless spectator will be watching to make unfriendly remarks; not one to render distance and reserve necessary. The music of the occasion is to be all manner of instruments, softened by an infinite number of harmonious voices, so adjusted as to make one perfect whole. A song is already prepared, and the performers are practising upon it, in their several departments, with reference to this festival. O! Betsey, O! Betsey, what will be the effect when they perform in full band.

"The entertainments, and desserts, I shall not even touch upon: they will doubtless be in harmony with the rest of the exhibition.

"But the principal object, the glory of the whole, is yet unnamed; this is the Bridegroom. Of him I dare not attempt a description. I can only say, he is the chiefest among ten thousand and altogether lovely. Such inconceivable light, lustre, a constantly emanate from vine person, that the e palace needs no other li most distant corner is ill ed with his rays. And, friend, there is this pecu cumstance to give an int this festival, that every g a share in the heart and a of the glorious Bridegro all combined in one my body will constitute the bride for whom all this prepared. This festiv begun, will never end tire; no rising or setti will ever summon a dis Pleasure more extatic an ed will be continually sp up. The celestial Brid will lead the partakers to fountains of delight, and sions of sorrow will fl cease.

"My friend, shall eart tivals and scenes of p which compared with t but a glow-worm in the day, so interest our passi engross our hearts, as t this from our thoughts, a der our assiduous endea be suitably attired and orn ed, that we may be hail come guests. I hope to this honor and happiness I hope to meet the name in all its branches."

Naval and Military Bi ciety.

To the Editor of the Fa

SIR,

If you think the sug worthy a place in your i ing Magazine, I would attention of the religious

ubject of a *Naval and*
Bible Society.
re now at war; and our
re, perhaps, at least as
e of Bibles as those of
Britian, where there is
ich an establishment.
would be a good place for
g such a Society, as it
y been a kind of rendez-
our navy. Should the
be taken up, I beg that
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it; if not, that you will
to some other beneficial
of the same kind, as your
nt may direct.
1812. Ω

equest of our Corres-
shall be complied with.
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eve that some have been
d in this manner, and
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ether the proposed So-
needed, the religious
will determine: and, if
we doubt not it will be

ED.

'S TO MISSIONARIES.

e Editor of the Panoplist.

ld the following hints be
seful, please to give them a
he Panoplist.

was there a period when
ids of knowledge and re-
ere more deeply engaged
present. *Many*, in the words of the prophet, *are running to and fro, and knowledge is increasing*. Yet there is room for other means, and more laborers, to be employed in producing the very great change which must be effected before the millennium.

Many faithful instructors are needed, and great exertions are to be made, to train up the rising generation, and prepare them to live and act as becomes them, in this most interesting state of the world. In the noble enterprise of fashioning the minds of children and youth, there is the greatest encouragement for missionaries and moral instructors to engage with spirit and perseverance. The mind of a child is highly susceptible of receiving a good or bad direction; and incalculable and everlasting consequences may result from a few lessons of early instruction.

In the business of education, it is of great importance to mingle amusement and instruction. And every instructor, whether in learning, morals, or religion, should simplify and explain the subject under consideration, in such a manner that every child may understand it.

Great improvements have been made, and doubtless still greater are yet to be made, in the mode of instruction.

The simple method of learning to write on slates, or on sand spread upon a flat surface, which has been principally confined to schools in large and populous towns, may be introduced to great advantage into small settlements and private families. In this manner, thousands of children may be taught to read and write at small expense. The

practice of sand-writing, indeed, seems peculiarly fitted for retired neighborhoods. This practice was introduced by Dr. Bell into England, from India, where it had been immemorially used; and has been subsequently adopted by Mr. Lancaster with great success.

Boys of active minds may improve in geographical knowledge by laying out small plats of ground, in such a manner as to impress upon the memory the relative situation and size of contiguous states and empires. One portion might be appropriated to the United States, another to Europe, and different places might be indicated by planting different vegetables in the portions assigned to them respectively. Dividing lines, rivers, &c. might be represented by alleys, rows of vegetables, &c. Thus boys would "make amusement and instruction friends."

Missionaries who are fixed at any place for a considerable time are well fitted to superintend any such useful amusements. Without degrading their character, or rendering themselves less acceptable to the p whom they labor thus do much tow ing new methods.

No faithful mi think his work is d labors of the pulp He will remember *feed the lambs*, a *sheep of Christ's fl* therefore do all in prepare little child ness in life, and the God in heaven. He teach children, an them and for them, suitable small bool and give out porti ture to be learnt b will lay a foundatio nent usefulness by well chosen librarie ed with moral regu render them source tion and barriers a

Should the write of being visionary i he can with confi that he has been ar of the good effects r most of the plans ar above hinted at.

RELIGIOUS INTELLIGENCE.

THIRD ANNUAL MEETING OF THE AMERICAN BOARD SIONERS FOR FOREIGN MISSIONS.

The annual meeting of the American Board of Comm Foreign Missions was held at the house of Mr. Henr Hartford, on Wednesday and Thursday the 16th and September, 1812;

Present,

Gen. Jedidiah Huntington,
Hon. John Treadwell, Esq. LL.D.
Rev. Joseph Lyman, D.D.
Rev. Timothy Dwight, D.D. LL.D.

Rev. SAMUEL SPRING, D.D.
Hon. JOHN HOOKER, Esq.
Rev. JEDIDIAH MORSE, D.D.
Rev. CALVIN CHAPIN,
Rev. SAMUEL WORCESTER, D.D.*

The meeting was opened with prayer by the Rev. Dr. Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon. JOHN LANGDON, Esq. and the Rev. SETH PAYSON, D. D. of New Hampshire, the Rev. HENRY DAVIS, D.D. of Vermont, JEREMIAH EVARTS, Esq. of Massachusetts, his Excellency WILLIAM JONES, Esq. of Rhode Island, the Hon. JOHN JAY, Esq. LL. D., the Rev. SAMUEL MILLER, D.D. the Hon. EGBERT BENSON, Esq. LL. D. and the Rev. ELIPHALET NOTT, D.D. of New York, the Hon. ELIAS BOUDINOT, Esq. LL.D. and the Rev. JAMES RICHARDS of New Jersey, and the Rev. ASHBEL GREEN, D.D. and ROBERT RALSTON, Esq. of Pennsylvania.

The following gentlemen were elected officers of the Board; viz.

The Hon. JOHN TREADWELL, Esq. LL.D. *President.*
Rev. SAMUEL SPRING, D.D. *Vice President.*
WILLIAM BARTLET, Esq.
Rev. SAMUEL SPRING, D. D.
Rev. SAMUEL WORCESTER, D.D. } *Prudential Committee.*
JEREMIAH EVARTS, Esq.
Rev. SAMUEL WORCESTER, D.D. *Corresponding Secretary.*
Rev. CALVIN CHAPIN, *Recording Secretary.*
JEREMIAH EVARTS, Esq. *Treasurer.*
SAMUEL H. WALLEY, Esq. *Auditor.*

The Treasurer's Accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board; but were referred to the present Auditor.

The Rev. Dr. Morse, the Rev. Dr Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, That the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this object as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and

* His Honor WILLIAM PHILLIPS, Esq. and WILLIAM BARTLET, Esq. were prevented attending the meeting.

the Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requested to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev. Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as in their judgment may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by a major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect;—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual.

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said committee shall judge to be peculiarly important to the missionary cause.

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee; viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of

* A similar arrangement exists with respect to the current volume; though the Board, not being in session when it was formed, could not be made a party to it.

Boston, and the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A.M.

The Rev. President Dwight was appointed to preach on the occasion; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions, manifested by the very hospitable and generous manner in which he has provided for the members during the present session.

The session was closed with prayer by the Vice President.

The foregoing account of the proceedings of the Board was, in consequence of their direction, compiled by the Prudential Committee from the minutes of the Recording Secretary.

The Rev. Dr. Strong of Hartford waited on the Board, the first day of the session, and politely committed to their disposal more than six hundred dollars, subscribed on papers issued by him, for the encouragement of the Eastern Translations. The exact sum will be published among the donations, when remitted.

THE ANNUAL REPORT OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

With high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire, and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address, or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impa-

tience, to be sent out with the everlasting Gospel to the perishing millions of the East; and the Committee were earnestly desirous to relieve their impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the existing exigency, combine extensively the influences of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr. John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution; and the success has exceeded the most sanguine expectations. About twenty societies have been formed; more than four thousand dollars have been remitted from them to the treasury; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting missionaries by the first conveyance; yet, such were the commercial embarrassments, but little expectation was entertained, that a conveyance would soon occur. But He who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs. Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the Harmony was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq. a name well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country; and from him they brought a letter presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met, and the moment was an important one. The Harmony was to sail in about a fornight; if that opportunity were not embraced, it could not be foreseen when another would occur; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impress-

d with the persuasion that divine Providence called for an immeiate and great effort; and they resolved to send out the four misionaries by the Harmony, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was aken. The ordination of the missionaries was appointed to be on he Thursday of the next week; the latest day, which would leave ime for them to get on to Philadelphia in season. Notice was mmediately given to the friends of the mission in the vicinity, and neans were put in operation with all possible activity, and to as reat an extent as the limited time would allow, for raising the equisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from he Theological Institution at Andover, whose heart had long been ngaged in the missionary cause, but who had been restrained from ffering himself to the Board by particular circumstances, presentd himself to the Committee with good recommendations, and with n earnest desire to join the mission. The case was a very trying me. The Committee were not invested with full powers to admit issionaries, and they still felt a very heavy embarrassment from the ant of funds. In view of all the circumstances, however, they did ot dare to reject Mr. Rice; and they came to the conclusion to sume the responsibility, and admit him as a missionary to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impresive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committtee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries with their wives should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life to a people sitting in darkness, and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their

utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it *was good to be there.*

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem, and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to the subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or, if their wives should go, to advance to them only a half year's, instead of a whole year's, salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that, should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission. Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then their expectations extended no further than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his.* The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary.

dition to this, collections were made at Philadelphia, during ame interval of delay, and delivered to the brethren who sail- on that port, to such an amount as to make the whole which paid to the missionaries in advance equal to their stipulated y for a year and a quarter nearly This deserves very grate- tict; for had our brethren been sent out, as it was expected must be, with provision only for six months, such is the ob- ted state of commercial intercourse and the uncertainty of ing remittances to India, that not only the Committee and this e Board, but the friends of the mission generally, must have distressed with apprehensions of the sufferings to which, for of the means of support, they might have been exposed. WILL PROVIDE; *God did provide*. Within about three weeks, oming from the commencement of the special arrangements, a than six thousand dollars were collected for the mission. Sev- ieties and many individuals shewed a liberality, which entitles to the very grateful acknowledgements of this Board, and l the friends of the Redeemer's cause; and which, it is devout- be hoped, will be a precious memorial of them, in his kingdom ter. While contemplating the providence of God in these notions at large, it should not be overlooked that had not our ren been sent out at the very time they were, as no opportu- have since occurred, and as none are now likely soon to oc- the mission must have been delayed for a long time, and per- even till the close of the present deplorable war.

ce their departure, no intelligence has been received from the ionaries. As they were commended to the grace of God, with prayers and tears, they will not cease to be so commended; to Him under whose signal auspices they went out, and whose glory is the ultimate object of all sincere attempts to spread Gospel and to save the heathen, the whole disposal of the mis- may be safely referred. And it becomes all who feel an inter- t, to hold themselves prepared devoutly to bless his name, ther he crown it with success answerable to their hopes, or in scrutable wisdom disappoint their expectations, and make it bject of severe trial to their faith.

he instructions given to the missionaries were necessarily drawn great haste; but they will be submitted, with leave, to the ideration and for the revision of the Board.

nder the direction of the Committee, Messrs. Richards and ren, who were accepted by the Board at the last annual meet- have been favored with advantages of medical instruction in the rvals allowed by the Theological Institution of which they are bers; both of them at Dartmouth College the last autumn, and of them since with Doctor Miller of Franklin, and the other Dr. Mussey of Salem. And the particular thanks of this rd are due to the gentlemen Professors of the Medical Institu- at Dartmouth, and the two physicians who afforded their pri- instructions, for their ready liberality. The two brethren hold selves still at the direction of this Board, with a readiness of

mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr. Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the expense of this Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come is known only to Him, who has all events under his sovereign direction. At present the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding our missions to the East, are darkened by the war; but this darkness may be dissipated, and brighter scenes open, than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. The act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves, will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity;* it gives us assurance also that in these *troublous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the DAY of vengeance is in his heart, the YEAR of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure, He who reigns on the holy hill of Zion shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

uctions, given by the Prudential Committee of the American ard of Commissioners for Foreign Missions, to the Missionaries the East, Feb. 7, 1812.

the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, l Luther Rice, Missionaries to the East, under the American Board Commissioners for Foreign Missions.

ERY DEAR BRETHREN,

1 divine Providence we are specially charged with the weighty of the Mission in which you are engaged, it devolves on us, sacred duty, to give some instructions for your observance. se instructions, owing to a pressure of circumstances, and the t of certainty in regard to some important points relating to mission, will doubtless be more imperfect than otherwise they ht have been; and it will rest with us, or with our successors is care, hereafter to make them more complete.

. Your first concern, dear Brethren, must be *personal.* As you given yourselves to the service of God in the Gospel of His among the Gentiles, it will be of the utmost importance, not that you be sincere and without offence, but also that your s be kept constantly burning with love to God, to the Lord s Christ, and to the souls of men. In order to this, you will uch in the exercises of devotion; in reading, meditation, and er; you will be religiously observant of all the precepts, ordi- es, and instructions of the Gospel; and you will *exercise your- to have always consciences void of offence, both towards God, owards men. Keep under your bodies, and bring them into sub- n. Keep your hearts with all diligence. Live by faith in t Jesus. Walk before God and be perfect.*

. *Have fervent charity among yourselves.* Let there be no *among you, which of you shall be accounted the greatest: but at is greatest among you, let him be as the younger; and he that ef, as he that doth serve.* Ye have *one Master, even Christ; ll ye are brethren.* Be watchful over one another, *in the spirit ekness; and provoke one another* only *to love and good works.*

. The Christian Missionaries of every Protestant denomina- sent from Europe to the East, you will regard as your breth- the servants of the same Master, and engaged in the same with yourselves. With them your only competition will be, shall display most of the spirit, and do most for the honor of st; with them you will be ready to cultivate the best under- ing, and to reciprocate every Christian and friendly office; and them you will cheerfully co-operate, as far as consistently you n any measure for the advancement of the common cause. ever it may be with others, let it never, dear Brethren, be fault, if among the converts to Christianity in the East, every hall say, *I am of Paul, and I of Apollos, and I of Cephas, and I*

of Christ; but remember, that there *is one body, and one Spirit, even as believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

"4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, *Render unto Cesar the things that are Cesar's, and unto God the things that are God's. Render unto all,* therefore, *their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man for the Lord's sake.*

"5. *As much as in you lies live peaceably with all men.* You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those, to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, *though he was free from all, yet made himself servant unto all, that he might gain the more;* and *became all things to all men, that by all means he might gain some.* When you behold the superstitions and abominations of the heathen, your *spirits,* indeed, *will be stirred in you,* and you will be very jealous for your God and Savior. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things it will behove you, dear Brethren, *to be harmless and blameless, the children of God without rebuke;* to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of *whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely, of whatsoever things are of good report.*

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this Mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where to make your station. It will also in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very im-

nt points, however, it is expected that you will act with una-
y; certainly, that you act only with a due regard each to the
and feelings of the rest, to our known desire and expectation,
the essential interests of the Mission.

ou will perceive, dear Brethren, the very urgent importance
serving strict economy, in regard both to your time and ex-
tures. You will therefore make it your care to get to the
or fields, of your labors, as soon and with as little expense as
ble.

For yourselves and for the object of the mission, it will be
rtant that you adopt, as early as possible, some plan of polity,
cial order. The office of presiding in your little community
d, for very obvious reasons, we think, be held in rotation. You
ave a treasurer, and a secretary or clerk, that your financial
rms may be conducted, and the records of your proceedings
with regularity and correctness. The rules and regulations
you adopt, you will transmit to us for our consideration. Of
urnals of the mission, also, to which you will pay very partic-
ttention, and in which you will regularly note whatever may
eresting to you, or to us, you will, as often as convenient,
mit to us copies.

No time should be lost in forming yourselves into a church,
ding to the order divinely prescribed, that you may attend in due
upon the worship and ordinances of Christ's house. This
e of great importance, both to yourselves, and to the people
g whom you dwell. The ordinance of the Lord's supper
d be administered, we think, as often at least, as once in
month; and you will freely reciprocate the privilege of com-
cating in this ordinance with other Christians in regular
h standing.

all places, and especially among people superstitiously ob-
nt of their own sacred times and seasons, a very exemplary
vance of the Sabbath is of the very first importance to Chris-
y. This, dear brethren, you cannot too deeply feel; and it will
ur care that Pagans shall not have occasion to say, or to think,
Christians have no reverence for the ordinances of their God.
by their eyes, not less than by their ears, that you are to gain
s to their hearts. In regard, also, to the time of beginning
abbath, you will perceive it to be not of little consequence,
ou be conscientiously agreed.

h. The great object of your Mission is to impart to those
sit in darkness, and in the region and shadow of death, the
g knowledge of Christ. In order to this it will be a matter of
ary attention to make yourselves acquainted with the language
e people, with whom you are to converse, and to whom you
o preach. You will not, however, neglect any opportunity or
s of doing them good, even before you can use their language;
ou will give yourselves wholly to your work, and use all care
ou *run not in vain, neither labor in vain.* The deplorable ig-
ce of the poor heathen will constantly be in your minds, and

deeply affect your hearts. To them you are to make known the *words by which they and their children may be saved.* To them you are to teach, *not the commandments, or the dogmas of men;* but the pure doctrines of the Gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that *philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.*

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is *the truth,* THE TRUTH AS IT IS IN JESUS, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ.* So far as the truth has access, so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the *first principles* of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be *instant in season, and out of season; to be their servants for Jesus' sake, and to spend and be spent.*

"10. If God in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and with caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house, you will charitably and faithfully observe.

"11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children therefore, will be objects of your very particular solicitude and attention; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

"12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries and even of the apostles

"Dearly beloved Brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels, and to men. The eyes of the friends, and of the enemies of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world are depending. *Be strong in the Lord and be faithful. Count not even your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God.* With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true Copy from the Records of the Prudential Committee:
Attest. SAMUEL WORCESTER,
Salem, Feb. 7, 1812. *Clerk of the Prudential Com.*

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners, in account current with their Prudential Committee, Dr.

To cash paid out during the year which preceded the annual meeting in September 1811, (there being no Treasurer,) for the following purposes, viz.		
Expenses of Mr. Judson's voyage to England, in the winter of 1811,	$409,33	
Travelling expenses of the members of the Board, in attending the annual meeting,	113,75	
Expenses of entertainment during the meeting,	17,80	
Travelling expenses of Messrs. Judson and Nott, in attending the annual meeting,	25,00	555.88
To balance since accounted for to the Treasurer.		843,64
		$1,399,52

Contra Cr.

By cash received as donations to the Board, before Sept. 18, 1811,		$1,375,96
By interest on a donation to the permanent fund,		10,20
By a premium of 5 per cent on a bill of exchange for	$267,22	13,56
		$1,399,52

N. B. For the particulars of the above sum of $1,375,96, see the Panoplist for Aug. last, where they are published at large.

The American Board of Commissioners, in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid in conformity to orders, from No. 1. to No 22. inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in Sept. 1811, and the passing of the Act of Incorporation, June 20, 1812, viz. for,

Expenses incurred in the prosecution of the objects of the Board,	$9,327,04	
Payment of money borowed,	360,00	—9,687,04
To losses by counterfeit money received in donations,		12,33
		9,699,37
To balance carried to new account,		4,091,63
		$13,791,00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer		$843,64
By cash borrowed by the Prudential Committee in Feb. 1812,		360,00
By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812, viz.		
From individuals, as by Statement A,	$6,886,76	
From Foreign Mission Societies, as by Statement B,	3,858,23	
From other Charitable Societies, as by Statement C,	167,77	
Aggregate of contributions in ecclesiastical societies, churches, and congregations, as by Statement D,	1,674,60	—12,587,36
		$13,791,00

N. B. As all the donations embraced in the above mentioned statements have been minutely published in the Panoplist, it is unnecessary to republish them here. It is expected that the annual accounts will in future be made up to June 20, inclusive, which will be the anniversary of the Act of Incorporation; and the state of the Treasury, at the time of the annual meeting, will be ascertained by a supplementary account like the following.

The Board, in account with the Treasurer, Dr.

To cash paid in conformity to orders Nos. 23 and 24, signed by the clerk of the Prudential Committee, between June 21, and Aug. 31, 1812,	$211,31
To a counterfeit bill received in a donation,	8,00
To balance carried to new account,	5,252,46
	$5,471,77

Contra Cr.

By balance brought to new account,		$4,091,63
By cash received as interest on a part of the permanent fund,		14,10
By cash in donations received between June 20, and Aug. 31, viz.		
From individuals,	558,16	
From Foreign Mission Societies,	620,00	
From other charitable Societies,	175,38	
Contributions from churches and congregations,	12,50	—1,366,04
		$5,471,77
The amount of donations in the account, which was closed June 20, 1812, is,		$12,587,36
—— in the account which was closed Aug. 31,		1,366,04
		$13,953,40

donations have been published at large, as the reader will see to the following pages; viz.

›plist for November, 1811, p. 288, contains,	$22,20
:mber, p. 336,	57,75
ıary, 1812, p. 430,	6,518,35
', Permanent Fund,	206,00
h, p. 478,	2,184 78
, p. 528,	960,74
, p. 572,	1,798,55
, p. 46,	1,379,15
p. 103,	693,38
mber, p. 192,	133,50
	$13,953,04

ENT OF THE EXPENDITURES OF THE BOARD IN WHICH THE ERENT KINDS OF EXPENSE ARE CLASSED TOGETHER.

ent of the sums here specified was authorized by orders of the Committee from No. 1 to No. 22, inclusive. It was thought preıblish the expenses in this way, rather than to give the accounts ler their several dates, as the reader may now see at one glance expended for each particular object.

ainder due on the expenses of Mr. Judson's urope		$118 00	
of journies in January and February, 1812, pre- the embarkation of the missionaries; viz.			
Mr. Nott and his wife	$92 62		
Mr. Newell	46 17		
Mr. Rice	50 50		
Mr. Hall	86 00	—275 29	—393 29
Mr. Judson		339 01	
Mr. Nott		341 63	
Mr. Newell		312 34	
Mr. Rice		381 52	
Mr. Hall, (including a considerable sum for sur- men's, medicines, &c. the exact amount of which ıcertained)		476 25	—1,850 75
of Mr. Newell's first journey to Philadelphia, for : of attending medical lectures, in 1811	$26 38		
Mr. Hall's	26 00	—52 38	
incurred by Mr. Newell, while attending med- s both in Boston and Philadelphia	271 96		
Mr. Hall	184 00	—455 96	—508 34
of medical and other books purchased by Mr. Mr. Nott in Boston		67 90	
medicines, surgical instruments, &c. by Mr. Salem		161 19	
ıedical books, surgical instruments, &c. by Mr. e those above referred to		98 78	—327 87
of the passage of Messrs. Nott, Hall, and he wife of Mr. Nott, from Philadelphia to Cal-	1,000 00		
Carried forward,	1,000 00		3,080 25

Brought forward,	1,000 00	3,080 25
Expenses of the passage of Messrs. Newell and Judson, and their wives from Salem	1.200 00	
—— of conveniences during the passage, principally under the care of Robert Ralston, Esq. of Philadelphia	132 30	—2,332 30
Salaries of the brethren advanced to them in specie for one year and eighty-three days, to be computed from their arrival in India		3,552 78
Total expenses on account of the mission to the East, between Sept. 18, 1811, and June 20, 1812		8,965 53
Expenses incurred by Messrs. Warren and Richards, while attending medical lectures under the direction of the Board		86 10
Travelling expenses, &c. of Mr. Frost, Mr. Rich, and others, while soliciting donations, by direction of the Prudential Committee		160 41
Travelling expenses of the Corresponding Secretary, in attending the first meeting of the Board	20 00	
Cash paid out by the Corresponding Secretary and Treasurer, for stage-fare, and other necessary expenses, while transacting the business of the Board, and attending the Legislature on the subject of the Act of Incorporation	29 68	—49 68
Expense of printing 1500 copies of the Address		25 00
Postage of letters paid by the Treasurer	4 79	
——by the Corresponding Secretary	5 02	—9 81
Account books, stationary, and printed receipts, procured by the Treasurer and Corresponding Secretary		23 49
Discount on unbankable bills		5 14
Transportation of dollars, truckage, &c.		1 68
Total expenditures between Sept. 18, 1811, and June 20, 1812.		$9,327 04
The following supplementary account of expenses authorized by orders (No. 23 and 24.) of the Prudential Committee, brings down the account of expenditures to Aug. 31, 1812; viz.		
Expenses discharged by the Board toward the education of Mr. Eleazer Williams	150 00	
Travelling expenses of Mr. Williams on a journey to Lower Canada	30 00	—180
Cash paid by the Treasurer and a member of the Board, for stage fare and other necessary expenses, while transacting the business of the Board	11 60	
Printing the Act of Incorporation	6 50	
Trunk for safe keeping of papers and books of the Treasurer	6 00	
Postage of letters	5 36	
Stationary	60	
Legal Instruments to secure a donation, according to the wishes of the donor	1 25	—31
		$211 31

Aggregate of expenditures authorized by orders of the udential Committee from No. 1, to No. 24, inclusive	9,538 38
Losses by counterfeit money received in donations, as ve stated, $12,38 and $8	20 88
Total	$9,558 68

t will be recollected, that the annual salary voted to a married missionary 666,66, and to an unmarried missionary $444,44 which are the sums al-ed by the London Missionary Society to their missionaries. The outfit ed was the same as a year's salary. The aggregate of the outfits, (includ-some expenses for medicines, &c.) as actually paid, is, therefore, ,038, 14 less than was authorized by the vote of the Board. This differ-e is imputable to two causes: first, the funds of the Board were scanty at time the outfits were made up; and, secondly, the parents and other nds of the missionaries, and particularly of their wives, partly furnished m with such articles as were suited to their arduous undertaking.

The apparent inequality of the outfits is accounted for in this manner: ter the missionaries were partially furnished from their own resources, or their particular friends, each one gave an estimate of such articles as he med necessary to complete his outfit. These articles, having been ap-ved by the Prudential Committee, were purchased.

The donations devoted to form a permanent fund already received by the ard amount to $756; and those devoted exclusively to the translation of Scriptures amount to $394, 81.

DONATIONS TO FOREIGN MISSIONS.

pt. 3, 1812. From William Ripley, Esq. of Cor-nish, (N. H.)			$10 00
From the Female Foreign Mission Society of New Haven, (for missions) $13 51—For translations $5			18 51
om the Female Foreign Mission Society in Stepney, Wethersfield, by the hands of the Rev. Calvin Chapin, towards a permanent fund)			20 09
By the hands of the Rev. Dr. Lyman, from the For-eign Missionary Society of Northampton and the neigh-boring towns	200 00		
om individuals in Goshen, (Mass.)	29 30	—229 30	
the hands of Gen. Huntington, from the Female Cent Society in North Preston, (towards translations)	30 00		
om a friend to missions in New London	50 00		
om young ladies in New London	5 00	—85 00	
From Mrs. Eliza Hooker, of Farmington, by the ands of the Hon. John Treadwell			5 00
From Miss L. W.			2 00
om Deacon Williams of Exeter, (N. H.)			2 00
From individuals in Hanover, (Mass.) remitted by Dea. oseph Brooks			13 00
From Mr. John Tucker of Norfolk, (Vir.) by the hands f William Maxwell, Esq.			5 00
om a parishioner of the Rev. Cornelius Waters			3 00
From the Foreign Mission Society of Newark, (N. J.) emitted by the Treasurer to the Rev. Dr. Worcester	400 00		
Carried forward,	$400 00	392 81	

Brought forward,	400 00	392 81	
From females in Newark, remitted by the Treasurer of the Foreign Mission Society of Newark	168 25	—568 25	
Oct. 1. From the Foreign Mission Society of Boston and the vicinity			15 00
5. From a friend to missions, by the hands of Professor Adams of Dartmouth College			6 00
9. From individuals in Spencer, (Mass.) by the hands of the Rev. E. Rich			16 87
From a friend of missions in Wrentham, by the hands of the Rev. E. Rich			1 00
Oct. 10. From Henry Phillips, Esq. of Exeter, (N.H.) by the hands of the Rev. Dr. Morse			10 00
15. From subscribers in Plainfield, (Mass.) by the hands of Dea. James Richards	18 75		
From females in Plainfield, by the same hands	8 00	—26 75	
16. Remitted by the Rev. Experience Porter of Belchertown,* viz. from Jonathan Dwight, (for the translations)	7 00		
Nathaniel Dwight $5—A friend to missions $5 06	10 06		
From others in that town	7 04		
A contribution in the congregation	21 90		
From Betsey M. Tryon of New Lebanon, (N. Y.)	5 00	51 00	
Remitted by the Rev. Dr. Lyman, viz. from a Female Charitable Association in New Canaan, (Conn.) by the hands of Mrs. Sarah Bonney	30 00		
From individuals in Norwich, (Mass.)	14 00		
From a friend of missions in Scipio, (N. Y.)	5 00		
From Josiah Dwight, Esq. Treasurer of the Foreign Missionary Society of Northampton and the neighboring towns	344 95	—393 95	
17. From a subscriber to the Panoplist†			10 00
19. From Mrs. M. Burgess of Providence, by the hands of Capt. William Peabody			10 00
			$1,500 68

N. B. In the account of donations published in the last number, p. 192, instead of the *Female Foreign Mission Society in New Haven*, read the *Foreign Mission Society, &c.*

In the account of donations, in the Panoplist for July, p. 102, under date of July, 20, instead of *Joshua Goodell*, read *Solomon Goodell.*

* This town is in the limits of the Foreign Missionary Society of Northampton and the neighboring towns.

† This donation was accompanied by the following note.

"To the Editor of the Panoplist,

DEAR SIR,

I ENCLOSED you last year a few Hints, one of which was a ten dollar bill. [See Pan. for Nov. last, p. 269.] As your readers will probably conclude, that the money was the best hint, I cheerfully enclose another ten dollar bill, being the *First Fruits* of the second year. Were it in my power, the sum should have been larger. I can only add my fervent prayer, that the Lord our Righteousness would arise and scatter his enemies, and make those who hate him flee before him; and cause his glorious Gospel to spread far and wide by the power of his Holy Spirit, until the whole earth shall be filled with his glory. I remain, yours in the Lord, A SUBSCRIBER."

USETTS MISSIONARY SOCIETY.

iety expend that portion of ds, which is contributed by ent Societies, in purchasing d other suitable books for on. For several years they ilated a considerable number in places destitute of reli- truction, especially in the ements. During the year ded in May last, the Book e purchased and distributed ring books; viz.

- - - -	288
ts - - -	122
Hymn Books -	69
ngs - - -	100
al Primers -	400
imers and Catechisms	97
r Infant Minds -	100
r Children - -	25
acts - - - -	74

ooks cost the Society 364 me others were purchased, of which are not at hand; expense was incurred in id transporting books. The n expended under the di- the Book Committee was

lay last the same Committee hased the following books, ich are distributed; viz.

- - - -	300
d Hymns - -	144
Saints' Rest -	40
rainerd - -	30
r Infant Minds -	200
ngs - - -	100
al Primers -	1000

books, with a few others, 50.

k Committee are, the Rev. kins and the Rev. Dr. r, of Salem, the Rev. Mr. , of Holliston, and Deacon ren and Jeremiah Evarts of wn, to either of whom appli- y be made for books to be d in the new settlements, ly in the district of Maine.

The benevolent females who have contributed to this fund will have the satisfaction of reflecting, that several thousand religious books have been given to the poor and destitute in consequence of their liberality, within a few years past. *Let them not be weary in well-doing.*

REVIVAL OF RELIGION IN BRISTOL, (R.I.)

To the Editor of the Panoplist.

SIR,

I send you some account of the revival of religion in this place. If you think that the publication of it may in any way subserve the interest of the Redeemer's kingdom you are at liberty to publish it in the Panoplist. *

W.

Bristol, (R.I.) Oct. 6, 1812.

THE last winter was remarkable for an unusual prevalence of dissipation, among the inhabitants of Bristol. The serious part of the community became alarmed, and a society was instituted for the suppression of vice and immorality. In the month of March there was some unusual attention to religion. Christians became more engaged. The conferences, which have for several years been held three times a week, were more fully attended. Deep seriousness appeared on the minds of many, and there were several instances of hopeful conversion. Appearances were promising, and the friends of Zion flattered themselves with the hope of a general reformation. But in the course of a few weeks the unusual attention subsided. It is now ascertained, however, that the Holy Spirit was operating, and did continue to operate, in the hearts of some, and was gradually preparing the way for the great things which have since been taking place. Some, who have now been hopefully converted, date the beginning of their serious impressions several months past

*This letter was written by a person resident in Bristol, whose statements are entitled to full credit. ED.

and a few, a still onger period. In the month of July, the Congregational Methodist, and Baptist Societies united for a short time, in a conference once a week; resolving to lay aside those points on which they differ, and to speak on those things only in which they are agreed. These meetings were well attended, and were thought to be very useful. Although there were no remarkable appearances of a general revival, yet it was easy to see that God had given to his children a spirit of grace and supplication. Additional prayer meetings were instituted and attended with special solemnity and devotion. There is reason to believe, that many individual Christians were earnest and importunate in their supplications to God for an outpouring of his Holy Spirit. At length God appeared in his glory to build up Zion. About the twentieth of August the work of divine grace at once commenced among us in a very sudden and powerful manner. Several persons were awakened to a sense of their sinfulness and danger, and filled with great distress in view of their lost and perishing condition. Sinners were awakened from day to day. The attention of the people in general was soon powerfully excited. Politics, and diversions were laid aside, and religion became the great subject of attention and conversation. Many soon obtained a hope. Others were awakened and convicted. The people eagerly pressed into the churches, and listened with solemn attention to the great truths of the law and the Gospel. Unwilling to leave the house of God, multitudes often remained for some time after the usual exercises were over, crowding about the ministers to receive further instruction and exhortation. While some were rejoicing in God and earnestly recommending religion to their ungodly friends and acquaintance, others were deeply distressed under a sense of their sins, and seriously inquiring what they should do to be saved. A solemn seriousness was visible in the countenances of all.

The religious attention extended to all the religious societies, and to almost every part of the town; after about three weeks, the general fervor and engagedness appeared in some measure to subside, but the work of divine grace was still carried on. Perhaps the greater number of those who have lately experienced religion, date their conversion within the first three weeks after the revival commenced. But many have since been convicted and hopefully converted; and there are still numbers who are under serious concern, and earnestly inquiring the way to heaven.

In the commencement of the revival there were a very few appearances of animal passion, and some instances of bodily agitation; but as these things were discountenanced by ministers and judicious Christians, they soon disappeared, and gave place to a more calm and solemn attention to divine things.

The subjects of this work are of various ages, from the old man of seventy down to the child of ten. The greater number however are of those who are in the morning of life.

Their exercises while under conviction have been various. Some have been gradually and some have suddenly awakened. Some have been chiefly concerned in view of their sinfulness and wretchedness. Others have been chiefly concerned in view of the excellence and importance of religion. Some have been deeply distressed, so that their animal frames have scarcely been able to sustain the anguish of their souls. Others have been distressed that they have not been more distressed.

Their exercises in hopeful conversion also have been somewhat different. Many have been at once brought out of extreme distress and darkness into marvellous light and joy. Others have received light and comfort gradually, and in less measure. Some have expressed assurance, while others have been cautious and unwilling to believe their good estate. In general those who profess to hope that they have passed from death unto life appear to have been made

measure sensible that they
rs and justly condemned by
law of God;—that God has
inite mercy provided a suita
ill-sufficient Savior for them,
he is willing and ready to
ll those who will return to
he exercise of repentance
h. They have been made
that they could not do any
recommend themselves to
e favor, and that there was
d for them to hope but in the
God. They have felt their
ubdued and humbled, and
h holy love to God, to Christ,
fians, and to all their fellow.
They humbly hope, that they
en enabled to see in some
the beauty and glory of the
character. They humbly
t they have been made wil-
hoose God for their portion,
Jesus Christ for their Sa-
the Holy Ghost for their
r; and that it is their great
devote themselves to the
f God, in a life of holy obe-
his revealed will.

esigned brevity of this com-
on will not allow me to de-
any particular cases of con-
which might be instructive
ing. There is one, howev-
ought not to be omitted as
gly shows the insufficiency
dation on which many, in ev-
e, are confidently resting
es of future salvation. The
whom I allude is upwards
y years of age. He had ex-
d many severe afflictions in
e of his past life, but with-
spiritual benefit. Having
at the world calls a good
e, having been regular and
y in his external conduct,
ht he was good enough, and
his morality for future hap-
ut soon after the commence-
he revival he was awakened
false security, and brought
that though he had been
al in his conduct yet he was
nacquainted with true relig-
he was dead in trespasses
and that unless he should
experience the renewing and sanctifying influences of the Holy Spirit on his heart, he must perish forever. For a few days he was deeply distressed in view of his guilty and perishing condition. He was then hopefully made a subject of divine grace; and is now rejoicing in the Lord Jesus Christ. If any one might depend on mere morality, undoubtedly this person might. But he has found that morality alone is not to be depended on. He has found that experimental vital religion is absolutely necessary to salvation, that without real holiness of heart no man can see the Lord, however blameless and exemplary he may externally be. Let all who are depending for salvation on mere morality, tremble in a view of their danger, and secure an interest in the salvation of Christ, before it be forever too late.

The neighboring ministers kindly came in, and labored amongst us, at this interesting period. The great doctrines of the Gospel have been plainly and faithfully preached. Here it would be wrong not particularly to notice, with gratitude to God, the labors of one who has been peculiarly active, diligent, and indefatigable, and whose labors have been peculiarly acceptable, and attended with great success. The Rev. Isaac Lewis, lately pastor of the church in Goshen, state of New York, happened providentially to pass through the town just at the commencement of the revival. Discovering the unusual attention to religion, he was induced to stay with us for a week, and has since returned and again spent some time with us. While here he has been unceasingly and most zealously engaged in preaching and conversation; and there is reason to believe his abundant labors of love, have been greatly blessed to the people, and greatly instrumental in promoting the work of the Lord.

The number of those who have hopefully been made the subjects of divine grace, it is impossible exactly to determine. In the Congregational Society more than one hundred and twenty have been awakened, and

College, and continued to discharge the duties of that station till death. The pastoral relation in which he stood to the first church in New Haven was dissolved by mutual consent in the fall of 1805; after which he preached occasionally in the pulpits of his brethren in the vicinity. Dr. Dana published some occasional sermons, and other small tracts, beside a volume of sermons addressed to the youth of his congregation. The Hon. Samuel W. Dana, Senator in Congress from Connecticut, is the only child who survives him.

At Charleston, (S. C.) lately, AMOS NORTHROP, Esq. formerly of New Haven. He was graduated at Y. College 1804.

At the same place, WILLIAM M. SMITH, Esq. Yale College, 1805.

At Bath, Steuben county, (N. Y.) the Rev JOHN NILES. Yale College, 1797.

At Dedham, (Mass.) on the 19th inst. the Rev. THOMAS THACHER, pastor of a congregational church in that town.

At New York, GEORGE FREDERIC COOKE, the celebrated theatrical performer.

At Berlin, (in Prussia,) the French General DUPETTE, the newly appointed governor of that city, murdered in a duel by the Prussian General Lestoque.

The following obituary notice of Mr. THOMAS ADAMS, who died at Medfield, July 13th in the 88th year of his age, is extracted from a sermon delivered at his funeral by the Rev. Dr. Prentiss.

The text was 1 Thess iv, 13. *That ye sorrow not, even as others which have no hope.*

"The subject is clearly applicable to the mourners on the present occasion. Their departed friend was not unseasonably called out of life. He is gone off the stage ripe in years, and, we trust, in grace; and *meet to partake of the inheritance of the saints in light.*

"Early in life, his mind was brought under awakened and serious impressions, and turned to a sober examination of the doctrines and duties of Christianity. A warm affection for books, and an ardent thirst for knowledge, led him to a very extensive course of reading. He acquainted himself with all the variety of opinions, which have been embraced in the Christian world; and comparing them with the Scriptures, he was from conviction, established in Congregational principles, and in the belief of the general doctrines of the reformation. From those principles, through a long course of life and reading, he never saw occasion to depart.

"Like *one Munson*, of whom mention is made in the Acts of the A was literally an *old disciple* Almost sixty one years hav since he made a public pro religion, and united with the Christ. During that uncomm he was regular and constant in on the public worship and and maintained the character o and upright Christian.

"He was ever strongly attac society of literary and serio particularly of the clergy, wh number of whom he kept u friendly intercourse. There is believe, that by his exertions, years, in dispersing various contributed in no small degree fusion of knowledge and piety, advancement of the cause of Ch persons it is believed, have don in this way to benefit their fe He was often heard to say, that of no mode in which he could ful. Frequently was he empl agent, in this way, to distr charity of other religious peo vice in which he evidenced m faction, and ever appeared so perform it to the best advanta

"Blessed with a memory un retentive, he had amassed an of knowledge, that he was fit to *bring out of his treasure t and old.* On all occasions, and any subject, he was ready with pertinent remarks. But sub nected with religion were mos ial to his taste and feelings. O conversed with the greatest fre the most sensible delight.

"His powers of mind he reta uncommon degree, under the infirmities of the outward man last day of his life, when he w by any clear articulation, to co his feelings and views, he man looks and significant gestures, a hension that his departure was a that he enjoyed the supports an of religion, and was sustained by which is an *anchor to the soul and steadfast.* Being asked if say with the Apostle, *I am no be offered; henceforth there is me a crown of righteousness, Lord, the righteous Judge*, sho he very significantly replied in ative; and gave all the evide his situation permitted, of a fi ken confidence in the merc through the merits and the ri Jesus Christ. Thus this aged God fell asleep, and left h friends to mourn not *as those* w *hope.*"

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 6. NOVEMBER, 1812 VOL. V.

AN ADDRESS

TO THE CHRISTIAN PUBLIC ON THE SUBJECT OF MISSIONS TO THE HEATHEN AND TRANSLATIONS OF THE SCRIPTURES.

THE American Board of Commissioners for Foreign Missions, at their late annual meeting, appointed the subscribers a committee to prepare and publish an address to the Christian Public in the name, and on the behalf, of the Board. The favor shewn to the objects in view by the liberal and pious in different parts of the country, as manifested by their free-will offerings, their active exertions, and their prayers, cannot with propriety be passed over in silence; nor should the smiles of Divine Providence upon the first attempts to send the Gospel from America to Asia be received without distinct and grateful commemoration.

For a particular history of the events, in which the Board have been intimately concerned during the past year, it is sufficient to refer the reader to the Report of the Prudential Committee herewith published. The two most prominent of these events, however, it is proper to mention briefly in this place.

The first is the actual commencement of a mission to Asia, by the ordination and embarkation of five missionaries in the month of February last. The magnitude of this event, if estimated by its probable consequences, and the nature of the cause intended to be promoted by it, is such as to form a new era in the history of the American churches. While saying this, however, we do not forget, that the immediate consequences may be such as to disappoint the hopes and try the faith of Christians. But that the ultimate consequences of *all* attempts to diffuse the Gospel among mankind will be glorious, the explicit promises of God forbid us to doubt.

The other event referred to is the passing of an act by the Legislature of Massachusetts, incorporating the Board, and giving them power to hold, in their corporate capacity, funds sufficiently large to answer all the present purposes of the institution. The advantages of perpetual succession, and of holding funds under the immediate protection of the law, which could be obtained only by an act of incorporation, are highly important to secure the confidence of the American public. For this instance of the fostering care of the Legislature, the friends of religion, generally, will unite with the Board in expressing thanks.

The two great objects which the Board have in view, and to which they would direct the attention of their brethren, are the establishment and support of missions among the heathen, and the translation and publication of the Bible in languages spoken by unevangelized nations. That these objects are transcendently important, it would be a waste of time to prove; that they are admirably calculated to go hand in hand seems, also, undeniable. Neither the Bible without preachers, nor preachers without the Bible, will ever effect any great change among ignorant and idolatrous people. The majesty, glory, and Divine authority of the Bible, are immediately acknowledged by some, at least, among the heathen, whenever this sacred Book speaks to them in their vernacular tongue; and Providence seems to indicate very clearly, that the great renovation of the world, which is so ardently desired by good men, and so explicitly promised by God himself, will be produced by a universal preaching and reading of the Scriptures, accompanied by a like universal operation of the Holy Spirit. Instruments will be used in the accomplishment of this mighty work, and these instruments God will provide in his own manner, and at the proper season. Happy the Christian, who shall be found worthy to contribute in any degree, however humble, to that blessed consummation, which is daily remembered with joyful anticipation in his prayers.

The two objects, which have been mentioned, are sufficiently great, extensive, and attainable, to solicit, nay to command, exertions and sacrifices from every benevolent person throughout the Christian world.

These objects are *great*. Every thing which has a direct tendency to promote the salvation of immortal souls is great beyond the power of language to express, or imagination to conceive. Who shall describe the happiness to be enjoyed by a single redeemed sinner during a blessed eternity? or the miseries, the unutterable and never ending horrors, escaped in consequence of being made wise unto salvation? Who shall adequately declare the magnitude of an attempt to evangelize whole nations, and ultimately to renovate a world; an attempt to disenthral the slaves of Satan, and bring them into the glorious liberty of the sons of God; and attempt to diffuse peace and joy throughout the abodes of men, and to people the regions of immortal life with redeemed and sanctified spirits? In an attempt thus noble and sublime does every man engage, who aids in sending the heralds of salvation to the heathen, and in putting the word of truth into their hands.

The objects are *extensive*. They admit, they *require*, the labors of multitudes. The glorious employment of being fellow laborers in the cause of God is an employment in which all, who are so inclined, may at all times engage. But the support of missions, and the publication of the Scriptures, in all nations, are enterprises in which the efforts of multitudes can be united with peculiar facility. Christians in both hemispheres, and of every denomination can direct their exertions to produce one result,—a result of the highest conceivable importance. Combined efforts, whether of a good or

vil character, are incomparably more powerful, than single efforts can be. How delightful, how enrapturing the sight, to behold good men of every rank and condition, in all parts of the world, uniting in one vast labor of love.

It is not only practicable for multitudes to unite in the great purpose of evangelizing the world; but such a union is absolutely necessary, in order to bring about this event in the shortest time. All the power and influence of the whole Christian world must be put in requisition during the course of those beneficent labors, which will precede the millennium. What expenses, what privations and sacrifices must be incurred before six hundred millions of heathens can read the word of God in their own languages, and possess it in their own families; and before preachers can be furnished to direct this countless host into the path of life! The utmost exertion of every Christian now living, so far as his other duties will permit, is required in this glorious service. How boundless must be the field of labor which admits, and will continue to admit, the labors of all benevolent persons, in every region of the habitable globe!

But the most animating consideration still remains—these objects are *attainable*. To deny the practicability and usefulness of missions, and translations of the Scriptures, would manifest a total ignorance of the subject, or a deep hostility to the progress of Christianity. Twenty years ago, objections to these extraordinary efforts might have been formed much more plausibly than at present. Happily for the world, such objections did not then stifle those beneficent attempts, which have already given the Bible to nations in the heart of Asia, in their own languages. Whether Providence shall bless the efforts of this Board, it is not in the power of man to determine. Let us wait with humility and submission. But that the objects in view will be attained, and by human instruments too, will not be doubted by those, who expect the final prevalence of true religion over error and sin. If the faith of Christians in America should be tried at the outset, it is no more than has frequently been experienced by Christians in every age. Such trials have often preceded the most signal success, and, far from disheartening, should stimulate to more animated and faithful labors.

While on this part of the subject, it is proper to mention, that, since the Board was incorporated, unexpected and most auspicious intelligence has arrived from Asia. An Auxiliary Bible Society has been formed at Calcutta, which in a short time raised funds to the amount of above thirty thousand dollars, and at the last dates was printing the whole Bible in one language, and the New Testament in two others, for immediate and extensive distribution. A regular succession of large editions of the Scriptures, in the common languages of Asia, may now be expected, if the liberality of Christians shall equal the occasion for its exercise. All that the people of America now have to do, in order to share in this exalted undertaking, is to remit their money to Calcutta, the centre of Eastern missions and translations, where suitable agents will easily

be provided to superintend the expenditure. The Board will endeavor, as soon as possible, to arrange a system of safe and regular remittances to India, so that the donations of the benevolent in this country shall reach the place of their destination, and the field of usefulness, without any considerable delay. At present there seems to be no difficulty in making remittances by the way of London.

It is also worthy of consideration, that the Board are not confined in their operations to any part of the world; but may direct their attention to Africa, North or South America, or the Isles of the sea, as well as to Asia. If unsuccessful in one place, they can turn to another; and can seize, (according to their means,) upon any promising opportunity to do good to any portion of the heathen world.

It is an obvious reflection, and a pretty common one, that Christians of the present generation are greatly favored. While their eyes have seen most astonishing and unparalleled displays of human wickedness, they have also beheld innumerable trophies of divine grace. From nations betrayed, enslaved, weltering in their blood, and shrouded in a starless night of infidelity and profligacy, their attention has been turned with transport to the light which has encircled the dwellings of the faithful, and to the rising glories of the Sun of Righteousness. Their ears, for a long time stunned by the outcries, blasphemies, and unutterable confusion of a wicked world suffering the vengeance of God from the hands of cruel men, have found a happy relief in hearing the glad sounds of salvation reverberating through heathen lands, and in listening to the songs of converted idolaters soon to be exchanged for the songs of the blessed. Already they hear, or seem to hear, the commencement of that celestial hymn, *Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee;* a hymn in which all tribes and nations will hereafter unite with joy unspeakable, and which will be re-echoed from the realms of immortality in one boundless chorus of rapture and praise.

To be silent and inactive spectators of these animating scenes, if that only were permitted, would be a grand felicity. But Christians need not be silent and inactive spectators. Indeed, they ought not; they must not. They are now favored with opportunities of promoting the cause of Christ not enjoyed by preceding generations. No age since that of the Apostles has afforded so great encouragement to engage with zeal and activity in the best of all causes, as the present day affords. How would the saints of former times, the Baxters, the Beveridges, the Wattses, the Edwardses, have rejoiced to see this day. They looked forward to it, and to the more delightful scenes still future, with joyful anticipations; how would they have exulted to join in its employments, and mingle their labors and prayers with those of the great multitudes, who now incessantly labor and pray for the universal establishment of the Redeemer's kingdom.

It is now generally seen and felt by those who have any claim to considered as proper judges, that Christianity is the only remedy r the disorders and miseries of this world, as well as the only undation of hope for the world to come. No other agent will er control the violent passions of men; and without the true re- gion all attempts to meliorate the condition of mankind will prove illusory as a feverish dream. The genuine patriot, therefore, d the genuine philanthropist must labor, so far as they value the sperity of their country and the happiness of the human race, diffuse the knowledge and the influence of Christianity, at home d abroad. Thus will they labor most effectually to put a final riod to oppression and slavery, to perfidy and war, and to all the st of evils which falsehood, ambition, and cruelty have so pro- sely scattered through the world. Infidelity seems abashed, and the attitude of retiring from every place where her hideous form d features can be compared with the symmetry and beauty of ligion. She seeks concealment and obscurity, and is half ashamed her votaries, who, in their turn, are cordially ashamed of her. er infidelity and every abuse of religion the Captain of our sal- tion will triumph. Wise are they who enlist under his banner, ght his battles, and share in the joys of his victory!

Possibly it may be thought by some, that the present times are favorable to the objects above described, so far as pecuniary con- tributions are needed; and that it would be best to defer charitable signs till our national calamities shall have been removed. We nnot yield for a moment to reasoning of this sort. It might ceive many answers; a few brief hints will be sufficient.

God alone is the deliverer from public troubles, and must be garded as such by all who have any just views of his providence. e can change scenes of national distress into scenes of joy and ejoicing. He can cause light to spring up out of darkness, and duce good from evil. To Him must the eyes of all be turned, who ay for the happiness of mankind and the prosperity of the Church. What method so likely to secure the favor of God, as that of obey- g his commandments? And it is his commandment, that the Gos- el should be preached *to every creature.*

Besides, it would be adding immeasurably to all the necessary ils of war, if every charitable enterprise were to cease during its ntinuance. The interests of truth and beneficence would thus se more in a short war than could be regained in a long peace. ational calamities, instead of producing national repentance and formation, would be the signal for letting loose the malignant assions, while all the charitable virtues were to lie dormant. What ould be the result of this but a return of the ages of barbarism? et the people of this country rather imitate the multitudes of good eople in the country to which we now stand in the relation of a ublic enemy, who, in circumstances of great national anxiety, and hile pressed with uncommon burdens, are more and more stim- lated to devote their influence, their example, and their property, the service of their Lord.

Again; by engaging in any course of beneficence we consult our present happiness. The devotees of pleasure and dissipation are not deterred from their pursuits by the present aspect of the times. Millions are annually expended for their temporary gratification; and the greater part of these enormous sums is directly subservient to the cause of sin. Shall Christians refuse their thousands! Shall *they* be the only persons who plead national calamities as a reason for withholding their money, when that money will contribute, if wisely laid out, to bring these very calamities to an end, and to build up that cause, by the prevalence of which all calamities would cease? Let them rather supplicate the favor of God for every human being; and strive earnestly to extend the boundaries of that kingdom which is *righteousness, and peace, and joy in the Holy Ghost.*

While thanks are returned to all the benevolent societies and individuals, by whose distinguished liberality the Board have been encouraged and supported in their first attempts, it is with pleasure we are able to add, that the other benevolent institutions of a similar nature, in our country, have been unusually favored with respect to their funds during the past year. This was confidently expected, and should be acknowledged with devout gratitude. All benevolent societies, conducted on Christian principles, are sisters. They flourish or languish together. Occupying different fields of usefulness, and acting advantageously by adopting the principle of a division of labor, they promote the success of each other, and accomplish vastly more than could be done by the same pecuniary means under the direction of one Society. They possess all the advantages of combination; and yet do not become unwieldy and embarrassed by the multiplicity of their concerns. Let the peculiar friends of each unite in promoting the success of all. Let there be no jealousy between them but a godly jealousy; and no rivalry but a holy emulation in one grand attempt to extend the Gospel through the world.

While soliciting the prayers of the pious, and the pecuniary contributions of all who are able and willing to contribute, it behoves us explicitly to disclaim any desire to profit by mere appeals to the passions. We trust that the addresses and other public papers of the Board, have never partaken of this character. Convinced that the work of evangelizing mankind is the noblest work in which men ever engaged, that the encouragements to prosecute it are at all times abundant, and that its completion is certain, nothing more can at any time be needed to interest the hearts of Christians in it, than to open a promising field of labor.

At the present time, the call for renewed and increased exertions is so loud, that it has been heard and obeyed by thousands in different parts of the world. The friend and patron of missions, far from acting by the blind impulse of passion, is supported by the plainest dictates of reason, the decisive experience of ages, and the infallible declarations of Scripture. He who embarks in such a

cause, and whose heart approves the conclusions of his reason, will not easily relinquish the object of his hopes and prayers.

It is worthy of particular notice, that there has been a uniform progress, for the last twenty years, in the number, the magnitude, and the success of the attempts to preach the Gospel, and to impart the Scriptures, to the ignorant and destitute, both in Christian and in heathen lands. God grant that this progress may continue and increase, and that those who offer and all who read this address may have some humble share in promoting a cause which aims directly and supremely at the glory of God, and the salvation of the whole human race.

We are unwilling to conclude, without addressing a few words particularly, and very respectfully to the Clergy, the reverend pastors of the American churches.

FATHERS AND BRETHREN,

From the performance of your professional duties, especially from the study of the sacred Volume, you derive most affecting considerations with respect to the worth of immortal souls, and the divine efficacy and glory of the Christian religion. When you look around upon a world *lying in wickedness*, and reflect on the many discouragements and very partial successes, which attend your best and most highly favored exertions, you cannot but sigh for the advent of that blessed day, when *they shall not teach every man his neighbor, saying, KNOW THE LORD, for all shall know Him, from the least to the greatest.* Lamenting the sins, and feeling for the miseries of mankind, you habitually regard with deep interest all attempts to extend the influence of the Gospel. Without the good wishes and cordial aid of a serious and enlightened clergy, no great attempt of a religious nature will ever succeed; but every such attempt, judiciously made and conscientiously persevered in, will be countenanced by these good wishes and this aid.

The Board whose duty it is to superintend the first American mission to foreign parts, and to expend with fidelity such monies as may be committed to their disposal, deeply feel their responsibility. They wish for all the information which can be had, relative to the subjects which will come before them. Any communications, therefore, from the Clergy, either in their individual or associated capacities, will be received with respect and thankfulness. It will be the desire and aim of the Board so to conduct their affairs, as to secure the confidence of all Christians throughout the United States, of every denomination; and they venture to hope for the countenance of all, who admit the utility of missions and translations.

Among the numerous claims upon the public liberality, you will doubtless recommend those objects as worthy of especial regard, which have a direct tendency to make men happy here, and to fit them for heaven. That all such objects may be promoted, and that they all may harmonize in producing one grand result, the universal triumph of truth and benevolence, you will not cease to labor and pray. Thus laboring and praying, and exciting others to a course of beneficent actions, a more devout attention will accom-

pany your weekly ministrations. They who are urged to f
the souls of the perishing heathen, will be apt to feel that th
their families have souls to be saved or lost for ever. So
generally been the effect hitherto, and there is every re
believe that such will be the effect in future.

Let us all remember, Fathers and Brethren, that the time s
to our earthly labors is short; that the spiritual wants of the h
imperiously demand attention and relief; and, while urging
other and our fellow sinners to deeds of charity, let us never
the words of the Lord Jesus, how he said, It is more blessed
than to receive.

In behalf of the Board,

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,
} Com

Boston, Nov. 10, 1812.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. V.

*Exhibiting a Catalogue of the Translations, in the order in which they were undertaken, with the date and progress of each, and the regions for which they were severally intended.**

1. TAMUL. This translation, the first that was executed in modern times for Asia, was completed by Ziegenbalg, the first Danish Missionary at Tranquebar, in the year 1719, after the labor of fourteen years. It has since passed through several new editions, and has been followed by new versions in the same language. One of these versons was made long ago by Fabricius, a Danish missionary "who devoted his whole life to the work." "Like Wic Bible with us," says D chanan, Ziegenbalg's tr "became the father of mi sions, and after a succes improved editions, it is no sidered by the Brahmins selves, (like Luther's Bi German,) as the classical ard of the Tamul tongue." the Tamul translation it observed," say the Com of the British and Foreign Society, "that it was ex and revised by the mo scholars, and is entitled highest praise for the co ness of its version, and th curacy of its printing."

That magnanimous So soon after their formation i directed their attention to edition of the Tamul Bible when they appointed their responding Committee at cutta, in 1805, they requ them to make particular ries respecting the need other edition. Those inq

* References in support of facts sufficiently attested in former Numbers, will not be repeated in this.

made by Dr. Buchanan in who at that time visited the al country, and found in istricts of Tanjore and Tin-, where no printing press ver been established, a great of Bibles. A statement of ecessities of those churches ; afterwards sent from Eng-

a Charity Sermon was ched at Calcutta by Mr. n on the first day of the year and a subscription, which immediately opened, was filled with near $9000. Inions were sent by the Cording Committee to Mr. off, to buy up the copies of the tures which were to be sold anquebar and Vepery, to bate them at a small price, o order a new edition to be d off without delay. Mr. off was enabled to purchase Old Testaments, 400 New ments, and 300 Psalters; he fund was exhausted in us ways before a new edicould be printed. The hes of Tanjore were at that encouraged to expect from Bible Society a printing , which they had asked in f the Society for Promoting tian Knowledge; and be-May 1811, that article, tor with a fount of Tamul , and a considerable supply per, to afford the means of ng a new edition, were rom England. In the mean an Auxiliary Bible Society formed at Calcutta, which the month of October, had determined to carry gh the Mission press at pore a large edition of the l Bible, (of the New Tes-t 5000 copies,) and they ed also the purchase and distribution of 800 Tamul New Testaments. That edition was in the press, or types were preparing for it, in January, 1812. The parent Society hearing of this design, agreed to aid it, and in their last report made no mention of the contemplated edition at Tanjore.

If Ziegenbalg was not mistaken, the Tamul, (or *Damulian*, as it was then written,) was in his day the current language at Bombay, Vizagapatam, &c.; and it still has an affinity to the Telinga as spoken at Vizagapatam. He probably regarded the different dialects spoken in the South of India, which are now distinguished by different names as constituting but one language. Viewing the Tamul as general in the Peninsula, the Danish Missionaries called it by the general name of Malabar, and the people on the Coromandel coast they called Malabarians; and these names are still in use among them. In imitation of that example Dr. Buchanan and Dr. Carey have sometimes denominated this language the Malabar. But that name is now generally applied to the Malayalim, spoken in *Malabar proper*, and the dialect of the Eastern coast is better known in Bengal and England by the denomination of Tamul.

This is the language, says Dr. Buchanan, of "Coromandel and the Carnatic," and of that part of Ceylon which lies nearest to "the Tamul Continent." From this we should naturally conclude that the language is spoken from the Northern Sircars to Cape Comorin; but Dr. Carey repeatedly asserts that it is spoken only from *Madras* to

Cape Comorin. The version into this dialect has enlightened "a region of Paganism not less in extent," says Dr. Buchanan, "than Great Britain," not less, when population and extent are both taken into account, say the Baptist Missionaries, than the kingdom of Spain. These accounts do not differ, as the population of Great Britain and Spain is nearly equal, each being estimated at about eleven millions.†

II. The Eastern Malay. In 1758 a complete version of the Malay Bible, in the Arabic character, was published at Batavia, in the island of Java, in five volumes octavo, under the direction of Jacob Mossel, Governor General of the Dutch possessions in the East Indies. But there is still need of many new editions, even for those who have professed Christianity. "One hundred thousand Malay Bibles will not suffice to supply the Malay Christians."

The Malay is the language of a "hardy race of Mahometan navigators" inhabiting "the Peninsula of Malacca," denominated Malaya, "and the sea-coasts" of the "islands scattered over the Indian Ocean between Hindostan and China;" and they are called Malays from Malaya "their principal seat." The islanders who go under this name are not supposed to be "of a different stock from the aboriginal inhabitants of the interior. Their conversion to Islamism, their maritime situation, and their intercourse with strangers, sufficiently account for the changes they have undergone; while their configuration resembles that of their neighbors in the interior. Their language, according to Dr. Leyden, consists of three principal component parts." The first, which is rather the most current in conversation, and is connected with other languages in the islands and on the continent, is supposed by some to be the original insular language: by others it is thought that the insular language, if such there was, instead of being original, was derived from the Shanscrit. The second component part which is obviously derived from the Shanscrit, is, as far as regards general use, greatly superior to the third, which is derived from the Arabic.

On the peninsula of Malacca, the Malay, though the principal tongue is interspersed with others; and in the islands, which are widely dispersed, it is split into different dialects. The dialect in which the Scriptures were published, is that of Batavia. Indeed all the languages spoken on those numerous islands appear sometimes to be comprehended under the general name of Malay, as the islands themselves are denominated the *Malayan Archipelago*. This Archipelago "includes more territory, and a larger population than the continent of India." By subduing the sea-coasts the Dutch formerly established an extensive empire in the Indian seas, which has lately fallen into the hands of the British, and

†Ch. Res. p. 134, 185 note, 187, 148. Mem. p. 10. 1. 59 note, 60 note, 85 note, 86 note. Star in E. p. 15, 16. B. P. A. vol. i. p. 428, 433. Nar. p. 39. M. B. M. M. vol. . p. 271. Ch. Ob. vol. x, p. 1, 3, 5, 649. Pan. vol. vii, p. 351. vol. viii, p. 43, 96. M.'s Geog. vol. ii, p. 93, 100, 137, 146.

what is called their *Malay*
N As the Malay tongue
s in every part of that
; it is reckoned among
imary and popular lan-
of Asia," and is next in
nce to the Chinese, Ar-
d Persian.*

CINGALESE. This is the
ge of Ceylon, an island
ing more than a million
half of people, one third
m are supposed to pro-
ristianity.

whole New Testament,
ne books of the Old, were
y translated into this
ge, and published at the
e of the government. Dr.
an visited this island
laring the last two years of
dence in the East. While
there in March 1808, he
d Samuel Tolfry, Esq. to
ke the completion of this
; and after his return to
d, he announced that the
was proceeding. There
however to have been a
of that design, as the
ttee of the Bible Society
1812, had no knowledge
:h a translation was pre-
and only expected that
l *be* undertaken by a com-
person. Sir Alexander
ne, Chief Justice of Cey-
ears to have visited Eng-
out the beginning of 1810;
made a representation to
mmittee of the Society
induced them to send out
, in the spring of 1811, a
supply of paper to print a thou-
sand copies of the New Testa-
ment, not more than thirty copies
being to be found on the island.
But the Calcutta Auxiliary Bi-
ble Society before the month of
October determined to carry
through the mission press at
Serampore, an edition of 5000
copies of the New Testament;
and at that time it was under-
stood in Bengal that the Old
Testament was in a course of
translation on the island. This
edition was in the press, or types
were preparing for it, in January
1812. The Committee of the
parent Society hearing of this
design, agreed to aid it, and in
their last Report made no men-
tion of the contemplated edition
in Ceylon.‡

IV. BENGALEE. This was the
first translation undertaken by
the Baptist Missionaries. The
following table will exhibit the
progress of the work.

1789. Commenced by Mr.
Thomas.

End of 1791. A rough
draught of part of Genesis, all
the Psalms, different parts of
the Prophecies, and the whole
of Matthew, Mark, and James,
finished.

1793. On his passage to India
with Mr. Carey, Mr. Thomas
finished the first draught of
Genesis.

Jan. 1794. Mr. Carey began to
exercise himself in correcting
the translation of Genesis.

Jan. 1795. The two Missiona-
ries, after having relinquished
their salaries, laid a plan to print
at their own expense, and wrote
to England for a printing press,

Res. p 95, 97, 141. 142, 144,
. Ed. R. No. 32. p 391. Ch.
x, p. 316. Mem, p. 11, 12.
viii, 43. M'a Geog. vol. ii,
64.

‡ Ch. Ob, vol. xi, p. 321.

intending to send a specimen of letters for a fount of types to be cast in London.

March 18, 1795. Mr. C. had gone through Genesis, and the first 20 chapters of Exodus.

June 14—Exodus done to the 23d chapter. Mr. Carey was translating John, and Mr. Thomas Luke.

August 8—Genesis, Exodus, Matthew, Mark, James, and a part of Luke, done, and Matthew revised. Relinquishing the idea of getting types from England, as too slow a process, the Missionaries had determined to print with the types of the country, though at a tenfold expense, and hoped to send out Genesis, Matthew, and Mark, by the end of that year. But they were so impoverished by a flood which happened in that or the following month, that they were forced to abandon the design, and soon after sent a specimen of letters for types to be cast in England.

Oct. 2—Part of John was finished.

Dec. 31—Leviticus and Acts were begun. They were still driving the translation, intending to print as soon as they could, if it was only a chapter at a time. In this purpose they persisted till they received advice from their Society, the next Spring, to defer printing for the present. From that time Mr. Carey seems to have taken the whole work upon himself.

June 1796. Nearly all the New Testament and Pentateuch translated;—the Missionaries made application to the Society for 100£ a year, which was voted the next April.

Nov. 16—The New Testament, except Acts and the last sixteen chapters of Revelation, finished;—the Epistles corrected to 2 Peter;—Mr. Carey meant to revise the version again and again,—hoped to get ready to print in two years,—laid the expense upon the Society,—applied for a press, types, and a Missionary printer from England, in the confidence that 1000£ would by this means be saved in printing 10,000 copies, the number contemplated.

March 1797. New Testament all translated, and once revised;—Mr. Carey informed the Society that a printer at Calcutta would carry it through the press at less expense than had been supposed, and would cast a new fount of types for the purpose. Upon receiving this information, the Society came to a resolution, in April 1798, to begin to print without delay, but to print only 2000 copies.

June— Mr. Carey expected that the New Testament and Pentateuch would be translated and corrected in three or four months; after which the Psalms and Prophets would be undertaken, and the Historical Books last of all.

Nov. 21—Pentateuch and nearly all the Psalms translated.

About that time a Letter Foundery was providentially established at Calcutta, which occasioned Mr. Carey to abandon for the first time, all ideas of getting types from England, a hope which probably never could have been realized.

Sept 23, 1798—Mr. Carey obtained a printing press,—after years of almost total despair in

that accommodation;—
ıen correcting Isaiah,
lating Jeremiah.
30—New Testament,
:h, Psalms, Isaiah, Jere-
d part of Ezekiel, fin-

3—Lamentations done,
than half of Ezekiel;—
ıtain had begun a rough
)f the Historical Books,
ihua and onwards;—it
ed the whole Bible
finishedin another year.
3, 1799. Mr. Ward,
assionary-printer, and
ıer Missionaries, arriv-
ampore.
), 1800. Mr. Carey fix-
sidence at Serampore.
8—Mr. Carey took an
on at the press of the
e of Matthew, just a
after the establish-
the College of Fort
. Nearly the whole
s then translated.
e of June. Printing of
Testament was begun,
n of 2000 copies, with
a copies of Matthew for
ıte distribution.
15—Matthew, Mark,
eat part of Luke printed
:y hoped to finish the
'estament by the next
ıear fifty copies had been
)ed for.
15—Some hundreds of
ırate copies of Matthew
n distributed;—the whole
ras translated.
:mber—Early in that
many natives came to the
house for copies of Mat-
On the 25th the first tri-
)f the Gospel began in the
)f Krishno, who was bap-
the 28th of December.
14, 1801. All the types were composed for the New Testament, and it was published in the following spring, about the time that Mr. Carey was appointed Teacher in the College. Mr. Thomas died the next October.

Nov. 23—First volume of the Old Testament, containing the Pentateuch, 1000 copies, nearly printed.

July 1802. First volume of the Old Testament published about the end of this month. An edition of a hundred copies of Psalms and Isaiah, (a class book for the College,) was next undertaken.

Jan. 1803. The 100 copies of Psalms and Isaiah finished towards the end of this month.

August—A new and improved edition of the New Testament, 1500 copies, had been begun. In the progress of this edition it was determined to print 10,000 extra copies of Luke, Acts, and Romans.

Sept. 24, 1804. The edition of 10,000 had been begun, and the general Testament was far advanced.

Feb. 8, 1805. The 10,000 of Luke were nearly finished;—the general Testament (Luke, Acts, and Romans being passed over,) was advanced to 1 Thessalonians,—the third volume of the Old Testament, containing the books from Job to Canticles inclusive was printed to the 136th Psalm. This was the second edition of the Psalms, and besides 900 copies of the whole volume, 900 extra copies of that book were now printing.

Sept. 29—Third volume of the Old Testament finished;—not a copy of the first edition of the New Testament on hand;—

the second edition almost done, and it was published before the end of that year.

July 31, 1807. The fourth volume of the Old Testament, containing the Prophets, (1500 copies) printed to Joel. Before the end of the year it was finished, and the second volume, containing the Historical books, (from Joshua to Esther inclusive,) was printed to the 7th chapter of Judges. The 10,000 of Luke, Acts, and Romans were published the same year.

Jan. 1809. The remaining part of the manuscript had received its last correction.

Aug. — The second volume of the Old Testament, 1500 copies, finished at the press, completing the Bengalee Bible, after the labor of "sixteen years," twenty years after it was begun by Mr. Thomas. A *third* edition of the New Testament, (100 copies, folio, to be used in public worship,) was in the press, and advanced to the middle of Acts.

1811. In the latter part of that year a second edition of the Pentateuch was in the press, and was printed to the middle of Leviticus. Probably a second edition of the whole Old Testament was intended, and may now be far advanced.

This translation was designed for the benefit of that portion of the inhabitants of Bengal who understand the Bengalee language, a population estimated by Mr. Johns to equal that of the United States, (seven millions,) and by the Missionaries at Serampore, to equal that of Great Britain, (eleven millions.) This language is not spoken by all the inhabitants of Bengal, but only by the Brahmins, coits, and higher ranks of Hindoos. But all the *Hindoos* of the province who can read and write, of whatever cast, use it as the sole channel of epistolary intercourse, the only instrument of transacting business and keeping their accounts. Not one in five, according to Halhed, can read or write any other tongue, and it has therefore been called "the commercial Bengalee."

How great a proportion of the people of Bengal understand this language, it is difficult to determine: not one in a hundred, says Dr. Carey, while taking his observations from Mudnabatty, in the northern part of the province; and yet he found his Bengalee version perfectly intelligible to all that were able to read. But Dr. Buchanan, who however may be supposed to have drawn his ideas from the neighborhood of Calcutta, tells us that almost all the people can read.

Dr Carey, while residing at Madnabatty, represented the language of the common people as differing as much from the true Bengalee as Lancashire from pure English, and as being a mixture of Bengalee, Hindostanee, Persian, Portuguese, Armenian, and English, consisting of a few words worked about to mean almost any thing, and differing in dialect every ten or twelve miles. The laboring people, whose only care is to procure a little rice and cheat their merchant and zemindar, have sunk down into this ungrammatical jargon, which it requires a year's labor for a native Bengalee scholar to learn. It was hoped by Dr. Carey, that the publication of the Bengalee version would make the common people

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of the vernacular
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t Serampore in Aug.

Dr. Carey resided at
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oquial Hindostanee,"
n from the "commer-
ee," and the "classic
By the Hindostanee
the common people
to mean this vernac-
, which he elsewhere
ture of Hindostanee,
Persian, Portuguese,
and English. Other-
counts do not agree.
rtain that the Hindos-
ome of its dialects,
all, is much corrupt-
gn mixtures.
e Bengalee is a lan-
ous, beautiful, and ex-
nd is easy of acquisi-
ially since the gram-
vocabularies which
tly appeared: but it is
read it with proper
as there is no pointing
contains some words
mbling the Hebrew;
nifestly derived from
rit, to which it is inti-
lated in expression,
n, and character. In
s it is impossible to
to spell Bengalee
out a knowledge of
crit. That proper
so variously spelled
parts of the province
is said to be owing to a difference of dialects.*

V. PERSIAN. Four distinct versions of this important language have been undertaken.

The first was begun as early as September 1798 by the late Col. Colebrooke, Surveyor-General in Bengal, at that time a Captain in the army, at Calcutta. He afterwards carried on the work under the patronage of the College of Fort William. Before the month of March 1805 the Gospels were finished, a part or the whole of which has been printed at the College press, and deposited in the Bibliotheca Biblica of Calcutta.

The second version was undertaken by the Baptist Missionaries, about the month of September, 1804; and before the middle of September 1806 the book of Psalms was translated. By the end of July 1807 Sabat had joined them, and they had begun to print. But in the month of October Sabat was removed to Dinapore, and this version was abandoned, after being carried on "to a pretty large extent."

The third version was begun in October, 1807 by Sabat, who soon after was joined by Mirza, both under the superintendance of Mr. Martyn Matthew was printed before November 1809, and Luke before May 1810, at which time 800 copies of each had been deposited in the Bibliotheca. By October 1811, the version of the New Testament

* B. P. A. vol. i, p. 79 note, 92, 93, 121, 128, 140, 171, 178, 182, 183, 214, 216, 217, 222, 223 323, 368, 446, 447. Vol. iii, p. 64. Mem. p. 69 Ch. Ob. vol. xi, p. 242. Nar. p. 39. Pan. vol. vii, p. 277. R's. Cyc. under Bengal, *language of.*

was finished. At what place Matthew and Luke were printed does not appear; but no part of the version was in the press at Serampore so late as Jan. 15, 1812. The Bible Society, at the time of making their last Report had not heard of its being in the press. The Old Testament was about to be translated.

The fourth version was undertaken by the Rev. L. Sabastiani, an Italian priest of the Romish church, many years a resident at the court of Persia, and a man of great learning. This version is designed for the Christians dispersed over Persia, who are represented as being very desirous of possessing the Scriptures in a plain translation. When the Bible Society made their eighth Report, in May of the present year, they had not heard that Mr. Sabastiani had proceeded further than nearly to the end of the Epistles. But Dr. Carey spoke of the version as complete in October 1811. At that time it was printing at Serampore, at the expense of the Corresponding Committee of the Bible Society. It was still in the press in January of the present year.

The modern Persic is accounted by some to be "indisputably a derivative of Shanscrit, through the medium of the ancient Zend;" but Dr. Buchanan, after an intimate acquaintance with Sabat and Mirza, confidently pronounced it to be an offspring of the Arabic. Five years before, he had numbered it among the "primary" languages of Asia.

This language, which was introduced into India by the Mogul conquerors, and is understood there by "multitudes of the higher classes," is reputed "the French of the East." "It is spoken;" says Dr. Buchanan, "at all the Mussulman Courts in India, and is the usual language of judicial proceedings under the British government." It is also "the general language of Western Asia, particularly among the higher classes," "being generally understood from Calcutta to Damascus." "Spoken over nearly one quarter of the globe," and being "the proper tongue of a great kingdom," in which "there are at a low computation two hundred thousand Christians," besides multitudes of Jews, it stands next in importance to the Chinese and Arabic.*

VI. HINDOSTANEE. The book of Psalms in this language was formerly published at Tranquebar by the Danish Missionaries; which probably was the volume of Scripture in the library of the Elector of Wurtemburg in 1804. In the present age three Hindostanee translations have been commenced.

The first was begun before the end of 1802, by William Hunter, Esq. of the College of Fort William, and by the month of March 1805, the four Gospels were translated, and a part of them printed at the College press. They were in the press in September 1804, and by February 1805, Matthew and a part of Mark were struck off. How much has since been printed we are not told, not however the whole of the Gospels. As Dr. Hunter is still living, and is the

* Ch. Res. p. 199, 200. Mem. p. 11, 12. Star in E. p. 27. Ed. R. No. 32, p. 396. Ch. Ob. vol. xi, p. 321. B. P. A. vol. i, p. 397.

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econd version was be-
ie Baptist Missionaries
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hile the first was in the
s early as January 1795,
Thomas and Carey had
a plan to publish the
es in this language, but
circumstances obliged
abandon the design.
ie work was undertaken
Hunter, Mr. Carey an-
the event with joy, and
have much desired to
Bible printed in Ben-
d Hindostanee before I
1 September 1804, the
ries were waiting to see
k that was in the press,
g after that to publish a
of their own. In Sep-
806 they were translat-
wo dialects, the Hindos-
cording to the Shanscrit
ommon people, and the
nee according to the
(the dialect spoken at
or Mussulmans of learn-
t before they began to
y relinquished both, and
ew version leaning to the
t; and with this they have
d ever since; though
difficulty of bringing
lar shape a language so
l by grammatical rules,
been obliged once or
cast away their first
, and pronounce less ac-
ed than they had thought
former period.

July 1807. Part of the
ion of Matthew printed.
the year 1807. Printed
v.

12, 1809. Little more
V. *New Series.*

than half of the New Testament printed. "We have reason," say they, "to believe the version will be pretty generally understood."

Nov. 9. Printed to Rom. xii. New Testament translated, and the Old from Job to Malachi. [From Job to Malachi seems to have been afterwards rejected.]

March 8, 1810. Nearly the whole New Testament printed; the Old Testament, except the Pentateuch, translated.

End of 1810. New Testament published about this time.

Oct. 4, 1811. A second edition of the Gospels printed, and Genesis in the press; the Old Testament translated to Job. [Thus from Job to Malachi was rejected.]

The third version was begun in 1807 by Mr. Martyn, who was joined in his labors, the latter part of that year, by Mirza Fitrut. In December, 1809, the first draught of the New Testament had been sometime finished; and before the month of February 1811, it was fit for the press. The printing soon after commenced at Serampore, at the expense of the Corresponding Committee of the Bible Society. The work was in the press in October 1811, and in January 1812. This version is in the Hyper-Arabico dialect, or according to another statement, in the Persian Hindostanee, (much having been drawn both from the Persian and Arabic sources;) and it will be chiefly useful to the higher ranks of Mussulmans.

The Hindostanee language, in common with the Bengalee, is derived from the Shanscrit. It is supposed to have been for-

merly spoken over all Hindostan proper, including Bengal and all the northern parts of India on this side of the Ganges. But since the intrusion of the Mogul conquerors and other nations, it has become mixed with the Persian and other languages; and being spoken over extensive regions, differs much in its dialects. It became the more easily corrupted with foreign mixtures, as it was used only for colloquial purposes, no *prose* compositions or grammars being found in the language, except those which have been published in modern times by Europeans at Tranquebar and in Bengal. In Bengal it was impossible but that the language should become mixed in the mouths of the vulgar with the Persian, Bengalee, Portuguese, Armenian, and English, and such a confused mass is precisely the vulgar tongue of Bengal. Yet the Hindee part so far prevails in that confusion as to give it still the name of Hindostanee. The vulgar tongue was unquestionably the Hindostanee in which Thomas and Carey planned to publish the Scriptures in January 1795. Mr. Carey, in 1794, had called this vulgar tongue the Hindostanee, and said it was "a mixture of Bengalee and Persian," confounding thus the Hindee, and Bengalee, parts, which is the less to be wondered at as they are both derivatives from the Shanscrit. By the end of 1795 he had learned that one of the component parts of that jargon was distinct from the Bengalee and Persian, and was the pure Hindostanee. At the end of 1796, being then at Mudnabatty, he remarked, "I have acquired so much of the Hindee or Hindostanee, as to converse in it, and preach for some time intelligibly. [It was therefore the vulgar tongue.] This is," he adds "but a jargon indeed, yet it is the current language of all the West from Rajamahl to Delhi, [that is, from the border of Bengal to the western extremity of the English dominions,] and perhaps further, though more and more mixed with the Persian as it advances towards that country. With this I can be understood nearly all over Hindostan," [evidently meaning Hindostan in the largest sense.] The dialect spoken at Delhi is called the Persian Hindostanee.

Although this language is probably no where spoken in its original purity, there is in all the mixtures which form its different dialects, a part which may be distinguished as pure Hindee. But in making versions into the language, it was no more necessary for the translators to confine themselves to pure Hindee words, than it is to confine an English version to pure Saxon words. Words must be adopted that are in actual use. Mr. Martyn's work, which abounds with Persian and Arabic terms, is still an Hindostanee version, and so is Dr. Carey's, which is accommodated to the multitude who use the vernacular language of Bengal. He certainly intended his version for the common people of that province, and expected that it would be pretty generally understood. And it probably comes as near to the vernacular tongue as any translation can that is governed by grammatical rules. Otherwise the proper language is not yet select-

which to give the Scrip-
the mass of the people
own door.
ducing a composition out
chaos the purer the lan-
the more it would lean
Shanscrit, the mother of
ndostanee, and the more
t admitted Persic terms,
re it would lean to the
, the mother of the Per-
The style of Dr. Carey's
is the most pure, that
Martyn's the most court-
it as the former is much
re intelligible to the mul-
it proves that the vernac-
nguage of Bengal par-
much more largely of
ndee than of the Persic
:er. This vernacular
at least in some one of
lects, is that which has
alled at Calcutta "the col-
Hindostanee." Probably
ctionary of the vernacular
ge which is printing at
pore, contained terms
from foreign sources not
ed into Dr. Carey's ver-

re is a region on this side
anges which by those who
in that country is distin-
gly called Hindostan; and
not include Bengal. The
: Hindostan proper com-
ded Bengal, together with
Soubahs lying north of a
d line drawn from the
of the Ganges to the
of Cambay. Whether
iters now in India mean
ade under that distinction
used to be known by the
f Hindostan proper, except
, or whether they apply
omination to a less region
Bengal, where the Hin-
e language is spoken, it
is difficult to determine. But they certainly admit into that division Patna and Agra which lie between Bengal and Delhi.

The Hindostanee, then, is the vulgar tongue of Bengal, where it leans to the Shanscrit, and is the current language from that province westward as far as Delhi, and perhaps further, where it leans to the Persian. In Surat, Guzerat, and other places on the western coast, it is still applied to purposes of commerce as the Bengalee is in Bengal. Indeed one may be understood with it nearly from Cape Comorin to Thibet. It "pervades Hindostan generally," and is called "the grand popular language" of the country, and one of "the primary and popular languages of Asia." The Missionaries calculate that their translation will give light to a population as great as that of France and Italy, which probably exceeds forty millions.*

VII. MAHRATTA. This version was commenced in the College of Fort William, before January 21, 1804, "by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. Carey."

Sep. 24, 1804. Printing had commenced at the College press.

Feb. 5, 1805. Ten chapters of Matthew were printed.

March— First draught of the New Testament nearly done.

* Ch. Res. p. 130, 134, 157, 208—211. Mem. p. 11, 12, 69. B. P. A. vol. i. 79 note, 92, 93, 178, 190, 201, 204, 222, 223, 348. vol iii. p. 34. Nar. p. 39. M. B. M. M. vol. ii. 44, 130. vol. iii p. 98, 106. Ch. Ob. vol. xi. p. 241, 321, 326. Pan. vol. i, p. 131. vol. vi. p. 37, 570 with 572. vol viii. p. 44, 97. M's. Geog. vol. ii. p 203, 204, 318, 319, 434, 495.

December. Matthew had been published, and 200 copies were that month given to Mr. Taylor for distribution at Surat. Before September, 1806, the printing seems to have been removed to Serampore.

Sep. 13, 1806. The four Gospels printed.

July 31, 1807. The whole New Testament, and part of the Old, pronounced to be translated, and a *new edition* of Matthew in the press.

End of 1807. Matthew printed, and a new fount of types completed.

Aug. 12, 1809. Second edition of the four Gospels nearly printed.

Nov. 9, 1809. The Gospels done; New Testament pronounced to be translated, and the Old from Job to Proverbs.

March 8, 1810. Half of the New Testament printed; New Testament, *except a few chapters*, (probably a new revision was taking place,) and a great part of the Old translated.

End of 1810. New Testament published about this time.

Oct. 4, 1811. Genesis printed; Pentateuch, and from 1 Chronicles to Canticles inclusive, with Ruth, Lamentations, and Daniel, translated.

The Mahrattas possessed several provinces of Hindostan before the country was invaded by the Moguls, and they were driven from their territories by the arms of the conquerors. Never wholly subjected, they retired to the northern part of the Gauts, and from those inaccessible mountains often sallied forth to annoy their oppressors. Taking advantage of the subsequent anarchy to which the empire was reduced, they gradually extended their conquests, till they commanded a country a thousand English miles long and seven hundred broad, extending across the northern part of the Deccan from sea to sea, and reaching to the southern border of Bengal. In their wars they commonly served on horseback, and by their impetuous valor have been known to give law even to the court of Delhi. This hitherto invincible people, consisting of a number of independent states loosely associated under one head, formed a powerful combination against the English in the time of Marquis Wellesley's administration; but they were overwhelmed, and lost a considerable part of their empire. The province of Orissa, by this means fell under the dominion of the British. The Mahrattas still possess a territory on the western side of the Deccan seven or eight hundred miles in extent, reaching from Goa to the British possessions in the neighborhood of Agra. The Mahratta is also "the proper language of the Tanjore Court;" and in possession of the kings of Tanjore has long been a celebrated Mahratta and Shanscrit Library. The Baptist Missionaries calculate that the population to be benefited by this version is equal to that of Great Britain, placing the version thus on a level with the Bengalee. In the beginning of the present year some one was spreading the Scriptures and the knowledge of Christ among that powerful nation.†

VIII. Orissa. This version was commenced in the College

†Ch. Res. p. 124, 125. Nar. p. 39. M.'s Geog. vol. ii, p. 437, 440, 441, 450, 451.

William, about the mid-
nuary, 1804, by Poor-
ım, the Orissa Pundit,
he superintendance of
y.

24, 1804. A fount of
as begun. Some at-
as made to take an im-
at the press.

, 1805. Nearly all the
tament translated.

t—Types not finished.

13, 1806. The version
forwardness, and in the
Serampore, under the
e Missionaries.

l, 1807. Printed to the
Luke.

1807. Printed to John
ew fount of types com-
the work began to be
rom a design to station
ary in Orissa.

1809. New Testa-
900 copies) published
time.

st 12—Nearly all the
rinted.

)—From Job to Isaiah
ed;—from Job to Jere-
nslated.

8, 1810. About half of
printed.

f 1810. The Prophets
about this time. All
s from Job to Malachi
r printed.

1811. The whole Bi-
ed except the Penta-
nd from Judges to 2
nclusive; Ruth also
—the whole translated,
e Pentateuch.

the language of Oris-
rovince adjoining Ben-
gal on the south-west, and extending from that and the northern Sicars. It is of course the language of *Juggernaut*. The Baptist Missionaries calculate that the Scriptures in this language will enlighten a mass of population as great as that of Ireland, which amounts nearly to four millions.*

IX. Western Malay. This version was commenced, under the patronage of the College of Fort William, by Thomas Jarret, Esq. of the Civil Service, who had resided twelve years on the island of Sumatra, and had begun to compile a copious Dictionary of the language. Before March 1805 the four Gospels were translated. After the translations were interrupted in the College, Mr. Jarret returned to Madras, where he continued to prosecute the work, with the assistance of a learned Malay of the rank of Rajah in his own country; who had come from Sumatra for the purpose.

This is said to be the language of Sumatra; but there are other languages spoken on that island, the oldest of which, in the opinion of Dr. Leyden, is that of "the Batta tribes," a nation of cannibals, whose "alphabet has nineteen letters, and is written from bottom to top, in a manner the reverse of the Chinese."†

(To be continued.)

* Nar. p. 39. M's. Geog. vol. ii, p. 174.

† Ch. Res. p. 142. Ed. R. No. 62. p. 392, 393.

ON SUPERSTITIOUS OBSERVANCES.

(Concluded from p. 216.*)*

A BELIEF in the influence of *stars* seems, at the present day, to be less common than formerly. But there are some people, even now, who are tinctured in a degree, with such a superstition; and imagine that a person's temper and disposition are affected by the appearance of some particular star at his nativity; and that his prosperity or adversity, wealth or poverty, is controlled by particular planets. We have reason to rejoice, however, that the believers in such nonsense are become very few, and hope that the time is not distant when this species of idolatry shall be done away.

There is, nevertheless, a kind of stars, the appearance of which is believed by many to forebode important events to mankind. I here refer to comets. Nearly the same opinions are entertained of these, as of eclipses of the sun, and similar remarks are applicable to both. Though comets seldom visit us, compared with other of the celestial bodies, their revolutions are stated, and conformed to fixed laws. If, therefore, they are portentous, they are *fixed, and established prodigies, moving* in very eccentric orbits about the sun*, appearing and disappearing to us at stated intervals! Such is the absurdity of making comets *ominous*, and similar will ever be the absurdity of undertaking to meddle with the concerns of the Almighty, and making signs of future events, for which He has given no warrant. If in ancient times it was impious to prophesy without the Divine authority, how is it less presumptuous at the present day, to attempt the same thing without a like commission? It is to be feared that those who undertake to predict calamities from the appearance of those bodies, too little consider the nature of presumptuous sins, and too little think what it is to *keep themselves from idols*, or, not to *be wise above what is written*.

But, taking our leave of the celestial bodies, we shall find that this lower creation abounds, too, in signs and omens. The most trifling occurrences are converted into tokens of approaching events. The crowing of a cock, the falling of a firebrand, the particular adjustment of one's garments, the appearance of an insect, the flight, or singing of a bird in particular places, are so many omens of something to happen. The clicking of a poor insect in a wall, a rumbling sound, especially if it be in the dark, or in some lonesome place, the premature ripening and seeding of certain plants, and the untimely appearance of blossoms on trees, are accounted as harbingers of woe. Even our voluntary acts are made to denote some future dispensation of Divine Providence. The sowing of certain seeds, the giving or accepting of certain presents, betoken misfortunes and even death. Let none smile at this enumeration, nor say that I am trifling; such notions are extensively current among us, and are even embraced by many persons otherwise respectable for their

*See description of Comets in any treatise on Astronomy.

ledge and sobriety. Yes, are persons who are ac- ed Christians, who enter- such opinions, and give enance to them, in spite of struction afforded them by e revelation, and an enlight- state of Christian society, such notions simply fool- nd harmless in their ten- , they might be suffered to vithout notice along with a tude of other fancies which originate, and end, in a dis- ered imagination. But what- is not true, is false; and ver is false in religion, de- from the character of God, a reproach upon the Chris- name, and is injurious to oliness. Profane men re- at occasions to scoff at reli- and never fail to turn to a ccount the failings of its sors. If wrong notions are ained in common by pro- s, and those who make no sion, the latter will be con- d and treated as deriving opinions from the former, vill be held accountable for folly and absurdity. It is ough to call notions like which I have specified, un- ded, and whimsical; they icked, and deserving of re-

There can be no tokens ure events, which do not from some superior Intel- e; and that Intelligence be God; whose prerogative o reveal the secret things urity. But will the believ- those notions ascribe such able tokens, as are at least at proportion of them, to Divine agency? If not, to will they attribute them? cident, or to Satan?—Acci- is only another name to Di- Providence. Not a sparrow falls to the ground without our Heavenly Father's notice; and the hairs of our heads are all numbered. To ascribe those tokens, then, to accident, is, in fact, to ascribe them to Omnipotence. To ascribe them to Satan, is to be guilty of idolatry of the worst kind. It is idolatry to ascribe them to *any* cause, but God; and to impute them to Him, without warrant, is wicked presumption. Who, in either case will dare to justify himself; or think it safe to persevere in a course of conduct, so clearly contrary to Christian knowledge, and Christian propriety?

Many persons lay great stress upon their dreams, as ominous of future good or evil. To interpret them, is an object of great solicitude; and they have their Chaldeans for this purpose. That God has manifested himself to men, in visions of the head by night, when deep sleep had fallen upon them, is true; that He is still able to do it, if it be His pleasure, admits of no doubt. But will men presume to attribute the crazy reveries of their imaginations in their sleeping hours, to the sacred impulses of the Holy Spirit? Will they impute to the holy agency of Almighty God, those sleeping fancies that are, perhaps, the offspring of mere disease; perhaps, of sin, conceived in a wakeful moment. If your dreams have a sinful origin, they are, indeed, like all sins, tokens of impending judgment, unless a timely repentance intercept it. If they are simply innocent, what evidence have you that your sleeping imaginations are more portentous than your wakeful ones, except that *you choose* to have them so? When, where, and how, did the

Almighty ever signify to you that a dream of a particular cast, portended the event which you say is portended? Will you answer, that you have ascertained it by experience; that you had such a dream, and such an event followed? Admitted: you too, did such an act, had such and such a thought, when you were *awake* and a certain event followed; why do you not likewise infer, that your wakeful thoughts and actions, foretel what is to come? Out of the great variety of good and evil which are mingled together in the cup of human life, strange, indeed, would it be, if some of the multifarious imaginations which attend our sleeping hours, would not comport, in one shape or other, with some events of real occurrence. But if such a congruity should fail in a single instance, your system is overthrown; God has given you no warrant to consider your dreams as portentous. What he declares, is infallible; whatever sign he appoints, the thing signified *must*, and will, take place; if, then, that thing fail, it is certain that He never instituted the sign. A *single* failure as completely proves this point, as an hundred, or as an uniform failure would. Now put yourselves upon thinking; how many instances can you bring to mind of disappointment in your prophetic dreams? Why, then, in opposition to reason and experience, without warrant from God, and contrary to His veracity, do you persist in giving to certain dreams a prophetic character? They who profess to be Christians, should consider that when they countenance this idle belief in dreams by their own concurrence, they cast a stigma upon real prophesy, and make it a subject of irreverence and derision to the profane. As for those who make no pretensions to religion, and yet attach a prophetic character to their dreams, they are guilty of charging God foolishly, together with the most irreverent presumption, in thus pretending that God should deign to hold a correspondence with *them*, which, we must suppose, He vouchsafes sparingly, if at all, even to angels. If, to avoid the sin of unholy presumption, any should deny an intention to impute their dreams to Divine inspiration, they only vary, they do not avoid, their guilt. In that case, instead of paying an irreverent homage to God, they yield an idolatrous homage to something else; that is, they yield it to Satan, for he thus becomes the object of their reverence. Such is the consequence of departing from truth, and giving admission to error.

Mankind have always exhibited a wonderful propensity to seek after divinations. A love of the marvelious, together with a curiosity to pry into future events, has ever been a distinguishing trait in the human character, and has led men to pursue very unwarrantable measures in order to gratify this uneasy propensity. In this eagerness to know what is to come, they often lose all proper respect for the Divine Being, who alone can reveal the secrets of futurity. The truth of these remarks has been already shown in the preceding paragraphs; and is still farther manifested in that fondness for *fortunetelling*, which prevails among us. To imagine

od interposes to make known things which *fortunetellers* ld to disclose, and to make known in such a manner, such means, is offering an to the Most High, which, ould think, few could have ardihood to avow. To as- however, such a disclos- any other source, is to e it to the prince of dark- while those who do it thus that rather than forego dulgence of their wicked ity, and in order to obtain lesire, they will propitiate and do him homage. In- I never knew a person ave credit to fortunetell- ho did not attribute the some mode or other to c agency; and who did not, vent so far as actually to t a fortuneteller, falter in prehension that he was ponding with the powers kness. A *professed* for- ller is always, I believe, ered by those who consult s a sort of wizard; as one r with wicked spirits; and re he is distinguished in t, the more he has this . They who consult him, nust be considered as do- erence to Satan; as doing ingly, and without regard- e displeasure of the Al- y. What greater affront ey offer to the Most High; greater treason can they it against Him? The ab- of supposing that any besides the Almighty can future events, is lost and wed up, in the daring and uptuous wickedness of ansferring their allegiance him, to Satan. How did in in resorting to those who had familiar spirits! And wherein did his sin differ from theirs, who resort to fortunetellers with the full impression on their minds that they are holding an intercourse with the spirits of darkness? With what less are they chargeable than resorting to Satan for that which they dare not ask of the Almighty; or which, if asked, they believe that He will refuse!

Perhaps some may think, that these remarks apply to no individuals among us, and are, therefore, gratuitous. The writer could wish that the case were so; but facts abundantly justify what he has written. There is scarce a town in the country where a fortuneteller would not find employment, should he appear and make known his errand; not indeed by the great body of the people, but such a portion of them as always seek to gratify their idle curiosity, respect what it may, at the expense of every virtuous consideration. Persons moving in the higher circles of gentility and fashion, or the writer is greatly misinformed, have not scrupled to apply to one of those miserable fortunetelling wretches; and so bent have they been upon this darling object, as to set the laws of common decency at defiance. How often does the same disposition manifest itself over a cup of tea, or a pack of cards! In various ways is the same propensity nursed and kept alive, to the disgrace of society, and the reproach of the Christian name. Such things ought not to be. It is a time when every thing sacred demands that we detach ourselves from the worship of the god of this world,

and worship Him, and Him only, who made heaven and earth. While we are attempting, in this land, to overthrow idolatry in distant countries, let us take good heed that no root of paganism remain at home. Our own reformation should be thorough, and coextensive with our offences. No sin is so small as not to need forgiveness; and none so covert, as to escape the detection of Omniscience.

The writer makes no apology for the remarks which he has made, nor for the length to which he has protracted them. He deems the several topics upon which he has touched sufficiently important to merit a public exposure of this kind. Other notions and practices similar in character to those mentioned, might have been brought into view; but as what has been written may, with little variation, be applied to them likewise, it is judged proper to leave them without further animadversion. *Little children keep yourselves from idols*, is the language of an apostle; a multitude of facts tend to show the propriety of the injunction at the present time; and however habit may have rendered it obsolete with some, it still stands on record for their admonition, and thus will stand to the end of the world.

ACRETUS.

REVIEWS.

XL. *An Account of the People called Shakers, their faith, doctrines, and practice, exemplified in the life, conversations, and experience of the author during the time he belonged to the Society; to which is affixed a history of their rise, and progress to the present day. By* THOMAS BROWN *of Cornwall, Orange County, New York.* Troy, 1812. Sold by Websters and Skinner, Albany. 12mo. pp. 372.

In the last volume of the Panoplist,* there was published a brief history of the Shakers, which, in a great degree, satisfied the curiosity of the public, in relation to the origin and tenets of this very singular people.

The principal facts in that communication were derived from a book published by order of the Society; which book, therefore, it would be expected, would throw a decent veil over any ridiculous or immodest extravagancies, which might be exhibited at the commencement, or in the progress, of this *Millenial Church!* Mr. Brown, the writer of the book now before us, having withdrawn himself from the Shakers, was not constrained by the pride of party to conceal any circumstances, which might seem to reflect dishonor upon the Society; neither does he appear to be influenced in any degree by anger or hatred. It was apparently his object to give a plain, unvarnished statement of facts, as they came to his knowledge, and he leaves his readers to draw such inferences, as the facts may justify. Such

* See Panoplist for Dec. 1811, p. 289.

is candor, regard to truth, riendship to the Shakers, efore publishing his book ldressed a letter to *Lucy* r and *Abiathar Babbit*, in the ministration," offer- hem a copy of his work, they might point out to or correction any mistakes hich he might have fallen liberal offer was refused, o small degree of incivility. . Brown was born in New in 1766, and at the age of y-one joined the Society of ers, of which his father was nber. In the year 1793 he e a methodist; and at , in 1798, began to attach lf to the Shakers, whom he d at Watervliet, near Al-

The mother *Ann* had now dead about fourteen years, e had opportunity of con- g with those, who knew nd of learning much of her cter; and he confirms the sentation, which has fre- ly been given to the public; he was very fond of *strong* , which she used to call *God's good creatures!* As cimen also of the tempe- of her language, he says she denominated some of pposers *dogs*, *dumb dogs*, *ed dogs*, and he refers to assages of Scripture, which adduced in the justification h expressions When Ann her brother William Lee t like gladiators, the be- rs were told, that their own nature was imputed to the er; that she was *bearing states;* that, without sin her- she was only giving them a e representation of their edness. One of Ann's first vers assured him, that when in England she, the mother, spake before a court in twelve different languages, among which were the Hebrew, Greek, Latin, and French. He was also assured as a fact, that Colonel Brown, fourteen days after he was killed at Stone-Arabia, came in spirit to mother Ann, and confessed his sins. For the comfort of the widow and her children, messengers were sent to Pittsfield to inform them that the Colonel "was in the faith and travail of the church!" But what was more wonderful than this, he (Mr. Brown) was assured, "that elder *Whitaker* was in eternity in spirit several thousand years in a few hours! and in that [long and short] time thousands of spirits confessed their sins unto him."

Mr. B., like other Shakers, had a *gift* of speaking in an unknown tongue, and he has recorded a part of one of his miraculous speeches. It was in sound as follows:—*Liero devo jirankemango, ad sileabana, durem subramo devirante diacerimango, jasse vah je cri evanigalio; de vom grom seb crinom, os vare cremo domo.*

Among the methods of *mortifying* the flesh, resorted to at an early period in the history of this church, he says that one method was the promiscuous and repeated dancing of men and women, divested entirely of clothes. This fact, when it came to his knowledge, he charged upon elder Rowley, who at first denied, and afterwards owned, it; but while he confessed it, he imparted this necessary advice, not to suffer such improper conduct to *injure his faith!*

But the discoveries, which he had made, and the impositions

practised upon him, gave a serious shock to his faith, and restored him in some degree to his senses. He first was greeted with very flattering words, and assured of full permission to follow conscience; but it was not long before he found, that he had been deceived, and that he was required to yield implicit obedience to the *gift* of the church, which gift was no other than a positive *order* or *command*, communicated by one of the elders, but originating with mother *Lucy;* so that he perceived himself inveigled into subjection to an absolute, tyrannical government, and that government wielded by a *woman*,— a humiliating condition, which his manly feelings could ill brook.

Notwithstanding his *gift* of speaking in an unknown tongue; notwithstanding the wonderful miracles, attested by his brethren and sisters; notwithstanding all he had seen or experienced or heard of the gifts of trembling, shaking, twitching, jirking, whirling, leaping, jumping, dancing, stamping, barking, mewing, crowing, shouting, groaning, crying, laughing, hissing, brushing, driving out evil spirits, rolling on the floor, running with hands stretched out through bog and mire; notwithstanding the spell, which had been thrown upon him, Mr. B. at length emerged from his delusion. Happy would it be for all the deluded followers of Ann Lee, if they would turn from her impious pretensions to the uncorrupted Gospel of Jesus Christ.

Mr. B. is a plain man, but we have read his book with much satisfaction, and we hope its rapid sale will encourage him, according to his own intimation, to prepare for the press a more minute history of the people, with whom he was once connected; a people at present decent in manners and correct in moral conduct, but in a religious view subject to a deplorable delusion.

XLI. *The Clergyman's Almanac; or an Astronomical Diary and Serious Monitor for the year of our Lord and Savior Jesus Christ*, 1813. Boston; Lincoln and Edmands.

We are glad to see the fifth number of this useful publication; and to be able to say, that it promises to be at least equal to any of its predecessors in the sphere of its circulation, and the extent of its usefulness. It contains a considerable variety of secular information, and a still greater variety of moral and religious instruction. Though some expressions might have been omitted without loss, and the style of several pieces might have been better adapted to their purpose, yet as a whole, this little manual is entitled to the particular regard of the friends of virtue and religion, and ought, beyond question, to be preferred to any other Almanac for general use. It is replete with many solemn and momentous truths, which concern men as immortal beings, and which Christianity presses upon the conscience by the most awful sanctions.

RELIGIOUS INTELLIGENCE.

ABSTRACT.

ntinued from p. 149.)

ciety for Promoting Christian (London) continue their at home and abroad. Their rt, containing an account of ceedings during the year ded in March 1811, is en- ith the correspondence of stant Missionaries on the el coast.

ev. Messrs. Kolhoff and ote from Tanjore, Jan. 30, they had enjoyed many ies of preaching our holy heathens and papists, and them to accept the grace it is in Jesus. Among the sts of natives, those called are more inveterate against than any other except the

A man of this cast, ad- to the congregation some , had evinced the sincerity sions, not only by leading life under many sufferings, endeavors to convert his Christianity; in which he succeeded.

the deaths which were retted, were those of two hists, who had been con- m paganism and trained up oyed as teachers by Mr. Their names were Dhewa- d Areelappen. They were spected both by heathens tians, on account of their lence, and zeal. The na- er Sattianaden was contin- bors, and faithfully preach- among believers and unbe- he number of communi- reatly increased.

ionaries acknowledge with he mercy of God in inclin- urt of Directors to raise ance for the schools from pagados, annually.* The news had reached them when overwhelmed with anxiety; and the supply relieved them from the necessity of contracting new debts, in order to maintain the many native laborers in the Tinavelly district, for which the annual produce of Mr. Swartz's legacy was insufficient.

The progress of Christianity obliged the missionaries to increase the number of their native teachers, to enlarge the old places of worship, and to erect new ones. Their funds were unable to meet all these expenses. The brethren at Tranquebar had assisted, as much as was in their power, but their supplies were utterly insufficient. The want of Bibles, Testaments, Psalters, and other religious books, was greater than the missionaries could describe. They wanted a printing press, and were very anxious to furnish every Protestant family with a copy of the Scriptures.

In a letter dated Aug. 29th, 1810, it becomes the melancholy duty of Mr. Kolhoff to inform the Society of the death of his brother and companion in labors, the Rev. Mr. Horst. He had been eighteen years a servant of the mission, and four years one of the Society's missionaries. The learning and abilities of this worthy man, his ardent desire to prove useful, the fervor and delight with which he ever pursued his work, and the essential services he had rendered the mission, had given Mr. Kolhoff great cause to lament so early and unexpected a death, which had deprived the mission of a faithful pastor, and a numerous family of a kind and affectionate parent and husband. His sufferings had been very severe; but he endured them with the patience and firmness of a Christian. His humble submission to the will of God was truly awakening, and the peace he enjoyed to his last breath was a lively example of the inestimable happiness which attends a life of godliness.

Mr. Kolhoff asks the Society to permit the ordination of more native preachers and to grant them salaries.

a on the Coromandel coast nt two dollars.

The Society, in reply, have permitted the ordination of one or two native catechists, and agreed to give them salaries.

Mr. Pohle writes from Tritchinopoly, March 3, 1810, that in the preceding year there had been in that place 28 baptisms, including heathens; 42 Portuguese and 206 Malabar communicants.

Mr. Pohle, after mentioning with thankfulness the safe arrival of the annual stores and presents for the mission, adds "Would to God that we could also receive new missionaries! I am upwards of 66 years old; my strength faileth me, and I may soon be gone, and the mission be an unprovided orphan, whereof to think only is painful to me."

Mr. John, one of the Danish missionaries at Tranquebar, had lost his sight, but was able to preach alternately in the Portuguese and Malabar churches.

In the course of the year, the Society distributed

Bibles	10,224
Testaments and Psalters	16,.42
Common Prayer Books	20,5 5
Other bound books	20 : 08
Small Tracts	145,123

Huntingdonshire Auxiliary Bible Society was formed on the 31st of December last, Lord Viscount Hinchinbrook in the chair.

The meeting was enlivened not only by the eloquence of the three Secretaries of the parent institution, but by the animated addresses of Lord Carysfort, S. Knight, Esq. and J. Hammond, Esq. the Rev. Messrs. Pope, Bourdillon, Longmire, and Martyn, of the established church, Arrow, Morell, and Crisp, dissenting ministers, F. Calder, methodist preacher, and Mr. William Brown, of the society of Friends. More than 3,100 dollars were soon contributed.

Vigorous exertions are making, in the divisions of the British army stationed at home, in consequence of general orders issued by Royal authority, to instruct the children of soldiers by means of *Regimental Schools*, formed on the plan of Dr. Bell. Peculiar attention is to be paid to the moral and religious instruction and conduct of the children.

Hertfordshire Auxiliary Bible Society was formed by an assembly of gentlemen convened at the Shire-hall in Hertford, on the 24th of Jan. last. William Plumer, Esq. was unanimously called to the chair, but declined it on account of his health; when, on motion of Mr Plumer, William Baker, Esq was unanimously requested to preside.

After the business was opened by the Chairman, Mr. Plumer rose and addressed the meeting in a short, but very impressive, speech. He stated that this was probably the last time he should ever meet his friends and neighbors on any public occasion. He was glad he had an opportunity of bearing his testimony in so good a cause. It would be a consolation to him as he approached his last hour.

Mr. Steinkopff forcibly stated the want of Bibles in various parts of the continent, and the great anxiety to obtain them. Among other interesting facts which he mentioned was the following. An offer was made by a person from Stockholm to the governor of Russian Finland of some pecuniary assistance towards supplying the poor Finlanders with Bibles. The governor inquired from what generous hands the proposal came. When he learnt that they were indebted for it to England, he could not refrain from tears; but added, that without consulting the Emperor nothing could be done. The Emperor was consulted, and has contributed, from his private purse, five thousand roubles* to the Bible Society now forming in Finland.

Lord Viscount Grimston was appointed President; and the Right Hon. Lord John Townshend, M. P. and seventeen other gentlemen of distinction, eleven of whom were members of Parliament, were appointed Vice Presidents. The Rev. Mr. Lidden, and the Hon. Mr. Brand were among those who addressed the meeting. The Rev. William Dealtry, and the Rev. C. Maslen were appointed Secretaries. Mr. Dealtry

*A rouble is equal in value to a dollar.

long and eloquent speech, was published at the request committee.

Plumer, seconded by Sir anders Sebright, moved the thanks of the meeting to Wil- ker, Esq. for his able con- d important exertions in the of this day.

laker, in an address of great expressed the delight which erienced in seeing, on the f a long political life, one of unanimity. It had been o witness many of dissension. been opposed to gentlemen n on questions of great im- public men, when both sides ed themselves as engaged in ht cause. It rejoiced his find, at last, that there was ject on which they could all and especially that this sub- the dispersion of the Scrip- "They are," he observed, ly solace of affliction in this d afford the only ground of r the life to come."

Coldfield Auxiliary Bible was formed Dec. 23, 1811, in he British and Foreign Bible . Henry Grimes, Esq. was Treasurer, and the Rev. Jo- lendham, Secretary. A com- of five respectable gentlemen o chosen.

Bristol Auxiliary Bible Society s annual meeting on the 13th February. The report of the ttee was read and received eat approbation; after which gentlemen addressed the with great eloquence and The Society ra sed during r above 7,700 dollars, nearly hich was remitted to the pa- stitution.

l letters received from the aries in South Africa, it ap- hat there has been a consid- revival of religion at the f Good Hope, and in other of the settlement, among the , the inhabitants, and the

Blackheath Auxiliary Bible So- ciety was formed on the 22nd of Feb- ruary last, J. J. Angerstein, Esq. a gentleman greatly distinguished by benevolence, in the chair. Many elo- quent and impressive speeches were made. The Earl of Dartmouth was appointed President; the Dean of Windsor, the Right Hon. N. Vansit- tart, now Chancellor of the Ex- chequer, Gen. Tarrington of the Royal Artillery, Maj. Gen. Burn of the Royal Marines, John J. Anger- stein, Esq. and the Rev. George Lock, Vice Presidents; Richard Best, Esq., Treasurer; Rev. Theophilus Lane, Prebendary of Hereford, Dr. Parker of the Royal Artillery Hospi- pal, and Mr. J. Shewell, Secretaries. About 2,900 dollars were soon sub- scribed. Among the principal speak- ers were Mr. Vansittart, the Rev. Dr. Collyer, a dissenting minister, and several other persons of distinc- tion.

The Society for the relief of poor pious clergymen of the Established Church, affords annual supplies to a number of curates, who are in a state of extreme poverty. The cases which are stated every year are of the most affecting kind. There are instances of clergymen, who supply three or four churches, and whose clear in- come from them all does not exceed 150 dollars, and which will not go so far in that country in purchasing the necessaries of life, as the same sum sum will go in this country.

The Society for Missions to Africa and the East held a special meeting on the 24th of April last, which was very numerously attended, the Right Hon. Lord Gambier in the chair. The object of the meeting was to take measures "to procure such provisions in the New Charter to be granted to the East India Company, as shall, under wise and prudent regulation, promote Christianity in India." Sev- eral resolutions, having this object in view, were passed. A deputation was appointed to wait on the Chan- cellor of the Exchequer, and the President of the Board of Control, to solicit their support to the objects of the resolutions, and the honor of conferring with them on the means

of attaining those objects. Mr. Vansittart is now Chancellor of the Exchequer, and will doubtless use all his influence in favor of the application. Among the persons who took an active part in this meeting, we observe the names of Mr. Wilberforce, Mr. Thornton, Lord Carlthorpe, and Sir Thomas Baring.

The Wallingford Auxiliary Bible Society was formed on the 7th of Jan last, the venerable J. Allnatt, Esq. in the chair. The Bishop of Salisbury was appointed President. Though the day was very unpropitious, above 800 dollars were subscribed on the spot.

The York Auxiliary Bible Society was formed on the 29th of January. The Hon. Lawrence Dundas, the Lord Mayor of York, was in the chair, and has accepted the office of President, and six gentlemen were appointed Vice Presidents. The proceedings have been published in an interesting pamphlet. Among a multitude of speakers were the Rev. John Overton and the Rev. Charles Wellbeloved, names known in this country.

The Bradford Auxiliary Bible Society was formed last spring. The Rev. J. Crosse, vicar of the parish church, was chosen President, and John Hardy, Esq. Secretary. Clergymen of different denominations were appointed on the committee. Perfect unanimity prevailed, and the subscriptions were extremely liberal.

The Staffordshire Auxiliary Bible Society was formed on the 8th of April last, Thomas Lister, Esq. in the chair. Lord Viscount Anson was appointed President, and eight noblemen, and twenty four gentlemen of rank, Vice Presidents. The High Sheriff of the county, and another gentleman were appointed joint Treasurers, and three clergymen and a layman, Secretaries. Among the speakers was the Rev. Mr. Gisborne, an excellent writer of sermons, known in this country. He delivered a very argumentative and eloquent speech, which was printed at the request of the meeting.

The Society for the support and encouragement of Sunday Schools throughout the British dominions held their annual meeting on the 8th of April last. The committee reported, that since the last annual meeting 239 schools had been added to the Society's list, and assistance repeated to 92 schools formerly established They had distributed, during the year, 26,723 Spelling-books, 5056 Testaments, and 132 Bibles. Since the commencement of the institution (1785) they had issued 339,695 Spelling-books, 70,537 Testaments, and 8,001 Bibles, to 3,730 schools, containing upwards of 303,000 scholars. Testimonies to the utility of this institution continue to multiply.

Some benevolent individuals have made accurate investigation into the want of Bibles in the British metropolis. This want is found to be greater among the poor than had been previously conceived. Out of 611 families, principally of weavers in Spitalfields, 335 were wholly destitute of the Bible. Of these families 235 professed to be of the communion of the Church of England, 217 to belong to different classes of dissenters, 16 to be Roman Catholics, and 115 to be of no profession whatever, going, probably, to no place of worship, and being wholly without God in the world.

The Liverpool Auxiliary Bible Society held its annual meeting in April last. Much that is interesting took place at the meeting. We extract the speech of the Rev. Thomas Raffles, from a Liverpool newspaper, obligingly communicated to us for the purpose.

The Rev. Thomas Raffles rose, and said,—"I hold in my hand a resolution which I shall have the honor to propose to you, and upon which I am persuaded there will be but one sentiment pervading this harmonious and happy assembly—it is a vote of thanks to the Committee who have conducted the business of the Society for the past year. It must be obvious to you that much of the success depends upon the zeal and activity with which

amen fulfil the important
ed in them. But I cannot
elf without expressing the
ings of delight and satis-
ch are excited in my mind
ne which now surrounds
re had the satisfaction to
ral annual meetings of the
. Foreign Bible Society in
id I deem it a most pleas-
stance, that in becoming a
Liverpool, I meet for the
io many of its inhabitants
or the promotion of an ob
resting and sublime. It is
warm regions of the south
: this fair and life giving
m to flourish, but in the
ons of the north many love-
rise, not to diminish the
nd energy of the parent
to constitute together one
rest, beneath whose friend-
e ignorant and wretched
astruction and repose, and
of which shall be for the
f bleeding nations—and
cious fruit shall be a relief
iseries of distracting war.
around and mark what the
iety has already done.
: in her youth, she has at-
vigor of maturer age; and
ort is the period that has
ce she began her triumph-
already she has accom-
nders—and in the arms of
olence has grasped the
hat then has the Bible So-
r? If fears are cherished,
they arise? Has she any
ar from infidel-? Where
predictions now? – Buried
in the sepulchre in which
iber—in an oblivion as
oblivion of the dead! It
ited that about this time
would be unknown; but in
ere lie the ashes of Hume
fairest and most flourish-
Societies is established,
the most active members
mittee occupies the house in
ived. And the soil which
o Thomas Paine now sus-
porous association for the
e Sacred Scriptures. Does
untenance? No. If crowns
ns, and mitres, and dig-
plendor are desired, she
has them. Venerable prelates, illustrious nobles, and a long line of senators follow in her train; and she bids fair soon to interest the whole world in her favor. Has she any thing to fear from opposition? No. So far as her principles are understood they are cordially embraced—so far as her objects are distinctly seen, they are ardently beloved. She has stood intense and reiterated scrutiny, and gathers strength from every circumstance of opposition, or scene of difficulty which she is called to encounter, or through which it is her lot to pass. And the amplest scene of encouragement and hope are in that very Book which it is her object to spread; for it is the unalterable decree of God, preserved in the imperishable record —"that the knowledge of the Lord shall cover the earth, as the waters cover the great deep." Are translators wanting? No. They rise fast as scenes of usefulness and labor are unfolded: and men, as if under the immediate inspiration of heaven, decypher languages and translate with ease the Scriptures of eternal truth. In the interior of India a population of upwards of 400,000,000 read the Sacred Scriptures in the several tongues in which they were born. And the language of the Chinese, whose rude and undecyphered hieroglyphics had long bade defiance to the exercise of human skill, has at length bowed to the translators of eternal truth; and they can now read them in their own tongue. What then has the Bible Society to fear?– there is every thing animating, there is every thing auspicious. O happy Liverpool! thus to participate in the general feeling which now animates the empire, and thus liberally and generously to stand forward to promote the best and highest interests of mankind. Never did she send a lovelier vessel from her port, laden with a more valuable cargo than the Word of Truth, with more favorable omens or more propitious breezes. But from the state of every thing around let us remember, that we are fulfilling a decree of God; for in the passages of inspired truth it is recorded, that "all nations, and peoples, and kindreds, and tongues, shall call him blessed." Are we not then encour-

aged to hope that this is one mighty engine of carrying His eternal purposes into effect? Are not these wars and rumors of wars awful symptoms of the approach of that illustrious and long expected era, when nations of every color, language, and clime, shall bow to the sceptre of the Prince of Peace, and he shall extend his peaceful reign over a happy and harmonious world. Whilst we hear the distant rumbling of his chariot wheels, let us hail the coming of the mighty conqueror with joy, and cordially unite to fulfil his purposes and proclaim his truth. Even so: come Lord Jesus."

ENGLISH BIBLES.

It was with extreme mortification that we learnt the following facts: One of the United States privateers a few weeks ago took a British vessel having on board a box containing about 500 Bibles and Testaments, which had been sent by the British and Foreign Bible Society to be distributed gratuitously in the British dominions on this side the Atlantic. These Bibles instead of being generously relinquished and sent to the place of their original destination, were put up at auction with other prize goods, sold at less than half the first cost, and are now scattered among the booksellers. The sale was at Portland. The Bibles are in the English and French languages, octavo and duodecimo, all stereotype editions, and excellently bound in calf.

Voyages of discovery, and attempts to enlarge the boundaries of science and literature, have ever been protected, even in a state of war, by the unanimous consent of civilized nations. Much more should the most exalted and beneficent charity which the world has ever witnessed, be suffered to proceed on its course without being exposed to the hand of violence. But there are two very peculiar and striking circumstances attending this subject. The first is, that this very British and Foreign Bible Society has generously sent money into this country to be expended in Bibles, and distributed *among ourselves*, to the amount, if we mistake not, of about 5000 dollars; and now this Society cannot send Bibles to their fellow subjects without having them seized by our cruisers. The second is, that the same Society has openly and publicly distributed Bibles, in various parts of several European nations, with which Great Britain is at war, and that without losing by the hand of an enemy, so far as we have been able to learn, a single copy of the Scriptures.

We are persuaded, that had the sale of these Bibles been generally known, either the Massachusetts Bible Society, or some other institution of the same kind, would have purchased them, and held them to be restored subject to the order of the British Society. And we venture to announce, that the Massachusetts Bible Society, some other Bible Society, or an association of gentlemen formed for that express purpose, will remit to London a sum sufficient to defray the cost of the Bibles thus diverted from their proper course. This business seems to fall naturally, in the first instance, upon the Massachusetts Bible Society, as this Society has received a donation of £100 sterling from the British and Foreign Bible Society: and, we doubt not, the known liberality of many of its members will dispose them to attend to it immediately. It will not be forgotten, that Lower Canada, to which province the French copies of the Bible were probably destined, is in peculiar need of this sacred gift.

ORDINATIONS AND INSTALLATIONS.

Ordained, on the 28th ult. the Rev. Daniel Huntington, as pastor of the north Congregational church and society in Bridgewater, (Mass.) Sermon by the Rev Abel M'Ewen of New London, (Conn.)

At Angelica, (N. Y.) Rev. Robert Hubbard. Sermon from Rom. x. 17.

At Painted Post, (N. Y.) Rev. Clement Hickman. Sermon from 2 Cor. v, 20.

Installed, on the 14th ult. the Rev. John Ely, as pastor of the Fourth

egational church and society in
rd, (Conn.) Sermon by the
ohn Elliott from Isa. vi, 8.
the 9th of September last, the
STEPHEN HULL, to the care
: church and congregation in
iam. Sermon by the Rev. James
nore from 2 Cor. x, 4, 5.

SHIRE MISSIONARY SOCIETY.

annual meeting of this Society
eld at Northampton on the 27th
gust last, when the following
men were chosen officers; viz.
OSEPH LYMAN, D.D.
President.
OHN EMERSON, *V. President.*
Ebenezer Hunt, Esq.
Solomon Williams,
ustin Ely, Esq.
David Parsons, D.D.
Joseph Lyman, Esq.
Enoch Hale,
Charles Phelps, Esq.
Ethan Ely, Esq
Richard S. Storrs,
Nathaniel Smith,
Trustees.
les Woodbridge, Esq. *Treas.*
Enoch Hale, *Cor. Sec.*
Payson Williston, *Rec. Sec.*
White, Esq.
ter Judd, Esq.
Billings, Esq.
Auditing Committee.
: Report of the Trustees states
encouraging circumstances, and
hes many reasons for persever-
in the good work in which the
.y has been engaged from its
tion. God has been pleased to
er the labors of their missiona-
several places, particularly in
ca, and Stratton, (Ver.) Mr.
ell, of the former town, has add-
his long distinguished liberality
ing 100 dollars to support one
: missions in Vermont, 50 to-
another, and 12 towards anoth-
t would give us great pleasure
ert this whole Report, did our
permit.
long the votes of the Society is
llowing:

Voted, That the thanks of the Society be given to his Excellency Caleb Strong, the late President of the Society, and to William Billings, Esq. late a Trustee of the Society, having now resigned, for the faithful and important services, which they have rendered to the Society.

The receipts of the Society for the year preceding the annual meeting were as follows:

Contributions from towns and parishes within the limits of the Society	$670 44
From the Charitable Female Association in the County	321 54
From Mr. Solomon Goodell	162 00
From the Female Charitable Association in Whitestown, (N. Y.)	140 85
From a friend of missions	50 00
Legacy of Dea. Benjamin Morton, late of Hatfield	50 00
From the new settlements	78 36
From the Panoplist and Magazine vol. iii	116 97
Contributions at the meeting of the Society	37 80
Interest on the legacy, &c.	5 97
Other donations	26 12
	$1,660 05

EXPENDITURES.

For Missionary Services	$884 18
For books purchased	261 95
Miscellaneous expenses	33 65
	$1,179 78

The books consisted of nearly 300 bound volumes, and above 600 pamphlets.

The funds of the Society consist of about $4 300 in promissory notes, besides ten shares in the Massachusetts Fire and Marine Insurance Company.

The Society have engaged six Missionaries for a part of the ensuing year.

MISCELLANEOUS INTELLIGENCE.

AN INSTANCE OF COURAGEOUS HUMANITY.

The following affecting incident is taken from the appendix to the Rev. Mr. Andrews's Sermon before the Merrimac Humane Society.

'On the 13th of July last, William Plumer, a lad of about nine years of age, having been at play on a raft near capt. Coombs's wharf, in Newburyport, accidentally fell into the water, at a moment when the people, who had been at work on the wharf, had gone home to dinner. He had probably been in the water sometime, and had sunk once, before he was discovered by capt. Coombs, who was passing that way and whose attention was called to the spot by the cries of a child on the raft. Regardless of the hazard to which he exposed his own life, this aged gentleman leaped from the wharf, without removing any of his clothes, only hastily throwing off his hat and wig, seized the child in his arms, and was happily successful in saving him from a watery grave. The water in this place was from six to seven feet deep, and the distance from the wharf to the place where the lad was struggling must have been as much as ten or twelve feet.'

After relating these facts the Committee add,

"Your Committee are happy in stating to the Trustees that this distinguished act of humanity has fallen to the lot of their late worthy Vice President, William Coombs, Esq. at the advanced age of *seventy six years;* and they participate the high satisfaction he must have experienced when the lad whom his heroic exertion had rescued from premature death, as soon as he had placed him on the raft in safety, threw his arms around his aged benefactor's neck and exclaimed—*Oh! Sir, you have saved my life.*"

The Trustees adjudged a gold medal to "William Coombs, Esq. expressive of the high sense the Trustees entertain of his distinguished exertions in saving the life of William Plumer."

SOCIETY FOR IMPROVEMENT IN SACRED MUSIC.

A Society has been formed of individuals resident in Westborough and the neighboring towns in the county of Worcester, and Hopkinton and Marlborough in the county of Middlesex for the purpose of correcting the public taste in reference to church music, of banishing from the sanctuary those light, airy festive tunes which have of late years intruded themselves into Christian assemblies, and of introducing in their stead genuine sacred music.

The following gentlemen are the officers of the Society; viz.

Rev ASA PACKARD, *President.*
Rev. DAVID LONG,
Mr. ABNER H. HARDY,
Vice Presidents.
Rev. NATHANIEL HOWE, *Cor. Sec.*
Rev. BENJAMIN WOOD, *Rec Sec.*
Mr ASAPH RICE, *Treasurer.*

The first article of the Constitution declares, "That the music which this Society shall encourage, is the grave and solemn or that which corresponds with the general character of the Middlesex and Lock Hospital collections."

Another article requires, that there be an annual exhibition, on the last Thursday in September annually, at which time a sermon or dissertation on sacred music shall be delivered.

The Society consisted sometime ago of between 60 and 70 members. Persons of immoral character are excluded.

CONVICTS.

Two unhappy men were lately convicted of *Piracy* before the Circuit Court of the United States sitting in Boston; and were sentenced to be executed on the 10th of December. Their names are *Samuel Tully* and *John Dalton*, alias *Rowland Heathcote*. Though tried for piracy only, there is reason to believe that they were guilty of murder also. They are now confined in solitary cells of the State

in Charlestown, and have been
d there by several of the clergy.
pious person, who hears of
miserable case, will pray, (dur-
e short time they continue sub-
jects of prayer,) that they may be
brought to sincere penitence and
genuine faith, before all opportunity
of repentance shall be lost to them
for ever.

DONATIONS TO FOREIGN MISSIONS.

28. From the Female Foreign Missionary Society in ringham, by the hands of the Rev. Dr. Morse -	$19 00
7. From friends of missions in Whitesborough and ca, (N.Y.) by the hands of Mr. Frost, a contribution -	44 29
From the officers and students of Williams College, by Frost, a contribution - - - - -	45 00
From friends to missions in Williamstown, (Mass.) by Frost, a contribution - - - -	66 25
From friends to missions in Cheshire, (Conn.) by Mr. - - - - - -	6 60
From individuals in the Rev. Mr. Kellogg's parish in mingham, by the Rev. Dr. Morse - - -	26 78
From the Religious Charitable Society in the County of Worcester, by the hands of the Rev. Joseph Goffe, Treasurer	100 00
	$307 32

AUDITOR'S CERTIFICATE.

Boston, October 6, 1812.

certifies that I the subscriber have this day examined the nts of the Treasurer of THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and find them correctly cast and hed, and that the statement within exhibits a true state of the s of the Board, the amount of which forms the balance in the er of Five Thousand Two Hundred and Fifty Two Dollars forty six cents, brought forward to new account on the first day ptember last. S. H. WALLEY, *Auditor.*

e statement above referred to is in substance as follows:

posited in the Massachusetts and Eagle Banks. -	$3,782 69
tes on interest with sureties. - - -	1,018 00
the hands of agents, who had received donations, but not been able to remit them. - - -	271 63
the hands of the Prudential Committee to meet contingent expenses. - - - -	179 14
rmont bill received among donations. - -	1 00
	$5,252 46

FOREIGN MISSION SOCIETIES.

Foreign Mission Society has been formed in the County of Middlesex, n.) styled the *Auxiliary Foreign Mission Society of Middlesex.* A come of fourteen very respectable gentlemen have been appointed to solicit riptions, and the following gentlemen have been chosen officers: viz.

Rev. ELIJAH PARSONS, *President.*
JONATHAN LAY, Esq. } *Vice Presidents.*
Rev. WILLIAM LYMAN, D.D. }
Rev. AARON HOVEY, *Secretary.*
RICHARD ELY, 2nd. Esq. *Treasurer.*

A Foreign Mission Society has been formed in New Haven County, (Con.) styled *The Foreign Mission Society of the Eastern District of New Haven County.* The following gentlemen have been chosen officers; viz.

Rev. JOHN ELLIOTT, *President.*
Rev. DAVID SMITH, } *Vice Presidents.*
Dea. ABRAHAM CHITTENDEN, }
Rev. TIMOTHY P. GILLETT, *Secretary.*
Rev. MATTHEW NOYES, *Treasurer.*
Dea. DANIEL PARMELEE, }
Rev. AARON DUTTON, }
Col. JONATHAN TODD, } *Trustees.*
Maj. BENJAMIN BALDWIN, }
Dea. TIMOTHY ROSSITER, }

The Prudential Committee have lately remitted to Calcutta, via London, one thousand dollars to be expended in publishing and distributing the Scriptures into the vernacular languages of Asia. They have appointed the Hon. John Herbert Harrington, Esq. President of the College at Fort William, President of the Calcutta Auxiliary Bible Society, and one of the principal judges in India, the Rev. David Brown, Senior Chaplain at Calcutta and late Provost of the College, and the Rev. William Carey, D.D. Professor of Shanscrit in the College, the agents of the Prudential Committee to superintend the expenditure of the money, consulting the American missionaries so far as may be practicable. The Committee will also soon remit the same sum toward the salaries of the missionaries.

OBITUARY.

DIED, lately, at Southbury (Conn.) the Rev. BENJAMIN WILDMAN, aged 77.

In August last, at Litchfield, (Conn.) the Hon. JOHN ALLEN, Esq. formerly a Representative in Congress from Connecticut, and a member of the Council of that state.

Lately, at Charleston, (S. C.) of a pulmonary complaint, Mr. HENRY JONES, merchant, late of the house of Crockat & Jones, London.

In this city he had resided about fifteen years, having chosen it in preference to London for the benefit of his health; which, till within the last two or three years, appeared to be much improved by the change: and, beyond his former expectation, he arrived at the age of 54. He was a native of Wales, but, on his arrival here, became a citizen of the United States; to which he was faithfully attached, without excluding his native country from his affections.

In regular attention to business, candor, integrity, uprightness, and benevolence, he was exceeded by few, if any: but the strongest trait in his character was unaffected, fervent piety; the consolations of which, especially in the latter part of his life, he enjoyed to an uncommonly high degree. To him, for several years, death had no terrors. He rejoiced in the prospects of eternity—in the hope of being admitted in that final state, to the open vision of God, and full fruition of Divine Love. This hope was founded, not on vague or general principles, but on the evangelical truths of Revelation, and his own experimental acquaintance with them.

No man would more readily or feelingly acknowledge the fallen, guilty state of human nature and his own sins and errors. These he considered as great in the sight of a Just and Holy God; but, at the same time, he derived his consolation and holy confidence from the atoning sacrifice of

Redeemer, the covenant of Grace, the promises of God made to penants and believers.
These consolations did not forsake m at the hour of death. But it may be truly said, in the language of the Christian poet—

"His God sustain'd him in his final hour!
"His final hour brought glory to his God!"

TO PATRONS.

ur Patrons will recollect that payment for the current volume ecomes due on the delivery of this number. They will excuse s, therefore, if we say a few words on the importance of punctuality in performing the contract, into which all our subscribers ave entered.

We ought to premise, that our subscribers in large towns generally, and many in the country, give no cause of complaint, but re entitled to our public acknowledgments for their prompt payment. That *some*, at least, are faulty may be inferred from the fact, that the debts for the three first volumes of the Panoplist, the last of which was completed four years and a half ago, are still about a thousand dollars: that more than five hundred dollars are due on the last volume, notwithstanding all our endeavors to collect the debts; and that more than two thousand dollars are due for the three intermediate volumes, as is believed, though the exact amount is not known. We invite our subscribers to consider the reasonableness of paying punctually, even if they had not engaged to do so. In the first place, the Printer makes contracts for paper, to a large amount, which he expects, and *ought*, punctually to fulfil. His journeymen, also, must be paid every Saturday night to furnish their families with bread; not to mention the reward of his own labor, and payment for the use of his types and presses. Secondly, the Editor expects a suitable remuneration for the time which he devotes to the work. Thirdly, all the clear profits of the work, to be ascertained according to a plan described in our last number, (p. 226) are sacredly devoted to the support of missions among the heathen, under the direction of the American Board of Commissioners for Foreign Missions. We should suppose that no one of our subscribers would willingly detain, for a single day, any part of the money which justly belongs to either of the abovementioned parties. Some of our subscribers have refused to pay till the end of the year, on the ground that they were not *certain* of getting a complete volume, till they had actually received the last number. We intreat this class of persons to consider, that our risk of not collecting a multitude of small debts scattered over a vast extent of country, is much greater than theirs can be of not receiving the remaining numbers, after they have received the first half of a volume. The American Review is paid for, (six dollars a year,) on the delivery of the second number, and the General Repository, (five dollars a year) on the delivery of the first number of each volume.

Again; perfect punctuality would be a great favor to our agents, and save them more than half their trouble. They would thus en-

gage in the business cheerfully and with alacrity. Many of our agents are obliged to advance considerable sums to the Printer, before they collect what is due from subscribers. This fact, added to the trouble of collection, makes their agency burdensome, and they engage in it with reluctance.

If the Panoplist is worth subscribing for, it is worth paying for punctually; and no subscriber can delay payment beyond the stipulated time, on the ground of personal inconvenience; whereas, to us, it is a great personal inconvenience to be kept out of many hundred dollars which we had a right to expect.

Our subscribers may perhaps find another motive to punctuality, when told, that it is our earnest wish, and has long been our intention, to enlarge our page so as to admit of a considerable increase of matter. This cannot be done, however, till our subscription list is enlarged, and very general punctuality secured.

We seize this opportunity of requesting all who wish to discontinue our work to give timely notice in writing to the Printer, or his agents, before the first day of May next, otherwise they will be bound to take the ensuing volume. We also intreat all who wish to become subscribers, and all who interest themselves to extend the circulation of our work, to make returns within the same period. For want of seasonable returns several late subscribers have not been furnished with the Minor Panoplist this year, the whole number printed having been previously taken up; and great delay took place in supplying others, the returns not being made till three or four months after the volume commenced.

We present thanks to all our friends who have at any time fostered our attempts to do good, and particularly to those who have lately exerted themselves to procure subscribers. The preceding observations will not be imputed, we hope, to peevishness, or a disposition to complain; but will be considered as a fair statement of the reason and justice of the case, a statement which a regard to our own important interests, and to the future prosperity of our work indispensably required.

Some of our subscribers, particularly those at New London, have been disappointed in not receiving their numbers. The mistake arose from our supposing the numbers referred to were included in larger orders from our agents, whereas they were not so included.

TO CORRESPONDENTS.

A. Z. will perceive that the letter from the Rev. Dr. Buckminster was published in our last number, before *his* copy was received.

A. Z. (a different correspondent from the preceding) must excuse us from publishing his strictures on the communication of D. C., which was inserted in our number for February last.

The lines on *Atheism* are hasty and inaccurate.

In reply to *An Old Subscriber*, who writes from New York, we only say, that we are sorry to find *any one* of our subscribers so destitute of morality, as to burden us with the postage of a very impertinent letter.

CHANTICLEER is received, as are several other communications.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 7. DECEMBER, 1812. VOL. V.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

(No. V. continued from p. 369.)

X. CHINESE. A version of a part or the whole of the New Testament had been made into this language before, and a copy of it was preserved in the British Museum. Within the last eight years two Chinese translations have been undertaken; one entirely new, the other founded on the former version.

The first was commenced a little after the month of September, 1804, by Mr. Lassar, employed by the superintendants of the College of Fort William, or more probably by Dr. Buchanan alone.*

March, 1805. Matthew and Mark in a course of translation, and some chapters of each printed off.

* The following account of that interesting man (Dr. B.) has been received from two gentlemen lately from England, one of whom is acquainted with him, the other with his family. Mr. B. was among the great number of young men who yearly come up from Scotland to London, in expectation of finding employment in a clerk's office, or some other department of business. The Rev. John Newton, who has been instrumental in preparing so many useful men for the service of the church, had at that time a Wednesday morning lecture in a part of London near the chief resort of business; and Mr. B., friendless and alone, strayed in one morning to hear the sermon. He instantly became impressed with a thought that has struck many persons in reading Mr. N.'s works,—"That man possesses something which I want." The next Wednesday he went again. The impression became still deeper. After lecture he wrote Mr. N. an anonymous letter as from an inquirer after truth, and went again the next week. After the service Mr. N. remarked, that if the person was present who wrote him the anonymous letter, he should be glad of an interview with him. This emboldened young Buchanan to wait upon the reverend man, and by his instrumentality, Mr. B. was brought at length to the knowledge of the truth. For any charitable purpose Mr. N could always command the purse of the well known Mr. Thornton, and it was soon determined to send the young man to the university of Cambridge. After finishing his education, he took orders and went to India, about the year 1796, and not so early as was suggested in a former number. While in India Dr. B. sent back to Mr. Thornton *double* the sum that had been expended in his education, requesting him to keep one half himself, and to employ the other in educating such another as the wanderer from Scotland. He returned in 1808, after an absence of twelve years, and landed safe on his native soil after sustaining a severe engagement with an enemy's

Beginning of 1806. Lassar was stationed at Serampore, and Mr. Marshman and two or three young men were learning the language;—printing was discontinued.

May 19, 1807. Matthew translated;—no types.

End of 1807. A commencement made in engraving on wooden blocks to serve for types; the translation advanced nearly to the end of John.

1808. They began to print a newly revised version of Matthew;—proceeded slowly and with great caution in engraving, on account of the difficulty of correcting the blocks. The version of the first three Gospels was viewed as complete in February, besides a rough translation of about the whole of John.

Aug. 12, 1809. "Nearly half" of Matthew printed; the translation advanced to Ephesians.

Nov. 9. Printed to Matthew xii;—translated only to Ephesians.

March 8, 1810. Matthew printed and Mark begun;—translation far advanced. They hoped to send the Gospels to England that year, which seems to have occasioned Dr. Buchanan to say in his Researches, that a considerable portion of the New Testament had been printed. That hope, however, was abandoned before December.

March, 1811. Mark just finished.

August. They had "succeeded in casting *metallic* types;"—the printing seems to have been suspended to wait for this fount.

Oct. 4. The printing no further advanced;—the New Testament, and the Old to the end of Leviticus, translated.

The second version, founded on that which had been preserved in the British Museum, was begun by Mr. Morrison at Canton, apparently about the beginning of 1808. He had transcribed the greater part of the New Testament from that copy before he left England, and as soon as he was able after arriving at Canton, he began with the assistance of native scholars, to correct the manuscript for the press, a part of which at the end of that year he thought fit to be printed. By the month of April 1811 he had printed a thousand copies of the Acts, from blocks of wood after the Chinese manner, at an expense of $450, and expected that from the same blocks, occasionally retouched, 100,000 copies might be taken. Hearing that the New Testament was printing in Bengal, he has turned his attention to the Old, and commenced a translation of Genesis and Psalms, without any version to guide him.

This language, which is spoken by the greatest associated population on the globe, probably by 300 millions, has formerly been deemed unattainable by a European. But by the attempts lately made it has been discovered that the acquisition is easy. "The Shanscrit and Chinese, apparently the most difficult of ac-

ship. His wife had died on her passage the preceding year, and he has since formed a second marriage with a lady of fortune in the north of England, who received her first religious impressions under a sermon which she heard from him. He now lives and preaches as a curate in a pleasant neighborhood a few miles from the city of York.

said Mr. Brown, in Sep-
1806, "are discovered to
most practicable of all the
ges yet undertaken."†
SHANSCRIT. This ver-
hich is executed by Dr.
own hand, was probably
in May 1806, if not ear-
the year. This was the
language that was under-
the first instance by the
Missionaries indepen-
the College: the Ben-
as the first. Sep. 13,
In the press, and it was
d that Matthew and
ould be out by the end
ear.
14. Matthew printed, ex-
a sheet.
31, 1807. Printed to John

of 1807. Printed to Acts

1809. Revelation in a
of translation.
12, 1809. New Testa-
600 copies, published
the beginning of the
nd this date, within three
ter it was commenced.
12. Old Testament
to the middle of Exodus.
9. Printed to Exodus

h 8, 1810. Half of the
ich printed.
f 1810. Pentateuch fin-
out this time, after being
press almost two years.
, 1811. Joshua printed;
islation advanced to 1
iii.
grand source of Indian lit-
-the parent of almost eve-
t from the Persian gulph

tes. p. 96,97. Pan. vol. iii,
l. vii, p. 277; vol. viii, p. 147,
s Geog. vol. ii, p. 417.

to the China seas," says Halhed, "is the Shanscrit, a language of the most venerable and unfathomable antiquity, which although now shut up in the libraries of the Brahmins, and appropriated solely to the records of their religion, appears to have been current over most of the Oriental world; and traces of its original extent may still be discovered in almost every district in Asia." Here are not as many mistakes as there are words, but there appear to be no less than *four* or *five*. "Mr. Halhed," says a writer in the Quarterly Review, who is speaking of the Shanscrit, "gravely states its antiquity to be unfathomable, as if we had fathomed the antiquity of any language." Halhed represents the Shanscrit to be the parent of the Persian, but that is very questionable, the Persian being confidently asserted by others to be the offspring of the Arabic. He declares it to be appropriated solely to the records of the Brahminical religion; but the Shanscrit books contain also the mathematical and astronomical science of the Hindoos, as well as histories, poems, and other works of amusement. Nor is it certain that it is *altogether* a dead language, though it is generally mentioned as such. It is represented by one writer as having "*nearly* ceased" to be spoken. Halhed regards it as having been formerly current over most of the Oriental world. But Sir William Jones, with all his zeal for the Shanscrit, placed it only on a level with the Arabic and Tartar, as one of the three progenitors of the Asiatic tongues; and later writers regard the Arabic and Chinese as parents of

families wholly independent of the Shanscrit. Little doubt remains that it was spoken more or less in India, and is the source of most of the languages on both sides of the Ganges, and perhaps in the islands. One part out of three of the Malay is thought to be derived from this, another from the Arabic, and a third, which is the most copious and current in conversation, is supposed by Mr. Marsden to be "the original insular language of the South Seas," but by Sir William Jones, to be more remotely a derivative from the Shanscrit. But that traces of the almost universal extent of this Indian tongue can be still discovered throughout Asia, will not at this late day be believed. The age of credulity in respect to that "wonderful language," as it has been called, is past.

Sir William Jones, in the ardor of his first love, pronounced the Shanscrit to be more perfect than the Greek, and more refined than the Greek or Latin: but a more thorough acquaintance with the language has not justified this glowing praise. Col. Dow, who appeared not unwilling to exalt the Shanscrit records above the Books of Moses, spoke in terms of the highest admiration of this primeval tongue. "The astonishing formation of the Shanscrit," says he, "seems to be beyond the power of chance. In regularity of etymology and grammatical order it far exceeds the Arabic. It in short bears evident marks that it has been fixed upon rational principles, by a body of learned men who studied regularity, harmony, and a wonderful simplicity and energy of expression. Though the Shanscrit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflections, that the etymon of every word is with facility at once investigated." This is so far from being correct that "on account of the extreme copiousness and irregularity of the language" Dr. Carey expected the Grammar he was preparing would "not be contained in much less than 400 pages;" and before it was finished it was swelled to 906 pages *folio*, with an Appendix of 108 pages, and an index of 24. Mr. Wilkins's Grammar contains 662 pages quarto; and Mr. Colebrooke's 336 pages folio.

The Shanscrit is certainly one of the parent languages of Asia, and in this respect it may be considered as on a level with the Arabic, Russian, Welsh, and Saxon. Nor is it difficult to account for its becoming a dead language. As the Brahmins forbade the use of the Shanscrit books to the lower casts, the people would inevitably form in time a language for themselves, differing more and more from the original tongue. The Shanscrit, used only for writing, would naturally receive a polish, an orthography, and a grammar, peculiar to itself, and perhaps by the vanity of the Brahmins would purposely be made unlike the spoken dialects. Obliged however to mix with the common people in the transactions of life, the Brahmins themselves would use the popular dialects in con-

ion, leaving the Shanscrit
gth to be cultivated by the
ius of their tribe as a learn-
iguage: and it bears in fact
of the same relation to
ernacular dialects that the
does to the Italian, the
cal Greek to the modern
c, and the Saxon to the
sh.

hough there is a striking
rity between many of the
ces of the Hindoos and
itions of the Levitical law,
ough many words in com-
use, at least in the province
ngal, seem to be derived
the Hebrew, yet there is
al difference" between the
ew and the Shanscrit, "very
words in the latter having
affinity" to the former. But
appears to be a much more
ng resemblance between
Shanscrit and the Greek.
iswers to Greek," says Mr.
n, "as face answers to face
glass. The translation will
erfect while it will be al-
verbal. You will find the
in the corresponding mood
ense, the noun and adjective
e corresponding case and
er. The idiom and govern-
are the same. Where the
k is absolute, so is the
scrit; and in many instances
rimitives or roots are the
."

his extensive, copious, and
y venerated language," in
d to the purpose for which
employed is the *Latin* of the
and "perhaps better under-
," says Dr. Carey, than Latin
Europe. It is read, how-
only by the more studious
of the Brahmins, the com-
people being forbidden ac-
to the sacred books, and
many or most of the Brahmins being too ignorant to read them. The principal Shanscrit Library is at Benares, the great Hindoo university: but it must not be supposed that all the works in Shanscrit are deposited there, nor that all the Hindoo books are confined to this language. There are some works in Bengalee, a few poems in Hindostanee, and, to go no further, there is the famous Mahratta and Shanscrit Library of the kings of Tanjore.*

XII. TELINGA. Two distinct versions have been made into this language. The first was undertaken by the Baptist Missionaries, probably in the month of May, 1806, certainly before September; but little or no progress had been made at the end of October.

End of 1807. Translation advanced nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old begun;—types casting;—application had been made to England for that article, but it was found cheaper to cast a fount on the spot.

Nov. 9. —— A part or the whole of Job translated. [This, however, was afterwards rejected.]

June 1810. Types not finished.

Dec. 7, —— Types finished about this time;—New Testament, and two or three books of

* Ed. R. No. 32, p. 391,394—395. Q. R, No. 1, p. 46—51,58. Ch. Ob. vol. x, p. 529. Ch. Res. p. 124, 200, 211. Mem. p. 69. B. P. A. vol. i, p. 79 note, 130, 131, 224 note, 377—379. Pan. vol. iii. p 333,334. vol. vi, p. 37. M.B.M.M. vol. i, p. 2.6, vol. ii, p. 291. N.Y.M.M. vol. iii, p. 475.

the Old, translated;—the Missionaries were going to print Desgranges' translation.

March 1811. They hoped to begin to print that year. [But it proved to be Desgranges' translation that they had in view.]

Oct. 4, —— New Testament, and the Old to Numbers, translated;—New Testament stated to be in the press; [but it was Desgranges' translation, the only one in the press at Serampore, as late as Jan. 12, 1812.]

The second version was undertaken at Vizagapatam, early in 1808, by Ananda Rayer, under the superintendance of Messrs. Cran and Desgranges. After the death of Mr. Cran in 1809, the work of revisal and superintendance devolved wholly on Mr. Desgranges, who had no sooner finished the revisal of the first three Gospels, than he was removed by death on the 12th of July, 1810. The translation was at that time advanced at least to the end of Acts, and by about the close of the year, to the end of the first Epistle to the Corinthians. Between March and October, 1811, the three Gospels were put to press at Serampore by the Corresponding Committee of the Bible Society. The printing was conducted under the eye of Ananda Rayer. In October Mr. Gordon was revising John at Vizagapatam, in hopes of getting it ready to be printed with the other Gospels; and Mr. Lee was employed in Genesis. In January, 1812, the work was still in the press.

The Telinga is the language of the Northern Sircars, one of the four great provinces of the British Empire in Hindostan. It derives its name from that part of the province which lies between the rivers Krishna and Godaver', and is separated by the former from the Carnatic. This district and all the Kingdom of the Nizam lying between the two rivers, was formerly called Tellingana. Next to the Orissa, the Telinga is the most common language spoken by the residents at Juggernaut, the border of the Telinga country being "only a few miles distant" from that Mecca of the Hindoos. The Baptist Missionaries reckon the population to be benefited by the Telinga versions, to be equal to that of England, which amounts to nine millions.*

XIII. GUZERATTEE. This version was begun by the Baptist Missionaries, probably in May, 1806, certainly before the month of September, but little or no progress had been made at the end of October.

End of 1807. Printing begun, but soon stopped for want of funds.

Aug. 12, 1809. Printing pronounced *not* begun.

Nov. 9. The four Gospels were translated, and the version has never been carried any further.

December 1810. Numbered among the languages in which the printing was "more or less" advanced. [This had reference to the small beginning made in Matthew, in 1807; no more had been printed on the 15th of Jan. 1812.]

The territory comprised in the ancient soubah of Guzerat, lies on the western coast around

* Ch. Res. p. 109, 134. Nar. p. 39. M's Geog. vol. ii, p. 100, 435 note, 455, 457, 458.

of Cambay, containing
e present possessions
glish in that neighbor-
a large region further
nding to the Indus,
r its mouth separates
rom Persia. It is one
st provinces of India,
, it is said, thirty-five
ong which are Cam-
urat,) and inhabited by
d rapacious people."

Seek. This version
enced by the Baptist
es between the middle
ber and the middle of
806, but at the end of
month they had made
progress.

1807. Translated to
John.

, 1809. New Testa-
lated, but not revised;
f types completed;—
or the first sheet.

A part or the whole
translated;—types in
tate.

, 1810. Printing sta-
'begun." This state-
repeated in the same
June 1810,—and in
1.

1811. New fount of
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haracter, used by the
he Punjab," finished.
"New Testament in
' probably little print-
progress would have
ed; Old Testament
o Numbers.

nguage is sometimes
Punjabee; and the
f Lahor, the chief seat
s, is called the Pun-
province, which for-

merly made a conspicuous figure in the Indian history, and is still very populous, and highly cultivated and healthy, lies on the eastern branches of the Indus, and is bounded on the north by Cashmire, on the east by Delhi, on the south by Moultan, and on the west by Kandahar and Cabul. The city of Lahor, once the residence of the Mogul Kings, is the capital of the Seeks. This "numerous nation," which is said to consist of a number of small independent states in federal union, occupies, besides the province of Lahor, that of Moultan, and a part of Delhi. "The Seeks," says Bryce, "advancing from the temperate regions of Lahor and Cabul, and like the torrents that descend from eight mountains, gathering strength as they proceed, are now almost come into contact with the only power in India that they can regard as formidable; and are perhaps destined, at no very remote period, to decide the fate of the British Empire in that quarter of the world. They have already planted their banners in the borders of Oude; and their further progress must be regarded as the signal of hostility between them and the British government,—an event more perhaps to be dreaded than any that has occurred since the establishment of our Empire in India."

"This singular people" have formed "a secession from Hindooism." Their "founder" was a "Hindoo of the military tribe, and his followers are all converts from the established superstition of the country. Their system is pure philosophical theism," without the fables of the Brahmins.

og. vol. ii, p. 436, 447

Dr. Carey remarked, under date of Nov. 16, 1810, "It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra.—It is our wish that he should attempt to introduce the Gospel into the country of the Seeks. At present some obstacles are in the way, but I trust they will eventually be removed." Mr. Chamberlain has since settled at Agra.*

XV. MALAYALIM or *Malabar*. This version was begun about the first of December, 1806, at the instance of Dr. Buchanan, by Mar Dionysius, Metropolitan of the Syrian Church in Malabar; and was entrusted as fast as it was finished to Col. Macaulay, at that time British resident in Travancore, under whose direction the printing was afterwards conducted at Bombay.

1807. In the course of that year the Gospels were finished and sent to Calcutta, and Dr. Buchanan contemplated printing the version at Serampore, but he afterwards relinquished that design.

The same year he published in Bengal an account of the Syrian Christians.

January 1808. New Testament finished, and carried by Dr. Buchanan to Bombay to be printed, a fount of types having lately been cast there. Learned natives went from Travancore to superintend the press.

—— 1810. Matthew and Mark, beautifully printed, arrived in England; and the Committee of the Bible Society, after seeing these copies, sent a quantity of paper to Bombay to forward the edition.

September 1811. Printed to John xii;—the work was advancing less rapidly than Dr. Buchanan had expected, who six months before had expressed a hope that the New Testament was nearly finished. They seem to have been printing about one Gospel a year.

October. The Calcutta Auxiliary Bible Society had determined to print 5000 copies of the New Testament at Serampore.

Jan. 15, 1812. Not in the press at Serampore, and no types preparing at that place.

What progress has been made in translating the Old Testament, is not known; but it was expected that the work would not cease till the whole Bible was printed.

This is the language of the country of Travancore and Malabar, which is called Malay-ala, and is comprehended between the mountains and the sea, from Cape Comorin to Cape Dilly; a region extending upwards of 300 miles along the Malabar coast, and containing by computation 50,000 Syrian, (according to Dr Kerr, 70 or 80,000,) and 150,000 Syro-Roman Christians, all of whom speak the Malayalim language. Besides these, there are many Jews in the region, and very many Pagans.*

XVI. BURMAN. This version was begun at Serampore in the spring of 1807, by a native

* Ch. Ob. vol. xi, p. 242, 328. Q. R. No. 1, p. 185. Mem. p. 32. Pan. vol. vi, p. 37, 570. M's Geog. vol. ii, p. 434, 442, 452. Bryce's Sketch of the State of British India, p. 164. Cruttwell's Gazetteer.

* Ch. Res. p. 134, 148 note, 159, 160, 170. Mem. p. 50, 52. Ch. Ob. vol. x, p. 650. vol. xi, p. 106, 108, 109, 111.

employed to assist the two Baptist Missionaries destined for Rangoon, in acquiring the knowledge of the language.

May 19, 1807. Nineteen chapters of Matthew translated by the native teacher,—types had been begun since the commencement of the year.

November 1810. The two Missionaries were studying the language at Rangoon, and had begun to translate.

March 1811. The printing pronounced to be begun at Serampore; but the work in the press proved to be only a pamphlet containing some extracts from Scripture.

Oct. 4. Printing *not* begun; —types finished;—Matthew and Mark translated.

Jan. 15, 1812. Printing again stated to be begun.

This is the language of the ancient kingdom of Pegu, now swallowed up in the Burman Empire. It is said to have no affinity with the other languages on the east of the Ganges, (the Arracan, Barma, Siamese, Laos, Tonquinese, &c) and is considered by Dr. Leyden as an original tongue. Mr. Johns states that it is spoken by seventeen millions of people. This is perhaps a mistake, made by confounding Ava, which alone is supposed to contain seventeen millions, with Pegu, which in the year 1754 was reduced to a dependant province by the King of Ava. If the language of Pegu is spoken in Ava, (which seems to be taken for granted in a late Report of the London Missionary Society,) it is probably spoken by considerably more than seventeen millions. Dr. Leyden, in his enumeration of the different languages beyond the Ganges, speaks of that of Pegu, but makes no mention of a distinct tongue for Ava.

Another translation into this language, or at least into that of Ava, was contemplated by the two Missionaries of the London Society. After the death of Mr. Brain at Rangoon, Mr. Pritchett was still expected to proceed to the city of Ava, the capital of the Burman Empire, and enter on the work of translating; but it is doubtful whether he has ever begun.

As the nations of India beyond the Ganges have never adopted the religion of the Brahmins, but are worshippers of Boodha, they have no *caste*, and therefore are free from many of the prejudices which obstruct the spread of the Gospel in Hindostan.*

XVII. Carnata. In the latter part of October, 1806, it was hoped that this version as well as the Burman, would be commenced in a short time. It was begun at Serampore, before the end of July 1807, and from the progress made at the end of the year, probably as early at least as the spring.

End of 1807. Translated nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old Testament begun. This version was to be printed with the types preparing for the Telinga, merely with the addition of a letter or two.

Nov. 9—Part or the whole of Genesis translated.

* Ed. R. No. 32. p. 394. 395. Ch. Ob. vol. x, p. 841. Pan. vol. vii, p. 277. B. P. A. vol. i, p. 231. M.B.M. M. vol. ii, p. 295. M's Geog. vol. i. p 462, 465, 466.

Dec. 7, 1810. Two or three books of the Old Testament translated; the work checked for want of funds;—Telinga types finished about this time.

Oct. 4, 1811. Just beginning to print;—Old Testament translated to Deuteronomy.

The Baptist Missionaries represent this language to be spoken by a population as great as that of England; but in what part of Hindostan that population is to be found, we are not told. From the name of the dialect, which is sometimes written *Carnatica* and *Carnatic*, it is likely to be the language of some part of the Carnatic. Now there is a region of the Carnatic lying between Madras and the Northern Sircars, extending two hundred miles along the coast, where the Tamul seems not to be in use. Dr. Carey repeatedly tells us that the Tamul is spoken only "from Madras to Cape Comorin." There is then an interjacent district between the Tamul and the Telinga country; and what language so likely to be spoken there as the Carnata or Carnatic? That this dialect has so strong an affinity to the Telinga, (one alphabet being nearly common to both,) is a circumstance greatly in favor of this conjecture.*

XVIII. Arabic. This version was begun at Dinapore, by Sabat, about the beginning of 1808. Before May 1810, proposals had been issued for publishing the Arabic Bible, which had met with very liberal patronage in India. In the month of June the Corresponding Committee of the Bible Society adopted a plan to print, besides a large and cheap edition of the whole Bible, a splendid edition of the New Testament, to be presented to the Mahomedan princes and Sirdars in Arabia and Persia, with a notification of the versions made into the vernacular languages dependent on the Arabic; the whole "resembling, as nearly as possible, their own beautiful writing." The version of the New Testament was finished by October, 1811, but not put to press, though apparently lodged at Serampore for the purpose. Nor was it printing at that place as late as the middle of January 1812.

Next to the Chinese—this is the most important language in Asia. The Arabic version, in regard to the extent of country through which it will spread, says Mr. Martyn, "is of more importance than one fourth of all the translations now in hand. We will begin," continues he, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea coast of the Mediterranean and Turkey; and one language shall suffice for them all." "The Arabic language," says Dr. Buchanan, "has gone far beyond the bounds of Arabia, and is known to almost *a third part of men* in the East. The Koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean." Indeed "it is read in every quarter of Europe, Asia, and Africa, where Mahometanism prevails." According to Dr.

* Q. R. No. 1. p. 46. Nar. p. 39. Pan. vol. vi, p. 37, vol. vii, p. 331, vol. viii, p. 43, 96.

Leyden, one of the component parts of the Malay tongue is derived from this stock, and Malay literature "is written in a character slightly changed from the Arabic." The Arabic is confidently asserted to be the parent of the Persian; and Sir William Jones believed that all the languages of Asia might be traced to three, of which the Arabic was one.*

XIX. AFGHAN or *Pushto.* This was one of the seven versions which Dr. Leyden engaged to superintend in March 1810. By the end of that year Matthew was translated, and no more was done till his death.

The tribes or nations of the Afghan race, which are very numerous, and differ much in language, customs, religion, and countenance, with little knowledge of each other, possess a tract of country stretching from the mountains of Tartary to certain parts of the gulph of Cambay, and from the Indus to the confines of Persia. Others say they extend on both sides of the Indus, and inhabit the eastern part of a mountainous region commencing in western Persia; that their empire includes "all the eastern provinces of Persia," and extends eastward to the English territories. The province of Cashmire is certainly subject to their empire. Their principle settlements have been the mountainous districts bordering on Cabul, Candahar, Hazaret, &c. It is the western part of the province of Cabul which they occupy, and the city of Cabul is the capital of their empire. The territory which they principally inhabit is denominated Afghanistan or Afghana. The language which chiefly prevails among them is called the *Pushto.* But different languages, at least different dialects, are in use among them. A variety of tongues prevail in the north-western part of Hindostan, no less then eleven being spoken in the single soubah of Cabul.

The Afghans profess the Mahometan faith, but are divided into different sects. They are a rough, predatory people, and whether leagued with Persians or Hindoos have always been regarded as the chief strength of the armies in which they have served.

As the Afghans, at least a part of them, are allowed by all to be indigenous, the question of their origin has excited no small curiosity. One writer in treating of those who inhabit the western part of Cabul, tells us, that they were transported thither from the western coast of the Caspian sea by Tamerlane. But though the Afghans are denominated Tartars in some histories of Asia, they bear no resemblance to that people in their persons, manners, or languages. They themselves assert that their ancestor Afghan was grandson of *Melic Talut* or king Saul, and they retain several traditions respecting Saul and David but a little varied from the sacred history. They also affirm that *Usbec*, (regarded probably as the father of the Usbec Tartars,) was another grandson of Saul. "They boast much of the antiquity of their

* Ch. Res. p. 199, 205, 208. Ch. Ob. vol. x, p. 369, 529, 530. Ed. R. No. 32, p. 391, 592.

origin, and the reputation of their tribe; but other Mussulmans reject their claim, and consider them of modern and even base extraction." "Although their claim to a descent from *Saul* seems to resemble some of the fictions borrowed by Mahomet from the later Jewish Rabbins," Sir William Jones had no doubt that they were descendants of Israel. "We learn from Esdras," says he, "that the ten tribes after a wandering journey came to a country called Arsaxeth, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes; although since their conversion to the Islam, they studiously conceal their origin: the Pushto language, of which I have seen a Dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareh or Hazaret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."

Whether the inquiry thus recommended has yet been carried far enough to authorize us to rest implicitly on the present opinions of learned Europeans in Asia, may be reasonably doubted. Dr. Buchanan believes that only a small part of the Afghans are of Jewish extraction. Some tribes, he tells us, give proof apparent to the eye that they are of the Israelitish race; but other tribes countenance of the others of the Hindoo however, is no certa that they are not all o descent. For in anoth where speaking of the " perfect resemblance" the black Jews in Mal European Jews, which that there had "been i riages with families no itish," he says, "I ha that those tribes which l ed the Indus, have ass so much to the customs its of the countries i they live, that they sometimes seen by a without being recogn Jews. In the interior Malabar I was not alw to distinguish the Jew Hindoo. I hence percei easy it may be to mist tribes of Jewish descen the Afghans and other in the northern parts of tan." A great part tribes, whom Dr. Buch lows to be descendants are Mahometans, havi compelled to receive th ion at the point of the "In the provinces of C and Afghanistan, some Jews submitted to grea ces, and they remain Jew day; but the greater yielded in the course of the power of the reignin ion. Their countenanc language, their name rites and observances, a history, all conspire to the fact."*

* R.'s Cyc. *under Afg Cashmire.* Ed. R. No. 30. 336. Ch. Res. p. 221, 222, 237, M's Geog. vol. ii, p.

CASHMIRIAN, or *Rak-* This is another of the ersions which Dr. Ley- ;aged for in March 1810: he Baptists commenced ın into the same language he end of that year, Dr. never made a beginning. 4th of October, 1811, w, Mark, and Luke were ed, and a fount of types out finished; but the ; was not begun.

province of Cashmire, ch this version is intend- wholly in a valley sur- l by steep and stupen- ountains, at the northern ity of Hindostan; having on the north and east, ın the south, and Cabul west. The dimensions alley according to Mr. , are 80 British miles by ording to Mr. Rennell, ast by 50 or more. It to have been formerly which depositing a vast f soil, left the valley sur- ly fertile. It is still in- d by a capital river, the r Hydaspes, which occu- some part of its breadth wo miles, and has a re- lysmooth current through ole valley. "The peri- rains which almost del- rest of India are shut Cashmire by the height nountains," that "tower he regions of snow," "so y light showers fall there; these are so abundant feed some thousands of s, which are precipitated valley from every part tupendous and romantic k that encircles it. The the richest that can be ed," every where copi- ously watered by rivers and streams falling into the Behut, "and its productions are those of the temperate zone." This "happy valley," this "garden in perpetual spring," this "paradise of India," as it has been called by its admirers, "is celebrated throughout Upper Asia for its romantic beauties, the fertility of its soil, and the temperature of its atmosphere." "Many lakes are spread over its surface, some of which contain floating islands. The whole country indeed resembles a garden interspersed with towns and villages, varied with beautiful trees, green meadows, fields of rice, hemp, saffron, and different legumes, and intersected with canals winding through them in all forms. The scenery is in a high degree picturesque, and a portion of the romantic circle of mountains forms a part of every landscape." "Cashmire," says one, "is altogether a holy land; and it abounds with miraculous fountains." "It is said to contain 100,000 villages, and to be stored with cattle and game without any beasts of prey." The complexion of the inhabitants, especially of the women, is nearly as fair as natives of Spain. They are a manufacturing people, and by them was first fabricated the cloth which is called Casimer.

Cashmire submitted to the Mahometan empire, and for a long series of years was governed by a race of Tartar princes. Afterwards for more than a century and a half it was annexed to the house of Timur, until about the year 1746, when it was formed into a province of the Afghan empire, and placed under

the government of a viceroy tributary to the Sultan of Cabul.

The language of the Cashmirians is derived from the Shanscrit, and resembles in sound that of the Mahrattas, though more harsh. In religion they are Mahometans, Pagans, and Jews. Of the Mahometans, multitudes are of Hebrew origin. The pagans have thrown off the fetters of the Brahminical tradition which prevailed in the province before the Mahometan conquest, and now appear to have a religion peculiar to themselves.*

XXI. MALDIVIAN. This is another of Dr. Leyden's seven versions which he engaged for in March 1810. By about the end of that year Matthew was translated, and no more was done till his death.

This version is presumed to be for the Maldivian islands, a cluster which begin about 250 miles south west of Cape Comorin, and stretch southward four or five hundred miles. They are so numerous and so near each other, that navigators, unless they have succeeded lately, have not been able to number them. They are all low, sandy, and barren. The religion of the inhabitants, like that of the other islands, is Paganism and Mahometanism.†

XXII. BUGIS or *Bouguese.* This also was one of Dr. Leyden's seven versions stipulated for in March 1810. By about the end of that year the Gospel by Mark was translat work proceeded no f his death.

This is the langua greater part of the C it has extended to oth Though the Koran translated into this t version of the Scriptur before been attempte natives of Celebes guished for their vig and strength of body acknowledged to be the *Orang Timor* c men. Literature wa cultivated among th Leyden enumerates different volumes. Th says he, and romances among all the islands Their language exten islands, for they forme their conquests beyon luccas. The man wh translate the Bible in guage of the Celebes, ably be read by as m ers as have read the t of Wickliffe."*

XXIII. MACASSAR. another of the versi Dr. Leyden engage March 1810. By abo of that year Mark was and no more was acc till his death.

Macassar is the r town, and of a conside dom, in the island o This language is sp town, and probably th kingdom of Macassar, great island of Borne

XXIV. SIAMESE. of Dr. Leyden's seve contracted for in M

* R.'s Cyc. *under Cashmire.* Ch. Ob vol. xi, p. 328. Guthrie's Gazetteer. Ch. Res. p 225, 231, 237. Pan. vol vii. p. 375. M's. Geog. vol. ii, p. 434 note, 452.

† Guthrie's Gazetteer.

* Ch. Res. p. 146,

† Ch. Res. p. 237. Gu etteer.

spel had been translated, y into this language, cer- nto this or the Jaghatai, October 9, 1811.

is the language of the n of Siam, beyond the . This kingdom is sep- y high mountains on the m the kingdoms of Cam- od Laos, on the west from and on the north from more properly from Jan- On the south lies the riv- n, and the peninsula of a, the north west part of s subject to Siam. The e are divided into two of which the more ancient the country bounded by ams and the river of Cam- Their language is con- by Dr. Leyden as orig- ugh connected with some hinese dialects.*

. JAGHATAI. This is of Dr. Leyden's seven and undertaken in 1810. Either this or the , more probably this, was ed till his death. A single had been translated into r before October 1811. e hoped that the College William will not suffer evolent design of Dr. to fail, but will contrive o carry through the sev- sions which he had un- n.

Jaghatai is the original an language as spoken ntral districts of Asia;" rs much the same rela- ne Turkish that the Sax- to the English. The s so great, that though ks have long since lost rtar configuration, their language sufficiently betrays their descent from a Turcoman tribe.

"The Jaghatai or Zagathai is the language of Great Bucharia, which was called Zagathai from a son of Zenghis Khan, who professed Christianity in his capital of Samarchand at a time when there were more than a hundred Christian churches in Zagathai. Some of these churches remain to this day. The language is spoken in Bochara, Balk, Samarchand, and other cities of Usbec and Independent Tartary, a district of country extending from the north west point of Hindostan towards the Caspian sea, and bordering on Persia. This region, which contains multitudes of Jews, has by some been fixed upon as the chief residence of the ten tribes. Dr. Buchanan's opinion is, "that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the heads of the Indus," comprehending this country, the greater part of Persia, and the north west corner of Hindostan, "you will inclose the territories containing the chief body of the dispersed tribes of Israel."

This part of Tartary was once the seat of a more powerful empire than that of Greece or Rome. Zenghis Khan, who flourished about the year 1200, and Tamerlane, who died in the year 1405, both made it their favorite residence. Samarchand was the birth place of the latter, and the royal seat of both.†

XXVI. COMARRE or *Canara*. This version was begun at Bel-

t. No. 32, p. 395. M's. . ii, p. 466.

† Ch. Res. p. 237—239. Ed. R. No. 32, p. 390. M's. Geog. vol. ii, 412, 413.

lary by Mr. Hands, from the London Missionary Society, about the beginning of 1811. By the following October he had produced a translation of Luke.

This language which has an affinity to the Telinga, and takes the name of Canara from a country lying on the Indian sea, between Goa and Malay-ala, about 120 miles long, and from ten to thirty broad, is spoken from Goa and the Mahratta borders to the southern extremity of Mysore.*

XXVII. ASSAM. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October they had translated the Gospel by Matthew, but had not begun to print.

The country of Assam, for which this translation is intended, lies to the north east of Bengal, and is bounded on the north by Thibet, on the west by Hindostan, on the south by Meckley, and on the east by a part of the Burman Empire, or Ava. In some maps it is placed within the bounds of Hindostan.†

XXVIII. NEPALA. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October eleven chapters of Matthew were translated, but the printing was not begun. The version is supposed to be intended for the kingdom of Napaul or Neipal, which lies immediately north of Oude, and borders on Thibet. According to some maps at least, it is included within the limits of Hindostan.

XXIX. TURKISH. The mission at Karass, between the Black and Caspian seas, was established by the Edinbur sionary Society in 18(1805 two Missionary were sent out with a press and a fount of types. Before May, 18 British and Foreign Bib ety had sent a new st Arabic types, and pap cient to print 5000 co the New Testament. month of August 1810 t Testament was printed end of Acts. At the be of 1812 it was "nearl pleted."*

XXX. CALMUC. portion of the Scriptu been translated into this la by the Moravian brethre repta, when they applied Committee of the Briti Foreign Bible Society, ab year 1807, to send them bles, to enable them to p a fount of types at Peter The Committee, befo month of May 1808, h them this sum, with a p of more in case they wo ceed to translate and prin books of the New Tes Stimulated by this enc ment the brethren sat d earnest to translate the by Matthew, some time ently in the year 1808, s Committee received an of their proceeding in the of 1809. It was expecte time that the work wo prosecuted till the who Testament was published are the thirty language which an attempt has bee to translate the Sacred tures. Of these, fourteen, sive of the Assam and are languages of Hin

* R's. Cyc. *under Canara.*

† R's. Cyc. *under Assam.*

* Ch. Ob. vol. xi, p. 39

ıe Tamul, Bengalee, Hin-
ee, Mahratta, Orissa, Shan-
Telinga, Guzerattee, Seek,
alim, Carnata, Afghan,
ıirian, and Comarre; in-
g almost all the dialects of
ountry.

ee are spoken in India be-
the Ganges; viz. the Bur-
Siamese, and Assam, (un-
ssam be considered as be-
ıg to Hindostan,) besides
ıstern Malay used in the
ula of Malacca.

are spoken in the islands;
ıe Eastern Malay, Cinga-
Vestern Malay, Maldivian,
, and Macassar; besides
ımul used in one district of
n

en are spoken in other
of the continent of Asia;
e Persian, Chinese, Ara-
Jaghatai, Nepala, (unless
l be considered as belong-
Hindostan,) Turkish, and
ıc.

:ept the Chinese and Bur-
ıll the languages under the
f the Baptist Missionaries
g to Hindostan, if the As-
ıd Nepala may be consid-
ıs belonging to that coun-

ıt to the Tamul, Eastern
and Bengalee, which are
:d, and exclusive of the
lese, which is an old ver-
of the whole New Testa-
and three books of the
the most forward of these
lations are the Orissa,
crit, Mahratta, and Hindos-
which on the 4th of Octo-
311, were in the following

Orissa. New Testament printed; the Old Testament, except the Pentateuch and from Judges to 2 Kings inclusive, printed; Ruth also printed; the whole Bible translated except the Pentateuch.

Shanscrit. New Testament, and the Old to the end of Joshua, printed; the translation advanced to 1 Kings, viii.

Mahratta. New Testament and Genesis, with a second edition of the Gospels, printed; Old Testament translated, except from Joshua to 2 Kings inclusive and the Prophetical Books; and of this portion, Ruth, Lamentations, and Daniel were translated.

Hindostanee. New Testament, with a second edition of the Gospels, printed, and Genesis in the press; the Old Testament translated to Job.

Many languages still remain in Eastern Asia into which no part of the Scriptures is translated. These are, the language of Cabul, (and indeed in that province no less than eleven different tongues are said to prevail,) the languages spoken by different small nations of mountaineers to the north and east of India; the language of Bootan; those of Tartary; several in India beyond the Ganges; and many in the Islands. The exact number has not been ascertained, and it is difficult even to form a conjecture on the subject, as there are probably many tongues in the numerous islands, and some beyond the Ganges, which have never been noticed by Europeans.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

On the word *Brethren* as applied in the Holy Scriptures to Christians.

The Bible is written in a manner wisely suited to take strong hold of the hearts and understandings of men. In that quality of good writing which is described by the epithet *interesting*, the word of God infinitely surpasses all other books. One great reason of this distinction is, that the Bible makes great use of those incidents in human affairs, and those relations in life, which are equally intelligible, and deeply felt, in all countries, in all stages of society, and at every period of the world. The relations of parents and children, brethren and sisters, husband and wife, are employed throughout the Scriptures to convey the most important instruction, in a manner which cannot fail to impress the heart of every attentive reader. It is my design to make a few remarks on the word *Brethren* as applied to Christians, and to shew that this single word teaches professed Christians their duty to each other, in the most forcible and affecting manner.

The relation which subsists between the children of the same parents, has been regarded by the whole human race as naturally prompting to the most tender and unshaken friendship. Many of the heathens have felt and exquisitely described the power and tenderness of this relation. In all Christian tries, the man who look indifference upon his br concerns, who does not thize with his brother i tion, and rejoice with prosperity, is accounted ural and unfeeling.

I now proceed to obser the scriptural application word *Brethren* to Ch teaches us,

1. That all Christians common father. This is vious that it needs hardl mentioned;. and yet it is the most serious instructi gives rise to many affectir siderations in the mind of contemplative man. God Father of all men as their tor; but he is, in a more e ing sense, the Father o who are *born again*. Per this character he descri *begotten again to a livel* and, in another place, as *b with the word of truth.* high and spiritual sense, tians are called the sons o are entitled to the privile children, and are made h an *inheritance incorruptib defiled, and reserved for t heaven.* Surely the ide Christians have a comm ther, and that the everlivin stands in the relation of a ual Father to each one of may well endear them t other, and unite them in th est bonds.

2. The word *Brethren* ed to Christians should r them that they have a co interest. The children of

ents, living under the same
eceiving the same educa-
ooking forward to similar
yments and to the same
g in society, and heirs ap-
to the same inheritance,
common interest. What-
ffects one, reaches to eve-
nber of the family. They
y feel this interest in fact,
nifest to all around them,
ey feel it. So Christians
o feel with respect to the
hings in which they are
interested. They should
e awake to every event
promises good, or threat-
s to the Church. They
zealously take hold of
thing which favors the
ause of truth and godli-
nd should cheerfully co-
in every attempt to pro-
e common good, espec-
a salvation of their own
nd that of the souls of
d generally. As the
terests of Christians are
portant and more lasting
agination can conceive;
reach to heaven, extend
the universe, and look
to eternity, how strong
bligation, how imperative
, to keep those interests
ally in view. How strong
bligation, likewise, to as-
h other in the attainment
ommon object, to advise,
sen, and support each
the way to the realms
How should they re-
the conversion of a sin-
ner, in a revival of reli-
the promulgation of the
among the heathen, in
slation and circulation of
ptures, in the formation
cess of Bible and Mis-
Societies, in the forma-
tion, increase, and purification of churches, in the settlement of faithful ministers, in the promotion of brotherly love, and in the present hopes and prospects of a better day for the church of God. Nor should they rejoice only; they should labor and pray and strive earnestly for the continuance of favorable prospects, and for the special interposition of God to save ruined men. How should they mourn over the progress of infidelity, the increase of vice, the neglect and profanation of divine ordinances, the multiplication of sects and heresies, the increase of false teachers and blind guides, the delusion of immortal souls to their final perdition, and the devices and partial triumphs of Satan. Nor should they mourn only; they should exert themselves to counteract evil by all lawful means, and without intermission or weariness.

If these observations are true, how do they reprove the actual conduct of professed Christians, and the actual state of their hearts and feelings. How engaged and earnest are they, at least many of them, about the perishing things of this world, the news of the day, the ordinary politics, gain or loss, and future temporal prospects. Tell them of the conversion of a sinner, or a revival of religion, and some of them are struck dumb; others make a few languid inquiries, and change the subject; while few burn with a celestial ardor, and appear inflamed with love to God, and animated by zeal to promote the salvation of men. I am often amazed when I look within myself, and then cast my eyes upon professed

Christians around me. Are we Christians, I exclaim, *we*, who are so little alive to God, so burdened, oppressed, and sunk into the earth by worldly things?

Let those who are devoted to little sects, to the promotion of party views, and who appear to take pleasure in division, seriously consider and inquire, whether they regard all Christians as their brethren, whether they keep the common interest in view, or lose sight of this elevated object in a miserable scuffle for some trifling personal or party triumph.

3. A suitable consideration that all true Christians are *brethren* should teach them not to contend violently about little things, nor to make great differences out of those which are in their own nature small. Such a course would appear extremely unbecoming in members of the same family, with respect to the management of their temporal concerns. If the heirs to a great estate, standing in the near relation of brethren to each other—an estate so limited as to be always held by them in common, so that the interest of one would always be the interest of both,—if such heirs should begin a fierce contention about some trifling appendage of the estate, all mankind would pronounce them foolish in the extreme. Much more foolish are Christians, when they forget the great interests in the pursuit of which they are agreed, and spend all their time and vigor in magnifying and perpetuating differences which respect doubtful and unimportant points. Such Christians there have been in the world; such there are still; misled, indeed, and clogged with many infirmities, yet having in them *some good thing towards the Lord God of Israel.**

4. From a similar reference to the word *brethren* we are taught that Christians should unite in defending their great and common interests, whether assailed by open enemies, pretended friends, or even those who stand in the nearest outward relation to them. Members of the same family, unless given over to folly and madness, always unite to preserve the property, the rights, and the reputation belonging to them in common. Even if one of the family should so far forget himself as to disobey the reasonable and lawful commands of his father, and pursue a course which would ruin himself and tend to ruin the whole family, doubtless all the other members of the family would take care of their common interests by protesting against his misconduct, and doing all in their power to secure themselves from the ill effects of it. So Christians should not fail to bear public and decided testimony, even against those who profess to be of their number, if, notwithstanding their professions, they are in fact hostile to our common Christianity. It will be said, perhaps, that Christians are not authorized to doubt the sincerity of any who profess the same holy religion; not because there are not false professors, but because it is impossible for man to distinguish them. Is it then to be supposed, that men cannot distinguish between the friends and the ene-

* 1 Kings xiv, 13.

f Christianity, if the latter
rap themselves up in a
ion? With the Scriptures
r hands, and the spirit of
nity in their hearts, it is
for Christians to distin-
he enemies of their reli-
s for members of a family
inguish the enemies of
ommon prosperity from
most approved friends,
ary idea that a religion
unicated to men for their
n is of so undefined a
ter, as that its friends can-
distinguished from its
s, is absurd. Let Chris-
ben, earnestly seek to un-
d the great truths on
their hopes are built, on
all their great interests
, and in which the glory
blessed Gospel consists;
e truths let them adhere,
a anchor of their safety.
great truths have the
ntimate and vital relation
success and progress of
anity in the world, not
n to the comfort and sup-
the individual believer.
thers, who are joint heirs
estate, burn their title
undermine the buildings,
own the fences, and lay
the crops; but let not
ers forget, or undervalue
erests which they have in
n, and let them beware
who, with whatever pre-
e, would deprive them of
is truly valuable.

hildren of the same par-
e usually friendly to each
through life. They take
interest in each other's
; they befriend each oth-
thousand ways; they as-
h other, in short, by ad-
d a perpetual interchange
of kind offices. If, through the uncertainty of human affairs, one should become poor and the other rich, the miseries of poverty will be alleviated by assistance afforded by a brother's hand, and with a brother's tenderness. The man who should pass by his brother in poverty, as if he were a perfect stranger, and should not even inquire into his brother's sufferings, would be justly pronounced hard-hearted and destitute of natural affection. So Christians should feel towards each other. They should supply the wants of their fellow-Christians, both of a temporal and spiritual nature. Shall it be concealed that they too generally fail in this duty? Can it be denied, that there are rich professors of Christianity, who pass by their suffering brethren with closed hands, careless eyes, and hard hearts? Is it not also true, that many others, who are not utterly destitute of feeling, are yet much less alive to the wants of their fellow Christians than they ought to be? Let all professors of religion examine themselves in this matter. Let them consider that all true Christians are their brethren; and let them ask whether they discharge all the duties of which they are reminded by this endearing relation.

4. By the scriptural use of the word *brethren* Christians are taught that they should feel a peculiar tenderness towards each other's reputation. Though this consideration has been alluded to already, it is of sufficient importance to be made a distinct head of inquiry. Children of the same parents, unless monstrously unnatural and depraved, never go about defaming

each other. They never stand on the alert to hear, and propagate slander against each other. They never repeat stories to each other's disadvantage; especially *old* stories which have long since been proved false, and which are vamped up anew to destroy the innocent. They never multiply, magnify, and delight in scandals, which dishonor their own flesh and blood, disquiet their parents, and torment their brethren. If one member of the family is proved to be guilty of a base and wicked action, all the other members lament it, and endeavor to reclaim the wanderer from the error of his way. If their endeavors are blessed they are very willing to let the remembrance of their brother's fault die away. But should they, contrary to every dictate of natural affection, moral propriety, or even external decency, strive to make the most of every failing in their brother, to sink him utterly for every such failing, and to do all in their power to prevent his rising again, there would be one universal burst of indignation at their conduct. How, then, does the conduct of Christians appear, when they act the part of talebearers against each other; when they hunt up old stories and circulate them anew; when they lay hold of charges without evidence, and then endeavor to *guess out* the evidence to support their groundless charges; when they make a jest of the failings of their fellow Christians; when they convert the social circle into a retail shop of scandal, into a magazine of combustibles and implements of death and torture; when they discover more zeal to sink a fellow Christian, on account of some real or pretended failings, than they ever yet discovered to raise the sinking cause of religion; when they show themselves to be actuated by low jealousies, base envy, contemptible rivalries, sinister views, a desire of personal aggrandizement at the expense of depressing better men than themselves: and how unhappy is the influence of such conduct; especially when ministers are engaged in it, and fall victims to it, or, if not victims, have their influence diminished, their lives disquieted, and their vigor impaired. Yet in this course of conduct many professed Christians systematically engage; and some real Christians, it is feared, get into it before they are aware. Let them extricate themselves without delay, and repent of their sin and folly. O Christians, let us bewail our sins, and strive to live like *brethren*.

A. B.

For the Panoplist.

REFLECTIONS OCCASIONED BY READING THE THIRD CHAPTER OF EZEKIEL.

No person is subject to a greater variety of emotions, than a minister of the Gospel of Jesus Christ. When he considers the object of the great and glorious work in which he is engaged, which is to reconcile sinners to God, to deliver them from chains of darkness and give them a crown of everlasting and unfading glory, his pious and benevolent heart palpitates with joy, and is fired with zeal. When he contemplates the arduousness

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must encounter, he al-
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When he observes the
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ıten the ignorant mind;
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the humble penitent to
of Jesus. They must teach the doctrines and duties of the Gospel; and neither *shun to declare the whole counsel of God,* nor *transgress the commandments of God by their traditions.* To be enabled to do this, they must make the Scriptures the principal object of their studies. They should neither desert *the schools of the prophets,* to walk in the groves of Academus; nor quit *the cedar in Lebanon,* to gather nosegays on Parnassus.

May not every minister of the Gospel adopt the language of Paul and say, *Woe is unto me if I preach not the Gospel?* How awfully must the voice of God have sounded in the ears of the prophet, when it uttered, *son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.* Does not this same solemn warning ring in the ears of every one, who has been set apart to the Gospel ministry? If he, who through carelessness, or neglect of duty, has caused the death of another, has sleepless nights and days of sorrow, how much more distressing must be the condition of that man, by whose false instruction, or careless performance of ministerial duty, a soul has been lost.

If a minister is cold in religion, can it be expected that his people will be otherwise? If he neglects the duties of a pastor, for other pursuits, it will be dif-

ficult for him to persuade his people, that religion is the one thing needful; and, being ignorant of its value and importance, they will probably neglect it, till it is too late to correct the mistake. The effect of preaching depends much, very much, on the manner of it. Unless the preacher feels what he utters, he will not make his hearers believe it. The natural effect of a sermon delivered in a cold and careless manner, is to convince a doubting mind, that there is no reality in religion; or, at least, that it is of no importance. Is it improbable, that much of the infidelity and indifference to religion, which abound in the world, is to be attributed to want of zeal and fidelity in the discharge of ministerial duty; not a zeal to make proselytes to a sect, but to imitate the example of our divine Master; to inculcate the doctrines he taught, and enforce obedience to his precepts. He went about doing good; he was not afraid to admonish sinners and reprove vice; nor did the fear of giving offence prevent his benevolent heart from warning the wicked of the awful and fatal consequences of his wicked way. *The fear of man bringeth a snare.*

If he, who has been appointed to watch over the souls of men, should be restrained by the fear of giving pain or provoking resentment, from admonishing individuals of their danger, when he sees them falling under the dominion of sin, and walking heedlessly down the broad road to ruin, his tender mercies would be cruelty. That minister, who has labored, both by his public preaching and private admonitions, for the conversion and salvation of sinners, will find peace of conscience on this subject, even though his labors may not have been crowned with success. But how clamorous, how tumultuous, must his conscience be, whose careless life, or want of ministerial fidelity, has lulled sinners into a fatal security and plunged them into everlasting woe! Is it possible, that he, who has been guilty of such misconduct, can find peace in his own bosom, or look with an eye of complacency on the world around him? can he find rest on his pillow, or relief in the bustle of life? If he retires to meditate in his closet, the cries and shrieks of tormented souls pierce his ears. If he lifts his eyes to heaven, he is appalled with the awful declaration, *their blood will I require at thine hand.* L.

To the Editor of the Panoplist,

SIR,

The following thoughts respecting the treatment which excommunicated persons are to receive from Christians, are submitted for publication, should it be thought they may be useful and instructive.

PROFESSORS of religion entertain different opinions on this subject. Some suppose, that the laws of Christ do not require that an excommunicated person should be treated in any different manner from that in which he was before treated, except being excluded from the Lord's table; and that this solemn act of the Church only puts him back where he was before he made a public profession of religion. It is not

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by what the Apostle says, that Christians may lawfully have more connexion and familiarity with those, who have never made profession of religion, than with one, who is excommunicated from the church. His words are, 1 Cor. v, 9, 10, 11. *I wrote unto you in* the, (as it should be rendered) *epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat.* It is manifest, that the Apostle is here speaking of excommunication. He directs, in the preceding verses, to purge out the old leaven, that the feast may be kept with the unleavened bread of sincerity and truth. The Greek word for keeping the feast, is here appropriately used for partaking of the Lord's supper. But when the Apostle forbids *eating with* an excommunicated person, he makes use of a very different term—one which imports any eating together and of course eating at common meals. Had he meant to forbid no other eating with the unhappy brother, than at the table of the Lord, it will be difficult to give a reason why, instead of the term he had before used for the sacramental ordinance, he substitutes a word by which Christians are evidently forbidden any eating with an excommunicated person, even at a common table. The manner of expression, and

the connexion in which it is used, seem clearly to imply, that Christian brethren are not to use so great a degree of familiarity with one, who is cast out of the church, as to eat with him at common meals. As the church is yet small, and Christ has but few faithful followers, and these scattered up and down amongst unbelievers, their circumstances necessitate them to company in some degree with those who are strangers to Christ. It is not practicable for Christians to keep at such a distance from persons of this description, as God made it the duty of his ancient covenant people to keep from the heathen nations. But Christians need meet with no difficulty in separating themselves altogether from the company of one, who is cast out of the church. Therefore, says the apostle, I have now written unto you *not to keep company with such an one, no, not to eat.*

But it is said that, after a person is excommunicated, he cannot, with propriety, be called a *brother;* therefore it cannot be, that he is the person intended, when it is said, *with such an one, no, not to eat.* Of course, this prohibition must relate to one, who is found to walk disorderly, previously to his excommunication. In support of this opinion it is urged, that the Apostle directs, 2 Thess. iii, 14, *If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* But it is to be observed, that he immediately adds, *Yet count him not as an enemy, but admonish him as a brother*— as much as to say, "I do not mean that you should refuse companying with him, until you have taken those brotherly steps with him, which Christ requires in case of offences, and the admonitions of the church appear to be without effect: This would be to treat him, not as a brother, but as an enemy" And surely no church can have any right to refuse companying with a brother, whatever offence he have committed, until he has been admonished, both in that private and more public manner, which, in such cases, Christ requires, and yet, under all, he remains impenitent. When the Apostle says, if any man that is called a *brother* be a fornicator, &c. it ought not to be thought, that the prohibition of companying with such an one, does not include those, who are rejected from the church. For the treatment required to be given to *such an one,* can respect no other. To treat any other brother in this manner would be contrary to the rules of Christ—to the rules of love. But to treat one, whom the church is obliged to reject from her communion, in this manner, is an act of brotherly love, and of the greatest friendship, which the brethren, in that case, can express for him: For, if any thing would touch the feelings of the excommunicated brother, soften his mind, and bring him to reflect with shame upon the offences he has committed, it seems that this must do it. Whereas, on the other hand, to treat him with all that familiarity, with which he had been wont to be treated before he joined the church, tends rather to make him unmindful of his offence, and harden him against remorse.

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from the congregation merely for holding an office under the Roman government. Had this been the case, we can hardly suppose that Christ, who so carefully observed all the laws of the Mosaic Institution, would ever have indulged a freedom with publicans, which might justly be offensive to the Jews. And it is to be further observed, that to suppose Christ intended, that his eating and drinking with publicans should be an *example* to his disciples of the treatment they were to give to excommunicated persons, would render his direction, Matt. xviii, perfectly unintelligible. Christ *did eat and drink* with *publicans;* but, he *did not*, with *heathen men.* How, then, would it be possible for Christians to imitate Christ's example in their treatment of an excommunicated person? It cannot, then, otherwise be, when Christ said of the offending brother, *If he refuse to hear the church, let him be unto thee as an heathen man and a publican*, than that they should suppose him to mean, that they were to treat such an one as the Jews treated heathen men and publicans. In any other view, the direction must be wholly without meaning.

Thus does it appear, that the Scriptures plainly forbid Christians to eat with an excommunicated person, even at common meals. And if this be Christ's rule, it ought carefully to be observed by all Christian churches; and a blessing may be expected to follow. Nothing tends so much to render Christian churches respectable as a careful adherence to the laws of Christ in discipline, as well as in other respects. This renders a church

terrible as an army with banners. Were the laws of Christ carefully observed, in all Christian churches, and were ecclesiastical government, which is a government of love, universally practised among men, it would lay a more effectual restraint on men, than all civil laws, together with all their penal sanctions.

These considerations may serve to show, that it is a matter of no small importance, that Christians treat an excommunicated person with less familiarity, and company less with him, than they may be allowed to do with many of their neighbors, who never made a profession of religion. But whatever outward treatment they give the unhappy person they are obliged to exclude from their Christian fellowship, they are, nevertheless, continually to pray for his recovery, and, upon proper manifestations of repentance, cordially and thankfully to receive him again into their communion. W*.

MISSIONARY LETTERS.

The following letters were written by two young ladies, now the wives of American Missionaries in India, to another young lady, who is their companion in labors and sacrifices, now the wife of another Missionary. They are dated, as will be seen, but a short time before the writers and their correspondent sailed for Calcutta.

B....., August 29th, 1811.

Your letter, my dear Miss P—— was productive of sensations peculiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister, and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for

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son to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through. But if actuated from motives of sincere love to the Redeemer, and an ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of dangers, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in *each other*, and erect the social female altar in a land of pagans? Perhaps we may induce some of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a *wish* to spend our days in a heathen land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown

trials that await us, at our place of destination. We have every thing to engage us, for all heaven is engaged in the same glorious cause for which, we humbly hope, we leave our native land.

"The sultry climes of India then we'll choose;
There will we toil, and sinners bands unloose!
There may we live, and draw our latest breath
And in our Jesus' service meet a stingless death!"

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate N——.

H. ...., Jan. 11th, 1812.

THE commencement of a correspondence with my dear Miss P— is attended with many pleasant sensations. When one whom I love, though an entire stranger, addresses me by the endearing appellation of "sister or friend," I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of youth. Your affectionate letter met with a cordial reception. The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those "dear selected few" who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P——, and my ever dear N——?—Oh yes, my heart replies,—*they will* instruct, advise, reprove, and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Savior, who has kindly engaged to be the friend of the friendless,—the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquillize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heathen world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of GOD; yet the consciousness of wanting many important qualifications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P—— and N—— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the "great day of dread decision," may the millions who have heard

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trial.

bath Eve. I have this day
to the house consecrated
worship of the Most High
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of the sanctuary with great
ht. The inviting sound of
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fe and salvation, has con-
to my inmost soul, a sub-
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n, almost unknown before.
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of Jesus? How unlike that
homet, how different from
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ncies; "how just to God,
fe for man!" While con-
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ligion, does not your heart
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their days in wretched-
strangers to the consola-
of the Gospel, without a
friend to point them to the Sav-
ior of sinners, who alone can
make them happy beyond the
grave. But "faith looks over
these" lowering "mountains" and
beholds with joy unutterable the
millennial reign of peace and
love. The banks of the Ganges
and the Indus, shall resound with
the high praises of Immanuel;
redeeming love shall be the
theme of the Hindoo; it shall
warble sweetly from the lips of
the uncivilized Hottentots on
Afric's burning sands. The wan-
dering, inhospitable Indians of
our own dear native country,
shall catch the sacred fire, and
their hearts will beat in unison.
Shall we, my dear Miss P——
be made instrumental in hasten-
ing this great revolution? Will
our covenant God condescend
to employ us in his service, and
bless our feeble efforts? And
shall we think any sacrifices too
great to make for him? Oh no!
Let us willingly take a last fare-
well of friends and native coun-
try, cross the tempestuous ocean,
and spend a self-denying, active
life in the attempt of leading the
females of Hindostan to that Je-
sus, whom we have found so
precious to our souls. What if
our lives are replete with hard-
ships and afflictions?

——————Our journey here
Though it be darksome, joyless, and forlorn
Is yet but short; ere long our weary feet
Shall greet the peaceful inn of lasting rest.

I have thought much of the
plan you proposed, viz. of study-
ing some new language in order
to acquire an eastern language
with greater facility. N——
and I have conversed upon the
subject, and have at length come

to this conclusion; that considering our present indispensable engagements, it would be very impracticable. Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage. Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you....When shall I see you both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters. It is but a short ride comparatively speaking.....

.....Will my friend forgive the freedom with which I have written. The effusions of your pen will always afford me the highest satisfaction.

Miss P—— will often think of her sister

H——.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We present our readers with the following account of the annual meeting of the British and Foreign Bible Society, and an abstract of the annual report, from the Christian Observer of May last. Though the article is long, it will be found interesting, and would suffer by being divided.

ED. PAN.

ON the sixth instant, the British and foreign Bible Society held its Eighth Anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several members of parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and impressive sentiments with which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His Lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy. The Bishop of Kildare, a vice president of the society, then moved, that the Report should be adopted and printed. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorized version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the

sian Bible Society of Dublin to
the exigency. The Bishop as-
-that the ignorance which pre-
in that country on the sub-
religion was not to be con-
, that the doctrines of the Re-
tion were utterly unknown in
parts of it. His lordship then
ded, in a very feeling manner,
cent accession of a Professor
mooth to the Protestant Estab-
Church; and concluded by an
ng appeal on behalf of a people
needed so greatly the assist-
of the Society, and were so
ed to profit by it.

Earl of Hardwicke, having
prevented by the crowd from
ng the Hall, despatched a let-
hich was read to the meeting,)
in his lordship expressed his
at being compelled to retire,
more so because it had been
ention to move the resolution
nks to the president. Mr.
force after adverting to the
ness with which the duty of
that motion had devolved on
elivered a speech which would
to be classed with the hap-
of his effusions on any preced-
niversary. He complimented
ble president on being the
of the largest religious circle
the world had ever witnessed.
did your lordship expect,"
Mr. W. "when you returned
native country, to enjoy that
ed retirement which your pub-
rs in so arduous a government
med, that so high and useful
ination was reserved for you
to which your lordship has
alled." Mr. W. then proceed-
descant, with his usual elo-
and feeling, on the scene
he now had the satisfaction to
, contrasting it with the
and tumultuous scenes in
so great a part of his time is

He seemed to have entered a
region, and to have left the
and storms of this lower world
h him. The institution appear-
im very aptly described in those
ful lines of Goldsmith:

As some tall cliff, that lifts its awful
form,
Swells from the vale, and midway
leaves the storm;
Though round its breast the rolling
clouds are spread,
Eternal sunshine settles on its head.

The Bishop of Cloyne seconded the motion. The Rev. Dr. Winter, in moving the thanks to the vice-presidents, delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, a vice president, moved the thanks to the Committee, in a speech of great energy. His lordship concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of this Society to impart. The Bishop remarked, that only the skirts of that cloud charged with fertilizing showers, to which the noble president had compared this Society, had yet extended to Ireland. His lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them that he should endeavor to impart a similar impression to the clergy of that diocese which constituted the sphere of his labors.

The Right Hon. N. Vansittart, M. P. seconded the motion of thanks to the Committee in a speech distinguished by his customary candor, ability, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The thanks to the treasurer were moved by C. Grant, Esq. M. P. and seconded by T. Babington, Esq. M.

P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of Norwich then rose, and moved the thanks to the Secretaries. His lordship stated, that he could bear his testimony to their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so much distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses.

Dr. Burnmark, (Chaplain to the Swedish Embassy) then came forward, and after appealing as a foreigner, to the indulgence of the audience, delivered a very sensible, pious, and impressive address. He particularized the services which the Society had rendered by promoting the printing of the scriptures in the Swedish, Laponese, and Finnish languages: and described the value of these services, and the gratitude with which they were felt, in a most interesting manner.

The Rev. Mr. Hughes followed, and offered his thanks to the meeting on behalf of himself and his colleagues, to whom he was not more united in office and in labor, than in respect and affection. Mr. Hughes closed an excellent address by glancing at the advantages which would result from this society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary, her connexion with other nations should be destroyed, if she could experience such a reverse as to cut off the means of her commercial wealth and greatness she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the thanks of the meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T White, M. A.

Henry Thornton, Esq. M. P. then came forward and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institutions from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,843*l.* 5*s*, 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining, in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

Lord Gambier then rose, and moved the thanks of the Corresponding Committee in Bengal. In doing this, his lordship apologized for his inability to support the motion as it deserved. The profession of arms, his lordship observed, was not favorable to habits of public speaking. He did, however, consider it a great honor to perform the lowest office in this society: and, therefore, trusting that his feelings would be accepted as an atonement for the deficiency of his expression, he should satisfy himself with simply offering the resolution which he held in his hand to their adoption. C. Crant, Esq. M. P. seconded the motion.

The Rev. John Townsend (of Bermonsey,) in moving the thanks to those gentlemen who had contributed books to the library, delivered a very candid and pleasing address. He was followed by the Rev. Mr. Simeon (of Cambridge,) who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral

n the service of his own
ınd whom he regarded with
ıon of a brother.
ishop of Norwich having
ıe thanks to Lord Teign-
his lordship's conduct in
Mr. Owen came forward,
d the business of the day
nated address. He congrat-
: meeting on the services
l been rendered this day to
of the Society, by Irish and
relates, by the defenders
:ountry (alluding to Lord
) and (pointing to Messrs.
, Wilberforce, and H.
) by the enlighteners and
of mankind. Mr O. then
ın the meeting to take a
ıe society in reference to
s which it had called into
nt, the various scenes in
was acting its dignified
the objects on which its
was extended. The direct
of this society was, he
ely greater than the contin-
it which resulted indirectly
While civil polity and so-
ness were ultimately pro-
was impossible not to see
e in what degree religion
/ the influence of such an
ı. The correspondence
licited, and the testimonies
ollected from every part of
l, were so many deposi-
ı independent and concur-
:sses to the truth, power,
:ellence of Christianity. Af-
of remarks, illustrative of
ions, Mr. O. concluded, by
members to take encour-
rom the triumphs which
witnessed this day "Be ye
" said Mr. O. "unmoveable
abounding in this work of
forasmuch as ye *know* that
has not been, is not, nor
e, in vain—in the Lord"
rminated the eighth anni-
this great institution. The
amounting to between 2
(and which would, had
space, have amounted to
ible the number) were lit-
one heart and one mind.
the countenances of men
indicate more visibly the strong feelings of joy and affection. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed that in this institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British empire, and the Christian world. And when the substance of the Report which we are about to give, shall have been read, we scarcely think we assume too much in claiming for an association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

The following is a brief abstract of the Report of the Committee which was read on this occasion.

The success which has attended the exertions of the Society has been established in the former Reports. The Report of proceedings during the eighth year of its existence will prove not less gratifying.

1. EUROPE.

1. *Finland*—It appears that the number of persons who speak the Finnish Language is not less than 1,300,000 and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty years; and scarcely a single perfect copy of the former is to be purchased. On the ground of this information, the printing of the Finnish scriptures has been encouraged by a grant of 500*l*. The result has been that the Governor General, and the Bishop of Finland, have most cordially approved the measure; and that the Emperor of Russia, in testimony of his approbation, added 5000 rubles from his own privy purse, "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name a foundation is laid for a work, from which religion in general, and the Finnish church in

particular, will, by the help of God, derive a certain and lasting advantage." A society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland*—The Laponese Testament, stated in former Reports, to have been printing under the superintendence of Bishop Nordin is now completed; and 2500 copies have been sent into Swedish Lapland. The Royal Chancery of Stockholm addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorizing the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian empire.

3. *Iceland*—The obstacles to the printing of the Icelandic Bible have been surmounted; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland*—The completion of the Polish Bible was announced at the last meeting, it is sold for two shillings a copy. The Committee have directed 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Gallicia. It was the intention of the Koningsberg committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5 *Lithuania*.—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1,00 New Testaments to be sent to Koningsberg for sale or gratuitous distribution: the proceeds of the sale to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great Britain, or visiting it.

6. *Bohemia*.—The edition of the Bohemian Scriptures promoted by the Society has been exhausted and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 300*l*. for adding a new edition.

7. *Livonia* and *Esthonia*.—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial effects. A Society has been formed in Dorpatian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the Holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardor for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l*. to 1000*l*.

8 *Sweden*.—The active zeal of the Stockholm Society has suffered no abatement. The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,000. Another edition of the Bible, and of the New Testament, will be immediately undertaken; for which an additional donation of 200*l*. has been voted.

9. *Hungary*.—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of five hundred pounds, to aid the printing

ation of the Hungarian and
Scriptures, if a society
stablished in Hungary for
ose.

nce.—The Committee, hav-
o France some Bibles for
ih prisoners of war in that
received a letter written by
of the Minister of Marine,
at they should be properly
d.

man minister, having dis-
nany copies of the Scriptures
, which were gratefully re-
he Committee directed one
copies of the French Bible
tributed at the Society's ex-
nong some Protestant con-
s in France.

ber of the Imperial Institute
gnified a wish that copies of
ns of the Scriptures printed
ciety might be deposited in
itution, the Committee did
ate to comply with it.

rmany.—They have acceded
lar request from the keeper
nperial library at Vienna; as
r copies of the Society's Re-
his last request was accom-
y an observation, that "a
e of strangers, who daily re-
ie Imperial Library, would
knowledge of the institution;
aps not a few would be in-
ith a desire to attempt some-
nilar in their sphere, and ac-
o their power."

tatisbon Bible Society have
and circulated four editions
lew Testament, and a fifth
the press. This Society is
d by Roman Catholics, and,
produced by the example,
ndent, of this Society.

ly and *Greece.*—The Socie-
an Testaments are in great
both at Messina and Malta;
Archimandrita, at the latter
s warmly recommended the
of the modern Greek Testa-
id publicly applauded "the
ardor of the English to cir-
ie Word of the Lord." This
nce is from a Roman Catholic
ndent at Malta, of great res-
ty, who is of opinion "that
likely to result from the one
Testaments which the Soci-
ent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures to the poor in Denmark.

II. Asia.

1. *Syria.*—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal churches in Aleppo and its vicinity.

2 *Hindostan.*—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects: few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions.

These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February, 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments, and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries of Serampore have translated and printed the New Testament in five languages, and the old, in Bengalee, and have translated the Gospels of St. Matthew and Mark into Chinese; the New Testament into four more dialects, and portions of the

Old Testament into as many; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the court of Persia, is advanced to nearly the end of the Epistles in a Persic translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrut, under the superintendance of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim Version of the Gospels, in September last, was advanced as far as the 12th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Eastern Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shewn by Mr. Martyn to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamul Bibles. A catechist, in the congregation of Mr Kohloff at Tanjore, had been employed twenty four years in teaching the Gospel, without possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable. Among those who received a Bible in English, Malabar, and Portuguese, was a Roman Catholic Priest, who had frequently recommended the perusal of the Holy Scriptures, in his sermons.

The Committee, to encourage the efforts making in India, have voted an additional sum of two thousand pounds; the total of their grant to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon. They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. America.

The donations to Bible Societies in America have been respectfully acknowledged. The Committee have received satisfactory Reports of the proceedings of the Societies in Philadelphia, Connecticut, New-Jersey, and New-York. The zeal excited for the diffusion of the Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible Societies in the United States: and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer book Society," of Albany by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia Society in providing stereotype plates, for the Bible, they have granted a second donation of one hundred pounds to that society; and trust it will be accepted as a pledge of the union they desire to maintain with their American brethren in promoting the interests of Christ's kingdom.

IV. The United Kingdom.

The approbation of the Society has been most extensively manifested, by the zeal and co operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous Societies formed during the last year.

Auxiliary Societies formed
: last meeting amount to fifty-
ides sixteen branch Societies,
r contributions to the parent
to upwards of 18,900*l.* besides
of 9,760*l.* from Societies pre-
formed.

Committee rejoice to see the
disseminating the blessings
lation keep pace with that
which has provided so many
ons for relieving temporal dis-
id while they gratefully ac-
ge that liberality which aug-
be funds of the institution,
equally sensible of the ben-
be derived from the exertion
Auxiliaries, in supplying the
ants of their respective dis-
th the Holy Scriptures.

Committee express their re-
at it has not been in their
comply with the application
s and Testaments in the de-
uired, though every possible
has been made by them, to
a sufficient quantity. In ad-
the two Universities, they
w obtained the assistance of
sty's Printers. They there-
ist, that the inconvenience
s cause will be speedily re-
But though the supply has
inadequate to the demand, a
ger number of Bibles and Tes-
has been issued in eleven
ending the 21st February
n in thirteen months preced-
. 35,690 Bibles, and 70,733
nts, making the total number
p to that period, 140,415 Bi-
1 291,524 Testaments, ex-
of those circulated at the
f the Society in various parts

ISTRIBUTION OF BIBLES.

lering the poor of the United
n as having particular claims
ociety, the Committee have
clergymen and dissenting
s to encourage Bible Associa-
l to investigate the state of
in their several vicinities;
have engaged to return Bi-
Testaments, at the cost price,
nount of one half of any con-
nal collections they may re-
thin a year. The Committee
inion, that the plan of selling
the Scriptures to the poor, where practicable; has been found to possess several important advantages over gratuitous distribution

The list of the Society's benefactions in Europe, Asia, Africa, and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir. The correspondent at one of the principal naval stations, who had so frequently received the acknowledgments of the Committee for an unwearied attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others with the holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3,850 Bibles and Testaments, in various languages have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe that the Scriptures distributed in the various modes above stated (which will, probably, not fall short of 32,000 copies) have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1,617*l.*

The Committee have nominated Granville Sharpe, Esq. the Rev. John Owen, the Rev. Joseph Hughes, the Rev. C. F. Steinkopff, Rev. John Jan-

icke of Berlin, Thomas Hammersly, Esq. Rev. Professor Dealtry, and Richard Phillips, Esq. governors for life, in consideration of the essential services rendered to the Society.

"From the facts now reported, the members of the Society are authorized to adopt the gratifying inference, that as the institution advances in years, it increases in means, influence, and respectability. Like the little cloud which the prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west."

"The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who wills, "that all men should come to the knowledge of the truth;" the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians,—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn."

"To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. Immense portions of the globe, now the dominions of idolatry and superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce that thousands live and die without the means of tasting it,—point out the existing claims on the benevolence of the Society.

"To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society had derived from the public piety and liberality: and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; "for in due season we shall reap, if we faint not."

"Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn "to draw water from the wells of salvation." The prospect is animating, the object holy; its accomplishment glorious: for the prospective efforts of the Society are directed to a consummation (whether attainable by them or not, is only known to Him who knoweth all things) when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration: "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth!"

The nett receipts of the year have amounted to upwards of 43,500*l.* the nett payments to nearly 32,500*l.* leaving a balance of 11,000*l.* against which there are engagements to be placed, amounting to 14,000*l.* The society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abundant employment in supplying the wants of an universe thirsting for the waters of life.

VENTION ON THE SUBJECT OF SEMINARY FOR THE EDUCATION OF PIOUS YOUNG MEN FOR E MINISTRY.

with great pleasure that we in- the following Extracts, Constitu- and Address, in our pages. The ention, whose proceedings are given, was composed of gentle- of the first respectability, and ced a delegation from ecclesias- odies in Connecticut, Massachu- New Hampshire, and Vermont. discussions are stated to us by l persons, who were present, e been conducted with great ay and Christian temper, and e issued with perfect unanim- d greatly to the satisfaction of men in the vicinity. This is y of particular and thankful no- there had been some differen- of opinion with regard to the e object of the proposed semi-

one of the most happy and aging circumstances of the t times, that Christians are ned to a just view of the im- e of educating young men e Gospel ministry. Several ry associations have been form- his purpose in Massachusetts; institution, except the Theolog- minary at Andover, promises re efficacious in promoting the ork, than the Seminary describ- w: provided the liberality of ans shall furnish it with means ioned to the excellence of the and the demands of our vacant s and settlements. We would he attention of all Christians, God has favored with property, infant, but highly important lable institution. ED. PAN.

from the proceedings of the iastical Convention, assembled ndsor, Vt. on the 21st day of r A.D. 1312, for the purpose of into consideration the expe- of establishing, in this part of ntry, a seminary for the educa- poor and pious young men for spel ministry.

nvention met, according to nent, at the house of General orbes.

Present, Pastors and Delegates from the Orange and Coos Associations; and Delegations from the General Associations of Connecticut, Massachusetts Proper, New Hampshire, and the General Convention of Congregational and Presbyterian ministers of Vermont.

Charles Marsh, Esq. officiated as moderator, and the Rev. David Sutherland as scribe.

The Rev. Timothy Dwight, D. D. opened the convention by an interesting sermon from Gal. i, 8, 9.

The committee, appointed to draft a constitution, made report by presenting two, formed upon different principles. The following after a full discussion, was adopted by the convention, as the constitution of the proposed seminary.

PREAMBLE.

Whereas it has, for some time past, been contemplated by many of the friends of religion in the western parts of the state of New Hampshire, and the eastern parts of the state of Vermont, to establish an institution with a view to assist in the education of poor and pious young men for the Gospel ministry: And whereas many well disposed and benevolent persons have proposed to contribute of their substance to this desirable object;—with a view, therefore, to concentrate the exertions of the friends of Zion in this laudable undertaking, a Convention of Pastors and Delegates of the churches of the Orange and Coos Associations, and of representatives from the General Association of New Hampshire, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Convention of Congregational and Presbyterian ministers of the State of Vermont, convened at Windsor on the third Wednesday in October, A. D. 1812. by previous appointment, do agree to adopt the following constitution of a seminary for the purposes aforesaid.

Art. I. An Academy shall be established at such place, within the limits of the Orange and Coos Associations, as the Trustees, whose appointment is herein after provided for, shall think will most conduce to the

benefit of the Institution, with such monies as may be given as aforesaid, in which shall be taught all branches of education necessary for preparing youths for entering any of the three lower classes in the Colleges in New England.

Art. II. The Academy shall be committed to the care of a Board of Trustees, consisting of twelve members, besides the Principal of the Academy herein after mentioned; not less than one half, nor more than two thirds of whom shall be ordained ministers of the Gospel; seven of whom shall be a *quorum*. Nine of the first members of the said Board shall be appointed by this convention, who shall afterwards elect the remaining three, and fill up all vacancies, in their own body which shall happen by death, resignation, or otherwise.

Art III. Students shall be admitted into the Academy on such conditions as the Trustees shall prescribe. The Trustees shall also fix the rate of tuition, which shall be paid by all students, who, or whose parents, are able to pay the same, into the treasury in aid of the funds. The Trustees shall appoint and employ a sufficient number of Instructors, and remove them at pleasure: and shall determine the amount of their respective salaries.

Art. IV. Each Trustee and Instructor, before he enters on the duties of his office, shall give his written assent to the shorter catechism of the Westminster Assembly of divines, as containing substantially the doctrines of the Gospel; and the said Trustees and Instructors shall be professors of the Christian religion, and regular members of some Congregational or Presbyterian church.

Art. V. Every young man in order to be admitted to the privileges of this charitable institution, shall exhibit to the Trustees satisfactory evidence, that he possesses promising abilities, a serious and pious disposition and a blameless character, and is a suitable person to be educated for the Gospel ministry. And no student shall be continued upon this charitable foundation any longer, than his character for piety and proficiency in learning, shall, in the judgment of the Trustees, merit such patronage.

Art. VI. The Board of Trustees shall appoint a President and Vice President of their own body, a Secretary and Treasurer; and shall have power to remove either of said officers, or any member of the Board, whenever, in the opinion of two thirds of the Trustees, he shall have become grossly inattentive to the duties of his office, heretical in his sentiments, or immoral in his conduct.

Art. VII. The personal services and attendance of the members and officers of the Board, except the Treasurer and Prudential Committee, herein after mentioned, shall be performed *gratis;* but their necessary expenses may be defrayed out of the treasury. The Treasurer shall find bonds to the satisfaction of the Board of Trustees, for the faithful discharge of the duties of his office, and, with the Prudential Committee, may be allowed such compensation as the Trustees shall judge reasonable.

Art. VIII. The Board of Trustees shall make all necessary laws, not inconsistent with this constitution, for the regulation of their own body, and the concerns of the Academy, and the conduct of the Instructors and students thereof, and may alter or repeal them at pleasure. They shall also have power to appoint a Prudential Committee of persons of their own body annually, whose duty it shall be to manage the funds under the direction of the Board; to inspect and repair the buildings; to allow and settle accounts against the Academy; to draw orders on the Treasurer for the payment thereof; to audit the accounts of the Treasurer, and lay the same before the Trustees, at a meeting, which, shall be holden by them annually, and to do such other business, as shall be committed to them from time to time by the Trustees.

Art. IX. All property which shall be given to the said Academy shall be faithfully applied, in the manner herein after specified, to the object of this establishment, either as a permanent or contingent fund, according to the direction of the donors, and in strict conformity to the princi-

is constitution. And all do- .o the permanent fund, in money, real or personal hall be disposed of, vested put out at interest, or on ample security, at the dis- f the Trustees; the avails together with such sums as for immediate expenditure, :xpended in fitting for col- i pious young men in indi- umstances, as they may se- in contributing in part or to the expense of complet- lucation of such as are so some college in New Eng- in aiding them afterwards, nay be necessary, in their nal studies And moreover, the funds of the Institu be deemed by the Trustees to warrant such a measure, be authorized to engage ort such instructor or in- , as they shall judge to be , and to erect suitable for the purpose of this es- nt.

. The chief Instructor shall inated the Principal of the , and shall be *ex officio* one ard of Trustees.

I. The Trustee, who shall ppointed is hereby empow- ll the first meeting of the at such time and place, as judge proper; and the Trus- . then and thereafter from ime prescribe the mode of ture meetings.

II. The said Academy shall time being be called and y the name of "*The Union* " but the said name may be ered by the Trustees, by the name of the principal the name of the town, e same may be located.

ably to the constitution, by nimously adopted, the Con- proceeded to choose by ballot istees; viz. Charles Marsh, *Woolstock*, Rev. Asa Burton, D. *ford*, Ebenezer Adams, Esq. Rev. Bancroft Fowler, *Wind-* Zephaniah Swift Moore, Rev. David Sutherland, r. Stephen Fuller, *Vershire*, Rev. Abijah Wines, *Newport*, and Gen Abner Forbes, *Windsor*.

Voted, that it be recommended to the Trustees to prepare the doings of this convention for publication in such periodical works as they shall deem proper, together with an address to the public, soliciting their patronage to this benevolent establishment; and also, that they prepare and circulate as extensively as they judge best, a subscription paper for the purpose of obtaining money for the object of this Institution.

The first meeting of the Board of Trustees, called as provided in the constitution, was holden at Hanover, Nov. 4th, 1812.

The Board organized themselves by choosing the Rev. Asa Burton, D.D *President;* Charles Marsh, Esq. *Vice-President*, the Rev. Zephainah Swift Moore, *Secretary*, and Gen. Abner Forbes, *Treasurer*. Ebenezer Adams, Esq. the Rev. Asa Burton, D.D and the Rev. Zeph. S. Moore were appointed a Committee to prepare and publish an address to the public, together with the doings of the Convention at Windsor. Charles Marsh, Esq., Ebenezer Adams, Esq., and the Rev. Zephaniah S. Moore, were appointed Prudential Committee.

TO THE CHURCHES, AND TO ALL WHO WISH WELL TO ZION.

Christian Brethren and Friends,

Having presented to your view in the preceding pages the great object, at which we aim, the education of pious young men for the Gospel ministry; and having exhibited for your perusal the Constitution, by which we are to be governed, we now take the liberty, agreeable to the direction of the Convention and Trustees, to address you on this important and interesting subject.

You readily perceive, that our object is such, that it cannot be prosecuted without pecuniary assistance; and that it is an object, in which we are no more interested, than all, who are friends to the cause of Zion. Whether it is your duty to contribute of your substance to promote a design, which to every candid mind

must appear pious and benevolent, and whether donations for this purpose will be acceptable to God, you will determine, when you have seriously attended to the following considerations; viz.

That the number of vacant churches and societies in our own nation is great, and in the new settlements annually increasing:

That our missionary societies could employ, at home and in foreign parts, a number of able ministers considerably greater, than they can now obtain:

That the number annually from all the New England Colleges of those, who are pious, and become Gospel ministers, is by no means sufficient to supply present vacancies, and the call for missionaries:

That our new settlements, where they have not faithful ministers, will be left a prey to sectarian preachers, who disseminate errors, as ruinous to the soul, as poison is to the body; who create divisions, which weaken societies, render them unable to support the Gospel, and tend to destroy all peace and happiness:

That there are many young men of piety in indigent circumstances, whose natural abilities are such as to render them eminently useful, could they have a liberal education. Unable to obtain this, their talents must be buried in obscurity, and the good they might do in building up Zion, must be lost:

That sending forth a greater number of the faithful servants of Christ to labor in the field, and gather in the harvest, will afford aid to Bible societies in accomplishing their benevolent design. Translating the Bible into different languages and dispersing it through the world is a great and glorious work. While this is progressing, able ministers are needed to explain and enforce the doctrines and precepts, contained in the sacred oracles, wherever they are read:

That the present Institution will be beneficial to our Colleges When pious young men from The Union Academy become members of our Colleges, we have reason to hope they will be a mean of preserving them from corruption and of promoting their reformation. It will increase annually the number of students in the Divinity College at Andover, and render that important Institution more extensively useful:

That the religion taught in the Bible is the greatest blessing to civil society. Were mankind governed by that spirit of love, meekness, gentleness, forgiveness, and forbearance, which the Gospel requires and inculcates, they would beat their swords into ploughshares, and their spears into pruning hooks. Wars and intestine broils would cease. Kings would become nursing fathers, and queens nursing mothers to the Church. The inhabitants of the earth would rejoice in each other's happiness. Society would be advanced to as high a degree of perfection, as is possible in the present life:

That the events of the present day, compared with the prophecies, clearly indicate, that the millennial state of the church is not far distant, and is swiftly approaching. We have reason to conclude, that as soon as the nations of the earth are supplied with Bibles in their own languages, accompanied with faithful preachers, having *the everlasting Gospel to preach to them, that dwell on the earth, to every nation, and kindred, and tongue, and people*, explaining its sacred truths, and impressing them on every man's conscience, God will pour out his Spirit, and cause all *from the least to the greatest* to know, love, and serve him.

In view of these, as they appear to us, very weighty considerations, is not your judgment convinced, that it is a duty to promote the object in view by liberal contributions, in proportion to the ability God has given you? Does not the present state of the world call for vigorous exertion in those, who are friends to the Redeemer's kingdom? Whilst his kingdom is with considerable rapidity extending its limits, is it not evident, that we are living in the last days of blasphemous infidelity, when the prince of darkness is making great efforts to maintain his dominion over the earth, as if sensible that his time is short? Will you not unite with those in Europe and America, who, with no inconsiderable success, are using vigorous efforts for the diffusion of Gos-

th, and for the redemption of who are dwelling in the region hadow of death? Will you not your substance into the treas- the Lord, that those who are g, may be fed with the bread

erty given to promote pious is given to the Lord. To the benefactor he has promised a . *Honor the Lord with thy sub- and with the first fruits of thine ; so shall thy barns be filled with and thy presses shall burst h new wine. He that soweth ly, shall reap also sparingly; that soweth bountifully, shall o bountifully.*

t all you possess the Lord's? our property one talent, which given you to improve? Ought ry one to act as a steward, iust soon give an account? ie improvement of what of your property can you oyfully give an account to the it his coming, than of that, you have given to promote the of the Gospel and the salvation ers?

d you by your donations be a f exciting those, who are now te of a preached Gospel, to he interesting inquiry, *What do to be saved?* and also of stering comfort to such, would a moment refuse to give? you hear the Lord of life say- ducate these pious, indigent men for the Gospel ministry, nay send them forth to pro- ie glad tidings of salvation, and souls into my kingdom," would obey? Does he not say "*Go, the Gospel to every creature* un- ven. If you cannot go your- contribute of the substance I ven you to qualify others, that *ends* of the earth may look e, and be saved."

ld you reach heaven, and look down on this world, and ultitudes flocking to Christ e east and from the west, from h and from the south, and at scending triumphantly to join ou in songs of everlasting and know that what you had had been a mean of such fruits, and occasioned such rich displays of divine love, could you repent, that you had given of what you now possess to the Lord?

If, as we hope, it makes a part of your daily prayer, that the Lord of the harvest would send forth laborers into his harvest, and that he would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, will you not manifest the sincerity of your petitions by doing all in your power to promote the end, for which you pray? We have confidence, brethren, that you will.

The cause, for which we plead, we commend to God, in whose hand are the hearts of all, and who can turn them as the rivers of water are turned.

ASA BURTON,
EBENEZER ADAMS,
ZEPH. SWIFT MOORE.

BURNING OF THE MISSION PRINTING OFFICE.

In the beginning of the present month, intelligence reached this country, that the Mission Printing Office at Serampore was consumed by fire on the 11th of March last. The loss was estimated at more than *Fifty Three Thousand Dollars*, comprising 2,000 reams of English paper, and founts of types in fourteen Asiatic languages. This loss is deeply lamented by the friends of missions and translations in Europe, Asia, and America. While it is lamented, however, the hand of God is seen in this apparently disastrous event, and the holy dispensations of infinite wisdom are submitted to with devout resignation. Possibly we may never fully understand, in this imperfect state, the reasons and uses of this afflictive providence; but perhaps we shall not be far from the truth, when we state the following as among these reasons and uses. 1. This providence may teach Christians that they must *feel*, as well as *acknowledge*, that God has a sovereign right to disappoint their expectations, and to make all the world see and know, that he will carry on his own work of renovating and saving mankind with such instruments, after such interruptions, and

in such manner, as He pleases. 2. It may teach Christians patience in waiting for the salvation of God. 3. It may and probably will put their perseverance to the test. It will teach them that *duty* is theirs; that *events* are God's. 4. It will probably excite a new and increasing zeal in the cause of translations and missions, by the loud call upon the liberality of Christians which it presents. Already the British and Foreign Bible Society has sent 3,000*l.* sterling towards making up the loss. Subscriptions are now circulating in Philadelphia, Baltimore, Alexandria, and New York, for the same purpose. Mr. Ralston writes from Philadelphia, that $800 had been subscribed there, though the paper has been as yet but very partially circulated. The subscribers in Philadelphia contemplate making the American Board of Commissioners for Foreign Missions the channel of their remittances to India. Probably other subscribers will do the same. The Board have entered upon a plan of remittances, through the agency of Samuel Williams, Esq. and Junius Smith, Esq. of London, to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, and the Rev. William Carey, D.D. of Calcutta. The gentlemen in India selected for this purpose are well known by the religious public throughout the Christian world. To these gentlemen monies to re-instate the printing establishment will be remitted with all possible expedition. The approaching meetings of the Foreign Mission Societies of Boston, Salem, Newburyport, &c. will afford an opportunity for donations and contributions, which we hope will not be neglected. Far from discouraging, this melancholy event, as it seems at first view, will stimulate to new exertions.

Dec. 21.

AMERICAN MISSIONARIES.

LETTERS arrived from India, a few days ago, communicating the agreeable information that the American missionaries, Messrs. Judson and Newell and their wives, who sailed from Salem in the Caravan on the 18th of Feb. last, arrived at Calcutta about the middle of June, after a pleasant voyage of 116 days. The joy of this intelligence was damped, however, by the fact that the British Government in India had ordered back the missionaries; and Capt. Heard of the Caravan states, that he should probably be obliged to give bonds to take them back before he could be permitted to clear out for his return. It will be recollected, that the Baptist missionaries were once threatened in the same manner; but that they found means to satisfy the government and to avoid the execution of the threat. Gentlemen best acquainted with India, and friendly to the missionary cause, are not greatly alarmed at this intelligence. They suppose that our missionaries may either satisfy the government, or pass on to Rangoon, before the Caravan sails. The Harmony had not arrived. As she sailed a little after the Caravan, and was expected to touch at the Isle of France, she would naturally arrive later than the Caravan. It is to be regretted exceedingly that not a line has been received from the missionaries themselves. They doubtless wrote by the Francis, which brought the other letters, and which stopped for orders at the Brazils; but why their letters were not sent on with the rest, we cannot even conjecture. With respect to the result of this mission, it behoves Christians to wait with resignation, and pray fervently that it may be prospered, or, if hindered for a time, that it may ultimately conduce to the glory of God

Dec. 21.

DONATIONS TO FOREIGN MISSIONS.

Dec. 1.	From a friend to the heathen by mail, with the Mattituck post mark*	$3 00
4.	From Dea. Reuben Leighton of Westford	3 00
	Carried forward	$5 00

* *The following is an extract from the letter enclosing a two dollar bill: "According to my circumstances I wish to do something towards the spread of the glorious*

Brought forward	$15 00
From the Foreign Missionary Society of Springfield and the neighboring towns, by the hands of the Hon. George Bliss, Esq. the Treasurer	130 00
From Edmund Dwight, Esq. of Springfield, (towards the translations)	50 00
From the Foreign Mission Society of Boston and the Vicinity	6 00
From the Female Foreign Mission Society of Plymouth, by the hands of the Rev. Mr. Judson.	20 00
From a gentleman in Wrentham, by the hands of the Rev. E. Fisk, (towards the translations)	5 00
	$316 00

MISCELLANEOUS INTELLIGENCE.

EXECUTION FOR PIRACY.

th inst. the day fixed for the *of Tully* and *Dalton*, whose mentioned in our last number, al and other officers arrived at Prison in Charlestown at 10 .M. The two convicts, and er prisoners were assembled in of the prison, where the Rev. read prayers, to which *Tully* e be devoutly attentive. Awhile in one of the apartments om, he intimated a wish to be s possible. On being permitted art, he leaned against the wall, be engaged in prayer, and ndantly. The procession was rards formed. It was preceded puty Marshal on horseback, e Marshal's mace, a silver oar. llowed in which were the offi- State Prison; and a coach in the Marshal and the Sheriff of ext came the criminals in the n carriage, a kind of waggon ek, attended by the Rev. Mr. aplain of the prison. They ned, wore white caps, and ntly and warmly clad. Their ected from each side of the The rear of the procession t up by assistant marshals and eriffs. On passing through n and Boston, a bell in each lled. The chaplain employed in his power in conversing thorting the prisoners. *Tully* ch moved, and repeatedly ad- crowds of people by whom lks of Boston were thronged.

On seeing some of the by-standers smile and exhibit marks of levity, he told them, that though they *might laugh now, the time was coming when they would be serious*. When arrived at the place of execution at South Boston, the Marshal and his deputies, the Sheriff of Suffolk, the Rev. Mr. Collier, and the criminals ascended a stage attached to the gallows. After some preparations, the Marshal read aloud his warrant of execution, when *Tully* requested, and had leave, to read a written paper, which he did in a firm and distinct voice. In this paper, he confessed the facts for which he had been condemned, acknowledged the justice of his sentence, expressed his gratitude for the kindness and attention he had received from the Marshal, and the Warden of the State Prison, and spoke feelingly of the kind assistance he had received from the Rev. clergy, many of whom had visited him, and his fellow prisoner in their affliction. The criminals then kneeled, and the Rev Mr. Collier addressed the throne of grace in fervent prayers for them. He then took them by the hand, bade them farewell, and recommended to them two short passages of Scripture, which were, *God, be merciful to me a sinner*. and *Lord Jesus, receive my spirit*. These passages he exhorted them to repeat, in the last and awful extremity, with true contrition, and sincerity of soul. *Tully* then mounted the draw, made a short prayer, and dropping a handkerchief, (the signal agreed on,) the draw was instantly let down and he was launched into eternity without the smallest struggle, the limbs merely undergoing a slight contraction and extension.

ie blessed God. *All I have belongs to the Lord, and I am under solemn e what money I can spare to doing good, and to the honor of his name. d enclosed two dollars Please to apply it to the use of Foreign Missions. able to contribute more liberally. Do as you please about giving this a Panoplist.*"

The preparations were going on for the execution of *Dalton*, till *Tully* was swung off, when the Marshal made a suitable address to the immense crowd of spectators. an I read aloud a warrant of respite, under the great seal of the United States, by which the President was pleased to defer the execution of *Dalton* till the 10th day of January next. The Marshal then addressed *Dalton*, and exhorted him to make a good use of the remaining time allotted him, that, in the event of his failing to obtain a full pardon, he might be better prepared to meet the punishment which had overtaken his associate in guilt. and that through the merits of the Redeemer he might obtain the forgiveness of his sins.

The halter was then taken from his neck, a hat substituted for the white cap, and he was remanded to the State Prison, with the corpse of *Tully*, in the same carriage in which they had been conveyed to the scaffold.

The execution of *Tully* took place at 15 minutes after 2 o'clock, P M. he having declined availing himself of the remaining time till three

The concourse of spectators was estimated at 10,000, though the weather was extremely tedious, and the place of execution exposed to a violent and very cold wind. The arrangements of the day were conducted with regularity and solemnity, and reflected credit on the Marshal

Tully stated that he was born in Steventown, (N. Y.) that his mother was a pious woman and a member of a Presbyterian church, and that he had been in the habit of attending public worship when it was in his power.

Dalton was very stupid and quite unmoved the whole day, and has been since his confinement They both confessed the piracy, but denied that they were guilty of murder, stating that they killed their ship-mate Cummings, in defending themselves from an attack by him.

HYMN.

LINES.

Oh, what are the joys we prize so much,
The joys we so dearly prize!
What but bubbles that melt at the touch,
Meteors that fade from our eyes.

And is it for these we give up our peace,
And lavish our souls away?
Oh! when shall these fatal passions cease
To lead our poor hearts astray.

N.

TO READERS AND CORRESPONDENTS.

In this number we present to our readers the conclusion of the series of papers on *Evangelical Exertions in Asia;* a series which has occupied a large share of our pages for several months past To the author of these papers the public are indebted for the only single view of Eastern Missions and Translations, which has appeared in England or America. Though to many of our readers the discussion may have appeared too long; yet to the great body of those, who are anxious to get all the information in their power re pecting the prospects of Christianity in Asia, we are persuaded they have been acceptable The writer has our thanks for his patient investigation of the subject; and our readers will bear in mind. for their future reference, that these papers contain all that is now known in this country relative to the translations, and b ing down the account to January of the present year.

Our correspondent L will observe. that we have already one correspondent under that signature. We have therefore distinguished his signature thus L.* The hymn which he communicated would hard y add any thing to the sacred poetry on the same subject

Our correspondent W.* we have distinguished in like manner, and for the same reason.

The beautiful hymn from our correspondent N. will be inserted in our next.

We respectfully request all the Secretaries of Foreign Mission-Societies, the names of whose officers have not been yet published in the Panoplist. to forward authentic lists of the officers. and to forward also at future times, some brief accounts of the annual meetings of their respective Societies.

Several of our patrons who were formerly supplied with the Panoplist by Messrs. Whiting & Watson of New York. have written to be informed where they can procure our work. They are informed that Mr Stephen Dodge of New York is now our agent in that city; of whom the current volume and any former volumes can be obtained.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

o. 8. JANUARY, 1813. VOL. V.

BIOGRAPHY.

IN a short period the Theological Institution at Andover has been de- l by death of two of its founders and unshaken friends. As these per- rere eminently virtuous and excellent in their private character, and conferred a lasting benefit on their country and mankind by their pious idicious liberality, our readers will doubtless be pleased with the fol- g biographical sketches drawn by persons well acquainted with the ts of their respective memoirs. The account of Mr. Abbot is ex- d from a sermon delivered at his funeral, May 3, 1812, by the Rev. ooks, and that of Mrs. Phillips from a sermon delivered at her funeral, , 1812, by the Rev. Dr. Pearson.

ACCOUNT OF SAMUEL ABR, ESQ. LATE OF ANDOVER, SS. AND ONE OF THE FOUNRS OF THE THEOLOGICAL TITUTION IN THAT PLACE.

R discoursing upon the which was Heb. vi, 12, Dr. ds proceeds thus:

our feelings toward Chris- friends, especially those who entered into rest, are we largeable with a great fault? may have respected their cter, been delighted with conversation, applauded benevolence, and been af- l with momentary grief at death. But is this all we hem? And is this all we the grace of God on their nt? Far from it. When we mplate their amiable and character, ardent love d be kindled in our hearts. ought to admire the power lory of divine grace in cre- them anew in Christ Jesus unto good works, and preparing them for the heavenly inheritance. Their goodness should make a deep and permanent impression upon us. And what is more, WE SHOULD DILIGENTLY FOLLOW THEIR STEPS. Every other proof of affection is nothing, without this. If we *truly love* the saints, we shall imitate their example, and labor to promote their benevolent designs. The precious cause of Christ, which was so dear to their hearts, will be dear to ours. All their pious wishes we shall endeavor to carry into effect. To think, *this was the desire of such a dear saint, now in heaven,* will be a powerful spring to our exertions. I repeat the sentiment, that *careful compliance with the pious wishes of departed Christians, and imitation of their holy example, is the best proof, and the only real proof of sincere affection for them.* God grant, that we may all give this proof of our

cordial esteem and love of THE DEAR FRIEND, whose lifeless body is now before us.

"To the duty of copying his example I would now, my hearers, most earnestly exhort you. When I point out the excellencies of his character, I shall speak the truth without coloring. May all the honor, which we give to the memory of this dear Christian, ultimately redound to God, by whose power he was created, by whose gracious Spirit, he was, as we trust, renewed, and guided, and trained up for glory. That there has been *such a man* among us, will, we doubt not, be to the praise of the glory of God forever.

"The first thing in his character, which I shall mention, as deserving imitation, was *habitual devotion.* On this and all other parts of his character, I shall speak according to the manifestation, which was made by his life, and not with any pretence of knowing the heart. From his fruits we have pleasing evidence that he was sincerely and unreservedly devoted to God, saying, with the devout king of Israel, "Lord, I am thine." How are we to come to the conclusion, that a man loves God supremely, and is devoted to his honor? Is it evidence of this that he loves the house of God?—that he loves the saints?—that he loves the Holy Scriptures? Is delight in religious contemplation and prayer, —*is a conscientious observance of the commands of God* evidence of supreme love?—All this evidence appeared in our departed friend.

"His devotion had no flights, and usually no raptures. But it had the characters of humility, of seriousness and tenderness, of constancy, and not unfrequently of earnestness. *He walked with God.*

"*His attention to duty was universal.* He did not think of atoning for the neglect of the duties he owed to mankind, by multiplying his religious performances. Nor did he think of atoning for the neglect of religion, by punctuality in social duties. He had respect to all divine precepts, and hated every false and sinful way.—Where can the man be found, who is *more afraid of doing wrong.*

"He was remarkable for *sincerity and uprightness.* The sin of flattery he abhorred. One of his maxims was, "to praise no man in his presence, and speak evil of no one in his absence." If he had any difficulty in his mind respecting others, he considered it a sacred duty to apprize them of it. He would *not suffer sin upon his neighbor.* And the kindness, the lovely simplicity, and meekness of his heart enabled him to give reproof to the greatest advantage. No one, who had the honor of a man, could be offended. His uprightness and veracity were so uniform and remarkable, that all who knew him, could, I doubt not, unite in saying,—"he was an Israelite indeed, in whom was no guile."

"To an uncommon degree, *he had the government of his passions.* His was the happiness of ruling his own spirit. He attained such self command, that there is reason to doubt, whether he was angry the last twenty years of his life. The agitations and contentions of the world left his passions cool. He kept at a dis-

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a religion. He loved
us, sober sense of Scrip-
ture. In matters of speculation, he chose the happy medium;—in matters of practice, *the plain path, the footsteps of the flock.* In short, he had that useful wisdom, which results from an honest and teachable mind and long acquaintance with the affairs of the world. This wisdom effectually preserved him from the mistakes of many celebrated geniuses, who never look into the details of human concerns, and enabled him successfully to execute his plans, without giving "offence either to Jew or Gentile."

"He was eminently a *peacemaker.* Few Christians so fully comply with the apostle's direction; "If it be *possible*, as much as lieth in you, live peaceably with all men." When duty permitted, he was willing to give up his own rights, and *do* any thing, or *be* any thing, for the sake of peace.

"He had a *quick sense of moral evil*, especially in himself. Judging of things, not by the standard of the world, but by the word of God, he perceived many feelings and actions to be sinful, which are commonly regarded as innocent. Wandering thoughts in religious duties, want of warm affections and of life in devotion, were his constant burden and grief, and made him long after heaven. Any small impropriety or error in managing his domestic concerns was quickly perceived, and as quickly acknowledged.

"He was distinguished for a *simple respect to the will of God, as the rule of duty.* He sought seriously and prayerfully, to know the will of God, that he might do it. And he obtained the promised direction. Rarely can

a Christian be found, to whom the path of duty is generally made so plain, as it was to him. In the most important transactions of his life, namely, those which related to the establishment of the THEOLOGICAL SEMINARY, his duty, as he often declared, was made as clear to his mind, as if it had been particularly pointed out to him by a voice from heaven. This entire satisfaction respecting the path of duty, which was perhaps the most distinguishing trait in his character, resulted, not from the greatness of his mental powers, not from the extent of his knowledge, nor, on the other hand, from any fanatical impression; but from that habit of calm deliberation, that single regard to the will of God, and that divine teaching, which afford the safest and best guidance.

"Finally, he was remarkable for his *beneficence*. He had sincere compassion for the poor, and opened his hand in charity for their relief. With warm and steady affection, he endeavored to promote the welfare of civil society. For the instruction of children in every branch of useful knowledge, especially for their religious education, he was greatly concerned. This favored church and society know his exertions for this important object, and for their religious interest in other ways.* Many years ago he began to give assistance to young men of talents and hopeful piety, in their preparation for the ministry. But he had a largeness of heart, which after all these acts of charity, was not filled. None of his plans of doing good satisfied him,—none corresponded with the extent of his benevolence, before he entertained the design of making *an establishment for the education and support of theological students.* This design he *often* declared, was first suggested to him by no man on earth, but by THE SPIRIT OF GOD. This he seriously and constantly believed; and this no

* The following instances of his beneficence are selected as particularly worthy of being recorded.

$550 to the south church in Andover, for the benefit of the poor.

$400 bell to the south Parish in Andover.

$650 clock to do.

$109 flagon to the south church in do.

$50 tankard to do.

$130 Encyclopædia to the Library of Phillips Academy.

$500 to the Society for promoting Christian Knowledge.

$ 50 Subscription towards rebuilding the College at Princeton; and a considerable sum to lengthen out the schools in the several districts in the South Parish in Andover for a number of years. It was a remarkable proof of his solicitude for the improvement of the rising generation, that he continued to visit all the schools in the parish twice a year till he was confined by sickness. Besides these acts of benevolence, he contributed to the education of several young men at Harvard College, and bestowed thousands of dollars in charities to ministers of the Gospel, and to the poor in different places.

But the great act of beneficence, which is several times alluded to in these extracts, though not particularly described in the sermon, or the above note, was the donation of $20,000 to found a professorship of Christian Theology in the Theological Institution at Andover. Other smaller donations were made at different times, and a large residuary legacy, the amount of which is not known, was left by his will to the same institution.

n can doubt. The nature
gn of the SEMINARY ex-
reed with his feelings.
s beneficence had be-
grand object. To this
onsecrated much of the
which God had given
His strict economy and
xertions to retain and in-
is property were finally
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ood to the church of
It was his own expres-
ou can't tell how much
I have taken in *saving*
object." He did not labor
up riches; nor did he
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s of luxury, pride, and
r. He did not live to
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he showed that he knew
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es. The method of
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promoting the cause of
, was, both in its nature,
he extent of its fruits, su-
all others. He frequent-
ioned it, as his end in
had done for the SEM-
to bring thousands and
to glory. This INSTI-
was his favorite object;
prosperity constituted
his comfort in the con-
years of his life. For
STITUTION and all con-
with it, he offered up dai-
r. In this centered his
affections. He connect-
it his most solemn de-
his purest pleasures, his
es of the church's pros-
It was his deliberate and
suasion, that he had done
well in contributing to the establishment of such a SEMINARY;—that so great an object called for his *utmost exertions*. We have no doubt that he thinks so still, and that the judgment day will confirm the persuasion.

"I owe to the memory of my *patron and friend*, to declare, that I have considered it one of the most precious privileges of my life, to enjoy his paternal affection, and to be near him in his feeble and languishing state. The observations, therefore, which I have made, and those which I am about to make, are not founded on vague report, but derived from the most intimate personal acquaintance.

"Although he manifested seriousness and piety at an early period of life, there is reason to believe that for several of his last years, his religion became more deep and operative, and his enjoyments more constant and spiritual. He evidently grew in grace and in the knowledge of Christ. Accordingly he had an increasing conviction of the truth and importance of those evangelical doctrines, for the propagation of which he did so much toward laying the foundation of this SEMINARY. But it seems proper to observe, that his belief of those doctrines was not produced by abstract reasoning, but was rather *the result of moral feeling, and of childlike submission to the authority of God in his word*. In this way his faith became altogether *practical*, and was at the same time *an act of piety*. But it was not on this account less *rational* or *sure*. In fact, it rested on the proper ground—faith, as it relates to the things of the Spirit of God, al-

ways partaking much more of *affection*, than of *intellect*. His belief of the truths of revelation was fixed and invariable. Whatever doubts he might sometimes have respecting his own religion; he had none respecting the doctrines of the Gospel, particularly those, which relate to the way of salvation by Christ.

"His unwavering and cordial belief of those doctrines was the foundation of his religious character, and of his supports and enjoyments in sickness. My hearers, I wish you could fully know the tenderness and tranquillity of his mind during the last six months. Confined to his house,—then to his chamber, and with a very feeble and sometimes distressed bodily state, he found the peace, which the world cannot give,—the peace of God, which passeth all understanding. —Self-righteousness he utterly renounced. He had nothing which he looked upon, as in any degree the ground of acceptance with God. All his benevolent and useful deeds he counted loss for the excellency of the knowledge of Christ. With the most lively sensations, and sometimes with weeping, he expressed his entire reliance on the mere mercy of God. He saw no other foundation. He desired no other.

"He felt more and more satisfied, that in his religious charity he had been directed by the Spirit of God, and had done what he should rejoice in forever; and frequently expressed a pleasing hope, that his beloved SEMINARY would become far more extensively useful, than he at first conceived;—that it would be the means not only of doing good to the churches in this country, but of spreading the Gospel among distant heathen nations. Often when contemplating the INSTITUTION in this light did he turn his thoughts upon himself, and say, with every token of humility and tenderness,—"I am astonished, that God should make use of such a poor creature, as I am, to do *this great thing*."

"In the chamber of sickness, frequent prayer was his delight and refreshment. He seemed more and more perfectly to resign himself to the will of his Father in heaven. He was tired of sin; though not tired of living in God's world, nor was he tired of laboring and suffering for God. "I desire to live," he often said, "if God has any thing more for me to *do* or to *suffer*." The time and manner of his decease he was satisfied to leave entirely with God.—His cheerful patience, meekness, and resignation, together with the uniform and regular exercise of his reason, rendered his sickness very edifying to his Christian friends.

"When he came near to his home, he showed increasing desires after God, saying repeatedly—"there is enough in God;—I want nothing but God." Just before his speech failed, he was asked, whether he could say,—"whom have I in heaven but thee? and there is none on earth I desire beside thee;"—"Yes,"—he answered very feelingly,—"*with all my heart, and with all my soul, and with all my mind.*" At times he felt a joy, almost too extatic for his feeble body to sustain, at the thought of being forever with the Lord, and seeing him face to face.

"Such was our dear friend in health and in sickness. Most of

nce knew him, and can
at he was indeed *a faith-*
nt of God.
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rch and society,—and of
: of tears. You mourn
h of an Israelite indeed,
oved you and did you
who delighted in coming
: to this house of wor-
d to this table of com-
You will see his face
. But he has left among
t good name, which is
han rubies. We hope
rch and society will long
fruits of his goodness.
hope these fruits will
to the churches in this
l to distant nations, down
d of time."

ACCOUNT OF MADAM
E PHILLIPS, RELICT OF
HONOR SAMUEL PHIL-
ESQ. LATE OF ANDOVER.

illustrating the text,
as John xi, 25, Dr. Pear-
ceeds as follows:
he light of our subject
ow contemplate the sol-
ne before us It has
the sovereign Disposer
s to remove from us a
stimable friend. We are
embled in this temple,
to sympathize with the
d relatives, and to express
lial respect for departed
ut to hear, what God the
ll say unto us, and to pour
lesires of our hearts be-
; to implore divine con-
for mourners, and grace
by this affliction. With
these ends in view, let us call to mind what our deceased friend was.

"Descended through a long line of puritanic and respectable ancestors, Madam PHILLIPS was the youngest daughter of the Honorable FRANCIS and MEHETABEL FOXCROFT of Cambridge. From her pious parents she received a religious education Accustomed from infancy to the morning and evening sacrifice, and to the strictest observance of the Sabbath; being also daily required to read the Bible and to repeat the Assembly's catechism; even while a child, she became acquainted with the primary doctrines and duties of Chrisflanity Family instruction being seconded by the public ministration of the word by that saint of God, the venerable APPLETON, and both enforced by the Holy Spirit, she early experienced those impressions of divine truth on her soul, which formed the basis of her Christian character, and was admitted a member of the first church in her native town. The doctrines of the reformation, as delineated by the Westminster Assembly of Divines, constituted her religious creed. In this faith she lived stedfast, and in this faith she died.

"Possessing a quick apprehension, nice discernment, delicate taste, and an ardent thirst for knowledge, she was formed to distinguish and relish the best writings. To the gratification of her taste, and the increase of her mental stock, her proximity to the University was propitious. Reading and writing were her favorite amusements, while young. Such was the brilliancy

of her imagination, the pleasantry of her wit, and the felicity of her expression, that she soon became the ornament and delight of the sentimental circle. But such was her modesty, such her diffidence in company, as to conceal, in a great measure, the powers of her mind and the virtues of her heart. To a select few only was her mental worth known; and to these, more through her pen, than her lips. A mind, exquisitely sensible, and like the needle, tremblingly alive to every breath, naturally wishes to escape the collisions of thought, incidental to free and mixed conversation. Hence it was, that in the calm of retirement, and with her beloved pen, she did most justice to her talents. Purity, ease, and elegance characterize the style; pleasantry, dignity of thought, and elevated piety constitute the soul of her letters.

"Formed by the dignity of her person and the virtues of her mind to move in the higher walks of life, and destined by Providence for extensive usefulness, she commanded the esteem and affections of the man, whom, while memory lasts, we, who knew him, shall delight to honor. Her connexion with Lieut. Governor PHILLIPS was consummated in the year 1773; since which, her manner of life has been known to many now present as well, as to the speaker. Gratitude to Heaven and justice to her oblige us to say that a very rare assemblage of virtuous qualities, improved by reading, matured by reflection, sanctified by grace, tried and brightened by afflictions, constituted her character. Of her failings, as they sprung from an excess of sensibility, and, from a benevolence, which wished happiness to every living thing, it may be truly said, "they leaned to virtue's side." In her own view however her imperfections were great and numerous, and, as such, were deeply lamented, and frankly confessed. Humility, that surest criterion and measure of piety, was the cardinal feature in her religion, as sensibility was of her heart. To the united influence of these qualities it must be imputed, that in conversation, even with intimate friends, she was habitually reserved on the subject of her own religious experience; nothing scarcely escaping her lips, except frequent exclamations of her own unworthiness and nothingness. Through life indeed she utterly disclaimed all personal merit; and during her last sickness constantly avowed her entire dependence on the Redeemer.

"Though to surrounding friends it is unspeakably delightful to catch from the lips of an expiring saint the broken whisper, "O death, where is thy sting?" this is a satisfaction, for wise reasons commonly denied by heaven. Triumphant deaths are rare. Let it suffice us, that, in view of her approaching change, our departed friend never expressed a fear of death; and that to a near confidant, a few days before her decease, she said with a composed mind, "I know in whom I have believed." But, blessed be God, we have a more sure word of hope, "by their fruits ye shall know them." To the *life* are we directed to look for evidence of piety, of vital union to Christ. Every branch in him bringeth forth fruit; and

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her honor it will be long said by strangers as well, as by friends, that her house continued to be the same mansion of hospitality, which it ever had been during the life of her noble and generous consort. Of them both it may be said, that their hearts were not more united by mutual esteem and affection, than by acts of charity and munificence. Of this, their united exertions for the ACADEMY in this place, for the education of children and the promotion of religion in this town, and for the distribution of pious books among the poor at large, have raised durable monuments. The spirit of her ascended partner, still actuating his relict on earth, at a recent period she contributed largely to the foundation of the Theological INSTITUTION; and thus, with other generous DONORS, extended the great plan, which his prolific, active mind had projected, and in part executed. And, if the spirits of the just hold intercourse with earth, this friend of man has doubtless smiled upon the deed; if not, we fondly trust the intelligence, recently conveyed by his dearer self, has been doubly grateful.—But I forbear. My theme may have carried me too far.

"Lest, however, it may be thought too much has been said of piety, too modest to speak of herself; and to show that virtues so exalted, and efforts so godlike are most congenial to the soil of the lowliest humility, permit me to give a few extracts from an epistolary correspondence with a female friend. But here I am at a loss, what to select, all is so excellent. In a letter without date she thus writes, "You will ex-

'cuse me, my dear lady, if I observe, that it is not for us to determine, in what way we can be most useful. Will you allow me to suggest my own ideas on the subject; which are, that we with all the circumstances of our lives, are at the disposal of an all-perfect Being." "Here you will please to allow me to add a desire, which at times I am happy in the operation of in my own breast; a desire, that my own will should never interfere with the Divine will; but that it should be brought to a subserviency, equal to the production of a desire, that the Divine glory may be effected, let my circumstances be what they may."—"Was it not for a deeply rooted veneration for the rectitude of the Divine government, how could the mind be supported?"—"I wish you the influences of that blessed Spirit, which must breathe upon all means of comfort, to make them efficacious."—"Is it not of the first consequence, that we contemplate frequently the excellency of the example, which our blessed Redeemer has left us, and pray over it—pray that we may be struck with and delighted by the infinite condescension discovered in the indulgence allowed us to *aim* at imitation?"—"With regard to myself, though few have had so much to lose, I think I can with pleasure do justice to the sovereignty of God, and can, according to my weak capacity, with composure say, 'though he slay me, yet will I trust in Him.' I acknowledge there is much chaffiness in the heap, yet I hope there may be found some few grains of just sentiment and sincere desire to render due praise for the many, *many* indulgencies, through grace, from that fountain of compassion, upon which we may all have liberty to draw."—"Far, very far, be it from me, to question the justice of any of the Divine dealings with me—perfectly satisfied, that every expression of the Divine Mind toward me is founded in wisdom and goodness. I would gladly suffer any thing rather than dishonor that all-bountiful Benefactor, who has encircled me in the *rise*, and now, in the *decline* of life, with blessings, which I am sure I do not deserve even a shadow of——." —In 1804 she thus writes to the same, "I really should think I had suffered to some valuable purpose, could I afford you any new source of comfort from my experience; but why, let me ask, will you not avail yourself of those precious promises, which abound in the *sacred* volume? O how many richly encouraging invitations have we to commit *all* our ways to that Almighty Being, who is infinite in *wisdom* and *power;* who has graciously declared that 'none shall seek his face in vain;' and condescends to teach us, how we are to ask favors, viz. 'in faith, nothing wavering.' O how precious the liberty, that we may call upon Him at any time, in any place! Let us, my dear lady, improve the privilege. Let us be constant in our applications at the throne of grace, *for* grace, rightly to judge of all things, which pertain to this life, and that which awaits us beyond the grave. How can we help loving a Character, so replete with excellence? And, if we love, shall we not necessarily commit ourselves, with all our concerns to the dis-

of such a Being? O, do
pon the belief, that "*all*
shall work together for
o those, who love God."
ch, my fellow mourners,
he friend, whose mortal
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of God; for, if they are his
, they will be safe." Seek,
my dear friends, to be what she desired; and educate your lovely offspring, as she wished. Carry them daily, as she did you, to the throne of grace. To your latest breath, let me intreat you, cherish in your minds an image of her virtues; and often present it to your beloved children, for their admiring imitation. Collect the fragments of her pen, and let them read, what she was; and thus inspire the sacred ambition of being worthy descendants of such ancestors. Above all, teach them their state by nature; and point them to "the Lamb of God, that taketh away the sin of the world." Early instil into their tender minds the instructions of heavenly wisdom, and lead them in the way, they should go. Thus educated, may they grow up as olive branches, around your table; and having together carefully followed the pious footsteps of your parents now in heaven, may you and your children, in due order, but at far distant periods, be successively welcomed by them to the mansions of eternal bliss with exceeding joy!"

RELIGIOUS COMMUNICATIONS.

he Editor of the Panoplist.

uld the following remarks
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ur readers, you may give them
your periodical publication.

MARKS ON PHILIP. ii, 6.

, *being in the form of God,*
t it not robbery to be equal
God.

, while in bonds at Rome
s firm adherence to the Gospel of Christ, wrote to his brethren at Philippi, for whom it is evident he had no small regard. The church were in trouble on account of their adversaries. This is manifest from the language of the apostle: *Having the same conflict which ye saw in me, and now hear to be in me.* Nevertheless he exhorts them to be *in nothing terrified by their adversaries, which* would be to them *an evident token of perdition;* but to the disciples a token *of salva-*

tion and that of God. For to you says he, *it is given, in the behalf of Christ, not only to believe on him, but to suffer for his sake.* That they might be prepared for evil report, and to endure hardness as good soldiers, he exhorted them *to be of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.* In order the more fully to show them what they ought to be, Paul brings to view the humiliation of Christ. *Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:--And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.*

The apostle evidently intends to represent Christ as having humbled himself exceedingly in condescending to be found in in fashion as a man. But I do not recollect as we ever read of the peculiar humility of those angels who have appeared, at different times, in the form of men.

Leaving the context, however, we will attend more particularly to the words under consideration, in which Paul asserts, that Christ, *being in the form of God, thought it not robbery to be equal with God.* The apostle either labored under a mistake, or he did not, when he wrote the verse just quoted. He communicated an important and interesting truth, or a very dangerous error. If it be acknowledged, that he was not deceived, but advanced truth, and that in an intelligible manner, which I think must be acknowledged by all, then the two expressions, *being in the form of God,* and *thought it not robbery to be equal with God,* are full of a meaning, which is infinitely important. The common interpretation of this portion of Sacred Writ is abundantly justified by other passages of Scripture, particularly by the discoveries of himself by our Divine Lord when with his disciples in person. Christ said many things in public assemblies, and private circles, which tended directly to lead his disciples and others, and actually did lead them, to suppose, that he made himself equal with the Father, and thus meant to be received and treated by all who would be his followers. He gave those, who were instructed by him to understand, that if they did not receive him as equal with the Father, they did not receive the Father; and unless they honored him they did not honor the true God. The writer of these words, says, without any hesitation, that Christ was *in the form of God.* But if Christ, in his highest character, be inferior to the Father, would there not be as much propriety in saying, that any other creature is in the form of God, as that the Savior himself is? There is an infinite disparity between infinite and finite, and this disparity will remain, however high the finite being may be raised. It is impossible to progress toward infinite. The atom in the sun beam is as near infinite as the globe we inhabit; the worm of the dust as the highest seraph in heaven. Hence, however high

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a man, how can he be said to be in the form of God?

It may be said, that one being can be in the form of another without being of the same duration; but this is not true if duration without beginning be essential to the existence of that other, which is the case when applied to God. Christ might be said, with as much propriety, to be in the form of God without holiness as without eternal independent existence; for the former is as essential to the existence of God as the latter. Reader, would you say your Savior was in the form of God without goodness? Then do not take away his eternity, and say he is in the form of the Father. To say that Christ is in the form of God because he has every perfection in an inferior degree, is childish. Who can get any idea of subordinate infinite power, and inferior eternal existence? And so with regard to the other attributes. To say, that Christ is in the form of God, because through him the divine glory is manifested, would be as absurd as to say, that the body is in the form of the soul, because it is the medium by which the properties of the soul are discovered. Then Christ must in every respect be in the form of God, without any limitation, or the great apostle leads us into error and perplexity.

The second clause is equally expressive—*thought it not robbery to be equal with God.* It seems as though the former expression justified the latter, and is the foundation of the claim to equality with the Father, which Christ thought it not robbery to make. If Christ be equal to the Father then he is justifiable in

claiming such equality; but if he be not equal, how can he be clear of robbery in making the claim. The character of our Savior cannot be maintained as a good man, if we set aside his absolute and eternal equality with the Father. As Abbadie says, his system is directly calculated to lead us into error; from error to idolatry, and from idolatry to damnation. If Christ be not equal with the Father, the same may be said of Paul and Christians generally that he said of the Gentiles, in his epistle to the Romans: *When they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish hearts were darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and birds and four-footed beasts, and creeping things.* Instead of worshipping the eternal God, and him only, they worship as the self-existent God, one who by no means possesses this character.

It is said, that the titles Jehovah, Lord, God, Most High, I AM, and the like, are not to be understood in their full latitude when applied to Christ. *His name shall be called the Mighty God the Everlasting Father, the Prince of Peace.* This he shall be called, but this he never was and never will be. If such an interpretation is to be admitted, the Scriptures are chargeable with using language that cannot be understood by man. Is not this destroying the utility of the Bible? For the origin of the many opinions concerning Christ, we must no longer look to the depravity of the heart, but to the want of perspicuity in revelation. If we are authorized in one instance to say, that the word Jehovah represents the eternal God, by what authority do we say that in another instance it has quite a different meaning and represents a dependent being, when the spirit of truth does not give us any intimation of a different meaning? On the other hand, if the word Jehovah is to be understood as representing a dependent being in one part of the Bible, whence do we derive scriptural authority for saying, that this name ever represents the everlasting God? So with respect to all other titles of the Deity; for they are all given to the Father and the Son. If we are to put such a construction upon the language of Scripture, we may conclude that the original and first cause is no where spoken of in the sacred pages. If I AM, when Christ applies it to himself, does not represent independent existence, I see no reason why we should suppose that the being, who said to Moses, tell them I AM hath sent thee, was self existent. To form such an opinion of revelation must be derogatory to the character of God, and calculated to bring the Bible into disrepute among those for whom it was intended to be a guide to heaven.

Here suffer me to repeat to those readers, who doubt the equality of the Son with the Father, a question proposed by a worthy divine; viz. Whether *they* should not have used different language from that in the Bible, had it been left to *them* to represent Christ's character, as they view it? In answer to this question, they must acknowl-

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from the beginning? He speaks of the glory he had before the world was, which carries us back into eternity. When Paul speaks of Christians being chosen in him before the foundation of the world, we suppose he brings to view the doctrine of eternal election. This being true, I see no reason why the same expression should not prove eternal existence when applied to Christ. Our Redeemer is represented as equal with the Father in the works he has performed, and will perform. Those works that can be performed by none but God, are said to be done by him. We must know God in part at least by his works. Hence Paul says, the *invisible things of him*, i. e. of God, *are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* But all those things, which were made, were created by Christ, and by him they consist. Then suffer me to ask, upon the principle of the apostle's reasoning, whether the eternal power of the Son is not as much seen by creation as that of the Father? The forgiveness of sin, the salvation of the soul, and every other work peculiar to God, is done equally by Christ; consequently he says, *my Father worketh hitherto and I work.* We are to worship Christ as we worship the Father; and if we do not honor him, we do not honor the Father. But how do we honor and worship the Father? If acceptably, it is in spirit and in truth, believing him to be the self existent independent God. Then in order to obey the command we must honor Christ as self existent and independent, or we do not honor him as we honor

the Father. Yea the moment it is acknowle lged that we are to pay him divine honor we must own him to be truly God. Good men, or holy angels, have never permitted themselves to receive that honor of which none but God is worthy.

Now let me intreat every candid reader of these remarks to endeavor to think correctly of Christ. Though your faith be ever so strong, if you mistake in the object it will be vain; and you will be found in your sins. Though we may put our confidence in a being we call Jesus Christ; yet if we do not embrace his character as well as name, we shall come short of heaven. *If ye believe not that I am he you shall die in your sins. Believe not every spirit*, but try the spirits by the Bible, a sure word of prophecy; for there are many false spirits gone out into the earth. You have immortal souls, and will you trust them with any being short of the greatest being in the universe, when you are invited to *look unto God and be saved*, and assured that *beside him there is none else?*

To close these remarks: Friends, *What think ye of Christ?* Do not say, we cannot think him equal with the Father, because we cannot comprehend a Trinity in Unity; but remember, that *great is the mystery of godliness, God manifest in the flesh*, and that *the world by wisdom knew not God.* PROBUS.

For the Panoplist.

PLAIN SCRIPTURE READINGS.

No. I.

EVERY person, who is in any degree acquainted with what is passing in the literary and gious world, must have o ed, that much is said, by who call themselves Christians, of the inaccur the common translation Bible, and of the corre which the modern advance in biblical literature have a ized critics to introduce in sacred text. From the con tone which is sometime sumed on this subject, t learned Christian would be imagine, that half his Bib least, is to be wrested from Very possibly he would n pect to retain so much as for when he should happ converse with a liberal te he would find that nearly a great doctrines of Christi as he used to consider were to be cut up by the on the ground that the pas commonly adduced to su them, are either interpol of the text, or false transla If his liberal teacher shoul pen to be one of those full giants of liberality, who least ten times more le wise, candid, and charitable any other men on the face globe, the poor inquirer find his favorite doctrine down with such an air o scious superiority, and th porters of them treated as a set of knaves and dupes he would be tempted, i height of his amazement, t claim, *What a fool I am What fools have all the been till this liberal age!* was afterwards told by a p in whom he had some confi that no important doctrin banished from the Scriptu consequence of any warra alteration of the text, sti

of the above described would disturb his imagin-

All his religious views l be unsettled. Instead of g himself on the firm ıd of Scripture, as hereto- he would discover every , on which he placed his *give way;* and would shud- t the thought of sinking in agmire without a bottom ithout a shore.

ere it possible, I should ly desire, that every Chris- n this country might know xact truth, with respect to egree of credit which is due ery portion of the word of as it now stands in our Eng- Bibles. But this is not pos- without a miracle, which ave no reason to expect. It occurred to me, however, ome fair specimens of the sed corrections of the text, f our translation, might be hibited, as to give unlearn- hristians a just view of the with which they may on the Bible, as it is possessed by them. For urpose, I propose to write es of papers, under the title *lain Scripture Readings*, to ntinued in the Panoplist, ionally, as I have leisure, y promise to be useful. My is to begin the New Testa- , take one or two chapters ime, and exhibit, in as plain rief a manner as practicable, llowing things:

All the various readings, ully translated, which Gries- ventured to propose as ations of the text.

Emendations of our trans- , with the reasons for them.

A recapitulation of the prin- doctrines taught in each chapter, with a notice of the effect which the proposed alterations would have in regard to those doctrines.

4. Such miscellaneous observations as may be suggested in the prosecution of the above plan.

It will be recollected, that Griesbach has uniformly received the warmest encomiums of the liberal party, for his judgment, fidelity, and accuracy. Though I by no means admit, that his decisions, or those of any other man, are infallible, yet it may be useful to examine what would be the text of Scripture, if Griesbach were allowed to be the *sole* judge, and if his sentence were to be binding on all future critics and all succeeding generations. If, after all the praise which he has received from the liberal party, it shall appear, that he leaves the Scriptures as they were, in all the great articles of faith and practice, with what propriety can that party be forever talking of forgeries and interpolations?

As to the improvements in our translation, which I shall venture to suggest, they will not be very numerous. This translation is preferable, on many accounts, to any new translation which could be made, in the present state of the Christian world. Improvements may, however, be introduced. Much the greater part of such improvements, are needed, I apprehend, in consequence of the changes which two centuries have produced in the meaning of a considerable number of English words, and by no means on account of the original faults of the common version.

Under the head of *doctrines*, I

shall include the principal things which we are *taught;* whether they are parts of the *theory* of the Gospel, or *facts*, which were intended to convey important instruction. The primary and proper sense of the word *doctrine* is *instruction;* and, in this sense, the passages of Scripture which give a historical display of the Divine government, and those which enjoin what are commonly called the *duties* of religion, are as really fraught with *doctrine*, as the passages which it is the custom to call doctrinal by way of eminence.

It need hardly be said, that in such an attempt as this, it will be utterly unsuitable as well as impracticable, to give the reasons why I suppose a particular doctrine to be taught in a particular passage. To do this, would be to write an elaborate commentary on the Scriptures, which could not be admitted into a periodical publication. I shall only state, and as briefly as possible, the *principal* things which appear to me to be taught in the passages under consideration. The reader will judge for himself whether these things are taught or not.

It may be proper to enumerate here the different classes of various readings, which Griesbach distinguishes by different marks. They are as follows:

1. Words which he removes from the text* into the margin, and in the place of which he puts other words, supposed by him to give the genuine reading. Concerning this class he expresses no doubt. I shall designate the particular cases thus: for [here I shall print in Italic the words removed from the text;] read [here I shall print in Italic the words inserted in the text in the place of the words removed.] Example: Matt. iii, 8, for *fruits meet* read *fruit meet.*

2. Words which Griesbach banishes from the text, as undoubtedly spurious. These I shall designate thus: om. [here the words deemed spurious will be printed in Italic; and the meaning of the designation is, that these words, according to the opinion of Griesbach, are to be omitted, or dropped, from the English text.] Example: Matt. viii, 25, om. *his.* The true reading of the verse here cited will be, after this correction, *And the disciples, &c.*

3. Words probably to be omitted; but not so certainly, as that Griesbach would venture to remove them from the text. These will be marked by printing them in Italic after the letters p. o.; signifying that the words thus printed are probably to be omitted. Example: Matt x, 29, p. o. *on the ground.*

4. Words which are missing in some copies of the Scriptures, but the omission of which is less probable than that of the preceding class. These words will be printed in Italics after the letters l. p.; signifying that the words thus printed are less probably to be omitted. Example: Matt. x, 28, l. p. *for.*

5. Words omitted in some copies, but which, in the opinion of Griesbach, are not to be omitted. As this critic is decidedly of opinion that the text ought not

* The *text* taken by Griesbach is the Elzevir edition of the Greek Testament, printed in 1624, with which our translation and most modern translations generally agree.

altered in these cases, I ake no notice of them.

Words which have crept e text in some copies; but as Griesbach supposes, no means to be admitted. ese I shall take no notice reason stated under the ling class.

Words which are not desti- all appearance of claim to ed to the text; but which, sbach's opinion, are still be approved. I shall take ice of these for the same .

Words placed in the mar- nearly or quite equal, or s preferable, to the com- ading; though Griesbach s to retain the common g in the text. These I esignate by first printing ic the words proposed; he letters n. e.; and lastly rds of our text. Example: xxiv, 18, *garment*, n. e. ; signifying that, in this e, the singular, *garment*, orted by authority nearly o that of the plural *gar- or clothes*.

Words placed in the mar- not to be despised, and as of further examination, as inferior to the common g. No notice will be taken se for the reason above

& 11. Words removed he text into the margin; nevertheless, can be de- by some arguments more specious, but, in Gries- judgment, not conclusive. e cases, I shall designate grees of probability thus: first instance, that is, the hich can be defended, by *re speciosa* arguments, I shall place the letters m. s. before the words of our common version, (printed in Italic,) and then, after the word *read*, shall place, in Italic likewise, the words which Griesbach has substituted. Example: Matt. xvii, 5, for m. s. *a bright cloud*, read *a cloud of light;* signifying that instead of our common reading, *a bright cloud*, which can be defended by some arguments of the *more specious* character, Griesbach is decidedly of opinion, that *a cloud of light* is the true reading. In the second instance, that is, the class which can be defended by the *less specious* arguments, I shall use the letters l. s. Example: Matt. xxi, 30, for l. s. *second* read *other;* signifying that instead of our common reading, *second*, which can be defended by some arguments of the *less specious* character, Griesbach is decidedly of opinion, that *other* is the true reading.

12. Words added by Griesbach to the text; not, however, without some doubt. To these I shall prefix the letters a. G. signifying that the words thus distinguished are, in Griesbach's judgment, to be added to the text. Example: Matt. xxiii, 23, a. G. *but* before *these ought ye &c.*

These are all the various readings, which Griesbach has distinguished by a specific mark. He has cited, in his margin, others, which relate either to a different punctuation, or are of such a description that he thought proper to note them, though they are clearly, in his opinion, to be rejected.

In many cases it will happen, that the various reading is of such a nature that it cannot be

expressed in English, by any of the foregoing methods. The reason is, that a very great proportion of the various readings do not affect the sense, and cannot possibly affect the English translation; as will be seen abundantly in the prosecution of my plan. In such cases I must be indulged with the privilege of describing each particular variation.

Many of the various readings will appear trivial; and some persons will be of opinion that they need not have been mentioned; but it is my intention to give, so far as I proceed, a just account to the English reader of *every alteration of our common text proposed by Griesbach, whether it be great or small.*

Perhaps it ought to be stated, that although Griesbach is sometimes quite confident enough in his decisions, he generally exhibits a very becoming modesty. His *Conspectus*, or *Abstract of critical observations*, which is inserted in this manual edition, is calculated to impress the reader's mind very favorably with respect to the author. Nor is the following declaration in his short preface, or advertisement, of a different character. "Wherever," says he, "I have made any alteration in the common text, which is that of the Elzevir edition first published in 1624, I have noted the common reading in the lower margin, so that every person may have the liberty of using it, according to *his own* judgment and inclination; for I am not so vain as to be desirous of obtruding *my* opinion upon any man." p. viii.

Griesbach appears, also, to differ, so far as I can judge, from many biblical critics of the present day, in this most important particular; viz. that he does not permit himself to be actuated by a blind devotion to a party. Many of his rules of judging are designed to guard against the danger of altering the Scriptures to support a system. In this respect, his practice and the practice of the editors of the *Improved Version*, as it is called, exhibit a perfect contrast with each other. *Their* work is as evidently and as entirely a party publication, as any newspaper in this country, or in Great Britain; and, therefore, it will never gain extensive or durable credit.

By persons of liberal education it would be preferred, that the various readings should be quoted in Greek; but as my wish is to present them to the plain English reader, nothing but English will be used. The Greek student can easily turn to his Greek Testament, which every such student, especially every minister of the Gospel, ought to keep at his elbow.

Should I continue this course in future numbers, it will be necessary that the reader should keep in view the *marks* above described, and the numerical division of Griesbach's various readings.

After these preliminary remarks, I take the first chapter in the New Testament.

Matthew I.

Various Readings.

Verse 1. Griesbach spells the word David differently from the Elzevir edition, though in exact conformity to our English ver-

This alteration is of the class, that is, an alteration respect to which the text e defended by some argus of the more specious sort.

6. The word Solomon is ently declined from what it he text. This alteration is e 1st class; but it cannot t even the spelling of the man's name in English.

18. For l. s. *birth* read *gen-n.*

the same verse l. p. *Jesus.*

22. The Greek article, precedes the word ren- *Lord*, is marked as a *less ble* omission, that is, as a ction of the 4th class. If ed, however, neither the , nor our English transla- could be affected by the sion.

Doctrines.

are taught, in this chapter, oseph, the reputed father r Savior, was a lineal de- ant of Abraham and David, hat our Savior himself, ap- tly, and *legally*, sustained elation, in consequence of upposed descent from Jo- v. 1—16; that he was mi- ously conceived in the of the virgin Mary by the r of the Holy Ghost, and became truly man; v. 0; that he was called Jesus se he was to save his peo- rom their sins; v. 21; that as done in fulfilment of a prediction, that a virgin d conceive and bear a son name should be GOD WITH . 23, 24; and that these erful events were revealed, essenger of God, to Joseph dream, who gave heed to the Divine monition, and acted accordingly; v. 20—25. These things we are taught directly. It is, moreover, implied in v. 21, that mankind are in a state of sin and ruin, and are unable to save themselves; that Christ is able to save them by his *own* power; and that those who are saved are *his* property; of course, that he is the independent Lord of the universe; and in v. 23, that his name was intended to describe him, as *God dwelling among men.*

Miscellaneous Remarks.

It will not be pretended, that any doctrine is affected by the alterations proposed by Griesbach in this chapter. The word which I have translated *generation* in the 18th verse, might be translated *birth*, though it is the same word which is translated *generation* in the 1st verse. This, and the word of the text which is translated *birth*, sprung from the same root, and are written much alike, which is probably the reason of the variation.

It is worthy of observation, that the word rendered *Lord*, in v. 20, 22, and 24, undoubtedly means the true God, the Lord of the universe. It is the same word which is used throughout the Septuagint for *Jehovah*, and which is applied throughout the New Testament to Christ. It is applied, also, to men, in several instances; but it does not, on this account, become ambiguous. It may in this respect be considered as in a good degree parallel with the word *Lord* in English, which is daily applied to the Supreme Being, and to different descriptions of men, particularly

to members of the upper house of Parliament: yet no man is at a loss to know when God is addressed, and when a fellow creature is intended. So, in my opinion, a careful examination of the passages in which the word translated *Lord* is applied to Christ in the Scriptures, will evince that he is addressed by this appellation as the sovereign Disposer of all beings and events.

PHILALETHES.

MISCELLANEOUS.

DUELLING.

Letter to the Editor of the Panoplist.

DEAR SIR,

In compliance with your request, I send you a copy of our law against duelling, with great pleasure. I have not made an abstract of it because I think you will find it worthy of being inserted at full length in your useful and interesting miscellany. If you find it too long, however, you can easily abridge it to suit your purpose.

The first section, you will observe, is but a repetition of the Common Law upon the subject, with one or two alterations; and you will note with pleasure, that it still annexes the just old punishment of death to the offence. The chief novelty, and power too, of the Act, are found in the second section, which declares all persons giving or accepting a challenge incapable of holding or being elected to any post of profit, trust, or emolument, civil or military, under the government of this Commonwealth. The third section, which requires all persons about to qualify to any office or place, to take a public oath that they neither have been since the passing of the Act, nor will be at any time thereafter, engaged in a duel, seems well calculated to aid the second. The remaining sections contain several useful provisions either to prevent the crime, or to bring it to punishment when committed.

But will this law be able to produce the intended effect of abolishing the practice of duelling? I may perhaps be a little too sanguine, but I really cannot help flattering myself that it will. At least I am quite sure, that the law will now operate as strongly against this, as against any other kind of murder, and this is a great point gained for humanity. The principle of the second section is certainly very happily chosen to secure this object. It appeals directly to all our ambitious candidates for office, who form an inconsiderable portion of the community with us, and who are precisely the very persons whose example would be most likely to give the charm of fashion to the crime. But besides these, the words of the law "post of profit, trust, or emolument" are very comprehensive, and address themselves to many persons of humbler second rate ambition. All these persons again, by their conversation, example, and influ-

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ighbor North Carolina has
a similar law, and, as I
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ed by every state in the
where the crime prevails!

Yours, &c. P. B.

irginia, Dec. 24, 1812.

An Act to suppress Duelling.

Passed January 26, 1810.

Whereas experience has evinced, that the existing remedy for the suppression of the barbarous custom of duelling is inadequate to the purpose, and the progress and consequences of the evil have become so destructive as to require an effort on the part of the legislature to arrest a vice the result of ignorance and barbarism, justified neither by the precepts of morality nor by the dictates of reason—for remedy whereof:

Sect. 1. *Be it enacted by the General Assembly*, That any person who shall hereafter wilfully and maliciously, or by previous agreement fight a duel or single combat with any engine, instrument or weapon, the probable consequence of which might be the death of either party, and in so doing shall kill his antagonist, or any other person or persons, or inflict such wound as that the person injured shall die thereof within three months thereafter, such offender, his aiders, abettors, and counsellors, being thereof duly convicted, shall be guilty of Murder, and suffer death by being hanged by the neck; any law, custom or usage of this commonwealth to the contrary notwithstanding.

2. *And be it further enacted*, That if any person whosoever shall challenge another to fight a duel with any weapon or in any manner, whatsoever, the probable issue of which may or might result in the death of the challenger or challenged, or if any person shall accept a challenge or fight a duel with any weapon,

or in any way whatsoever, the probable issue of which may or might terminate in the death of the challenger or challenged, such person shall be incapable of holding or being elected to, any post of profit, trust, or emolument, civil, or military, under the government of this commonwealth.

3. *And be it further enacted,* That from and after the passing of this act, every person who shall be appointed to any office or place, civil or military, under this commonwealth, shall, in addition to the Oath now prescribed by law, take the following Oath: *I do solemnly swear or affirm* (as the case may be) *that I have not been engaged in a duel by sending or accepting a challenge to fight a duel, or by fighting a duel, or in any other manner in violation of the Act entitled, "An act to suppress duelling," since the passage of that act, nor will I be so concerned, directly or indirectly, in such duel during my continuance in office:* So help me God.

4. *And be it further enacted,* That it shall be the duty of the Judges of the circuit courts, and the county courts, at their quarterly sessions, to give in charge expressly to the jury all the laws in force to suppress duelling; also to charge the jury to present all persons concerned in carrying, sending or accepting a challenge; and if any person shall be presented in such courts, the said courts shall, if they have jurisdiction of said offences, proceed to trial of the same in the ordinary way; and if not, that the presentment shall be either certified by the order of the Court, to such court as has jurisdiction, or shall be co ed in law a sufficient aut for a Magistrate to issue hi rant against the accused an examining court is nece

5. *And be it further en* That when any Judge or J trate of this Commonwealt good cause to suspect any son or persons are about engaged in a duel, he may his warrant to bring the p before him; and if he shall proper to take of them a r nizance to keep the peac shall insert in the condition the party or parties shal during the time for which were bound, directly or ind ly, be concerned in a duel, with the person suspecte any other person, within th limited by the recognizanc

6. *And be it further en* That if any person or pe shall, for the purpose of el the operation of the provi of this law, leave the stat person or persons so offe shall be deemed as guilty be subject to the like pen as if the offence had been mitted within this com wealth. If any person leave this state with the i tion of giving or receivi challenge to fight a duel, aiding or abetting in givi receiving such challenge a duel shall actually be fo whereby the death of any p shall happen, and the pers leaving the state shall re thereout so as to preven apprehension for the purpo a trial; or if any person fight a duel in this state, or or abet therein, whereby any son shall be killed, and the into another state to avoi

trial; in either case, it shall be the duty of the Executive, and they are hereby directed, to adopt and pursue all legal steps to cause any such offender to be apprehended and brought to trial in the county where the offence was committed, when the duel shall have been fought within the state, and when it shall have been fought without the state, then in that county where in the opinion of the Executive the evidence against the offender can be best obtained and produced upon his trial.

7. *Be it further enacted*, That it shall be the duty of the attornies of the commonwealth for the county courts to give information to the Executive when a case shall arise in their counties respectively which will render the interposition of the executive authority, under this act, necessary; and the said attornies, either at the first quarterly court of their respective counties after the commencement of this act, or at the time of their acceptance of their offices, where they shall hereafter be appointed, shall take the following Oath: *I do solemnly swear or affirm* (as the case may be) *that I will, to the best of my judgment, execute the duty imposed on me by the act for suppressing duelling:* So help me God.

8. *And be it further enacted*, That all words which from their usual construction, and common acceptation, are considered as insults, and lead to violence and breach of the peace shall hereafter be actionable, and no plea, exception, or demurrer, shall be sustained in any court within this commonwealth to preclude a jury from passing thereon, who are hereby declared to be the sole judges of the damages sustained. Provided, that nothing herein contained shall be construed to deprive the several courts of this commonwealth from granting new trials, as heretofore.

9. This act shall be in force from the first day of April next.

REMARKS.

In addition to the judicious comments of our correspondent, we shall offer a few remarks.

1. It is a subject of great pleasure, that Virginia, so long burdened with the guilt of duelling, should take the lead in reformation. In no part of our country, and probably in no part of the world, have duels been more frequent or more deadly, than in Virginia. To such a height had the evil arisen, that, as a senator in Congress from that state informed a member of Congress from New England, a very large proportion of the most promising young men fell in single combat. This was too much even for duellists; for no man, unless extremely barbarous, depraved, and destitute of natural affection, can be willing that the life of a promising son should depend upon every freak of youthful passion.

2. Though, as our correspondent observes, the chief power of the act is in the second section, yet the *grand invention* is in the third. This prevents the power of the act from becoming quiescent, and will continue to prevent it. Several European monarchs have forbidden duellists to hold offices; but this prohibition never produced [illegible] effect. [illegible]

was either not enforced at all, or very partially, and temporarily. The same thing has often been conversed upon, as a desirable expedient, in this country; but the question has always occurred, *Will the law be executed?* And, for ourselves, we have always answered in the negative, and have given this reason: So long as the crime is tolerated by the general voice, and regarded as an honorable method of procuring or preserving a reputation, grand juries will not present the criminal, sheriffs will not apprehend him, judges will try him with reluctance, petit juries will not bring him in guilty. But this reason was always predicated on the supposition, that conviction was to precede the disability. The grand invention of this act, however, renders conviction unnecessary, or rather makes the candidate for office execute the law upon himself. From the moment, therefore, that the provision in the third section came to our knowledge, we were strongly of opinion that the law *must* be efficacious. Possibly we were too sanguine; but our reasons were these. The oath prescribed in the third section must be taken during the existence of the law, even supposing the law to be ever so unpopular. It must be taken, because no man can be qualified for office without having taken it; and of course no man can discharge the duties of an office, without having taken it: in other words, civil government cannot exist, unless this oath is taken by office-holders. But will not the duellist, who has violated this law, forswear himself? No; he will not, supposing him to be ever so unprincipled. He fights for reputation. Duels are never kept secret. They are never intended to be kept secret. The duellist will not, therefore, come forward and take the place of a known public liar, and perjurer. The mouths of all men, even of the most corrupt society on earth, would be opened against him, should he perpetrate so odious a crime. Nor will the duellist fight after he has taken the anti-duelling oath. His character for consistency, and all his hopes of promotion, would be destroyed at the same time. Thus we think the law must be executed, even on the worst plausible suppositions. But from the fact, that the law passed by a large majority, we are ready to conclude, that a large majority of office-holders take the oath conscientiously and sincerely. We have been informed on the best authority, that the judges have zealously performed the duties assigned them by this act. They even administered the anti-duelling oath to lawyers when admitted to the bar, for a considerable time; till, after an elaborate argument, they decided, correctly, that practising as an attorney was not holding a post of profit, trust, or emolument, under the commonwealth.

3. It is very observable, on a perusal of this act, that the legislature was deeply in earnest, and desirous of utterly preventing the crime. Let other legislatures exhibit a similar zeal with respect to this, and the other crimes, which cover our country with guilt and shame, and some practicable remedy will be found. The [illegible]

repeatedly evaded in New
nd by crossing the line of
e. This pitiful evasion
l never be suffered to gain
d here. Yet some persons
nake up a grave face, and
ow a man can be tried for
ıe done without the juris-
ı of the state? Let him be
or trial into the state where
rime was committed. Let
ɔe seized, confined, and
d like a criminal; and this
ce of crossing the line to
the laws would quickly

How do we treat incen-
s, horse-thieves, counter-
ı of money, and other crim-
of the same sort? Was it
heard, that a burglar was
g to have it publicly known,
ıe broke open and robbed a
indeed, but it was just
he line of New Hampshire,
ode Island?*

The present time seems to
any attempts, in which the
nd good may engage, to put
the crime of duelling, and
h it from our country. Vir-
and North Carolina have
good laws on the subject;
aid, that either Kentucky or
essee has done the same;
ew York, a powerful Anti-
ling Association has been
:d; in Massachusetts, the
ention of Congregational
y unanimously presented a
orial to the Legislature on
ubject, in 1809;† and the
that duelling would creep
New England has excited a
ral horror in the minds of
al friends of human happi-

Let the exertions above described be, followed by others of a suitable character, and the cause of virtue and good order will prevail.

We had intended to offer a few remarks on the folly of the crime in question, as exhibited in some recent duels; but our limits forbid. We would only refer the reader to an official account, (lately published with great pomp,) of a duel between Brigadier General Alexander Smyth, and one of his inferior officers. If the reason for accommodating that affair, when compared with the reasons for fighting, does not border on idiocy, then we confess ourselves unable to judge in such matters.

* See the paper on duelling in the [illegible] for April, 1811, p. 494.

CRUELTY TO ANIMALS.

For the Panoplist.

Mr. Editor,

However much it may surprise you, to be formally addressed by one of the feathered tribe, I doubt not you will be prompted by compassion to give me a patient hearing; and I hope you will consent, to lay my unhappy and perilous case before your readers. It is my pitiable lot to live in a part of the country, where sporting with the lives and sufferings of my species has become a very fashionable and popular amusement. Scarcely had I done seeking shelter and repose under the maternal wing, when my affectionate mother was violently torn from my side, in the dead of night, by a gang of unfeeling sportsmen, and, to the unspeakable grief of our whole family, was the next day brought out, bound to a stake, and notwithstanding her incessant cries

for mercy, compelled to stand there till pierced by many a shot she expired in extreme agony. Nor did she suffer alone. A number of our neighbors and friends shared the same fate.

Since that evil day, there have been frequent collections of boys, and even *men*, in our neighborhood, for the express purpose of inflicting similar barbarities on others of our species. Among the hapless victims of these cruel sports, I might name most of my own brothers and sisters, who have successively fallen into the hands of the sportsmen. How it is, that I have escaped so long, is more than I can tell you. Frequent attempts have been made upon my life, and I have every reason to fear, that before the Christmas and New-Year holidays are over, I shall follow those who have already expired under the slow tortures of a shooting match. Nay more, as it is said, that the annual Thanksgiving is at hand, it is more than possible, that while you are reading over my complaint, I shall be writhing at the stake. I have never been very far from home, but it is reported among us, that the same cruelties are practised, more or less, upon my kindred, in every part of the country. It is enough to make one's heart bleed to think of it, and I hope for their sakes, and for the honor of human nature, that the report is at least exaggerated.

Now, Mr. Editor, as you are a wise man, and I presume no no sportsman, I hope you will condescend to take our deplorable case into your most serious consideration; that you will, if possible, devise some means for our relief; and that you will be able to satisfy me, on some points, connected with my story, which are at present utterly beyond my limited comprehension.

It is said, that this is called a Christian land; that the inhabitants boast much of their humanity; that they have a book purporting to be a revelation from heaven, which is entitled the Bible; that most of them profess to believe the truth of every word which it contains, and to take it for the rule of their conduct. It is said, moreover, that the whole tenor and spirit of this remarkable Book, are opposed to every species of cruelty; that it does not permit the lords of the creation to inflict needless pain on any living thing; and that there is to be a day of judgment, when every act of cruelty will be brought into view.

Mr. Editor, can these things possibly be true? Is this a Christian land? Is the Bible the best book in the world? Do the people profess so highly to esteem it and yet allow themselves to conduct towards us, just as if cruelty was made an essential duty? I would not say, positively, that professors of religion in my neighborhood, very often take part in the barbarous sports of a shooting match; but it is distinctly whispered, that many of their sons are among the foremost, and that they are seldom, if ever, reproved for it. These are some of the unaccountable things which have long perplexed my mind.

And there is one thing more. I have observed, that we are in the greatest danger, about the time of Thanksgiving or Christmas, and the commencement of

r Year. I hope you will nsider it impertinent in ask, how this happens? oner for rational and ac- ble creatures to be em- in torturing the inferior f creation, when they be praising our common and Benefactor for the s of his providence, and merciful protection?

812. CHANTICLEER.

M TO IMPENITENT SIN-NERS.

nth of the following state- ay be relied on. A few ace a manwas taken up on e of burglary, in a country one of the New England Burglary was then pun- ith death. The criminal ed, convicted, sentenced, ecuted. After his con- ion, he confessed that he m in a constant course of for many years, and dur- greater part of his life. imposed some limits on in this particular: he ook any thing unlawfully is near neighbors, but mself esteemed a very eighbor. He stated that resolved not to steal any ter he should have arriv- e age of sixty; and this g been a standing resolu- h him. It is very remark- it he was executed on the y that he completed his year! These facts were by the minister of the here he was executed, in n preached the Sabbath ie execution had taken

case of this unhappy man is full of admonition to impenitent sinners. Their situation and conduct resemble what is detailed above, in the following particulars.

1. Many, if not most, impenitent sinners in a Christian land, are perfectly convinced that it is their duty to repent and believe. They are as thoroughly convinced of this, as the criminal above mentioned was, that his duty required him to leave off stealing: Yet they persist in a course of impenitence and unbelief. They do it deliberately, knowing their folly and wickedness. They know also, that their interest and their duty speak the same language, and urge them to *flee from the wrath to come.*

2. Impenitent sinners who enjoy the means of grace, and hear faithful preaching, generally resolve to repent and believe at some future time. While doing this, they are sometimes sensible, and sometimes not, of the gross affront they are deliberately offering to God, by acknowledging that it is their duty to love and serve Him, and yet determining to put off his love and service, because a course of sin is most agreeable to them for the present. They often fix upon some distant time, when, as they seem to think, they shall be under fewer temptations to continue in a course of sin; and when they can disengage their affections from the world. Poor, deluded men! As if a single argument could be urged for their repentance a year, or ten years, hence, which cannot be urged now;—as if the habit of procrastinating, like all other habits, would not gain strength;—as if the danger of final perdition

were not inconceivably increased by this wretched deception of deferring till a future time what should not be left undone a single moment.

3. There is reason to believe, that a large proportion of those, who defer their religious concern to a future day, which is to be *a more convenient season*, are finally and forever undone. As to very many the future day never arrives. They drop into eternity either without a moment's warning, or amidst the alarm and terror of a sudden and unexpected summons. They are not favored to live, as in the case before us, till the day when their fixed time expires. But should they, as they sometimes do, live till their future day becomes present, their usual practice is to fix *another future time.* It is not at all probable, that the criminal above described would have kept his resolution, if he had been spared beyond the period of sixty years. Why should he? The property of others would have had as many charms after that period as before; the temptations would have been in every respect as strong; and the reasons for abandoning his *easily besetting sin* would have gained nothing in force.

4. Impenitent sinners generally select some trait in their character on which they can dwell with pleasure. The criminal, whose case has been stated, was of this number. He obtained the reputation of a good neighbor from those who lived near him. On this he might pride himself; so deceitful is the human heart, and so fond of flattery. Possibly it may be thought harsh and unwarranted to compare men in general, (t great body of mankind a penitent,) with a notorio prit and malefactor: and less the great majority of a Christian country would the thought of stealing. they not allow themselves equally forbidden and heinous? Vast multitud low themselves, for in in profane swearing, oth impurity, both evidently ous sins as theft or robbe all the impenitent allow selves to persist in the ve gravated sin of unbelief.

Let every impenitent examine into the natu enormity of his own gui him humble himself befor see his danger and the of escape, and *turn from ways that he die not.*

THE CORBAN SOCIET

An association of ladies this name, was formed in in the month of Sept 1811, for the sole purpos sisting poor young men, students in divinity, to co their education. The of the Society, who wi Assistants compose the B Directors, are as follows:

Mrs. Mary Bowers, *Pr*
Mrs. Dorcas Homes, *V*
Miss Elizabeth Haski
Miss Harriet Moore,

In the Report of the Di to the society, at their meeting in September was stated, that there wer three members of the and thirty nine annual bers, who paid into the t

ear; that they had re-
ı donations $335 77, of
100 were for a perma-
d; that they had, in the
r, given assistance to
our young gentlemen,
received in cash $138,
ticles of clothing, $222
ı all $360 64.

praise is due to the Di-
or the zeal and ability
ch they have conducted
rs of this highly com-
e institution. In the
circumstances of the
it is hoped that this
so ornamental to the
aracter, will be imitated
in the other large towns
England.

A SPECTATOR.

TION OF MISSIONARIES
IN 1733.

r,

are at liberty to insert the extract in the Panoplist, if it worthy of notice. It is ı a Sermon preached by the ıh Sewall, D. D. at Boston, 1733, at the ordination of STEPHEN PARKER, EBEN-NSDELL, and JOSEPH SEC-ı missionaries of the Edin-iety for propagating Chris-rledge, to carry the Gospel riginal natives on the bor-ew England.

as the first public ordina-ngelists in New England, ı patronage of the Society. ety had elected Governor Dr. Colman, Dr. Sewall, rs, their Commissioners, e and ordained Messrs. *Pinsdell*, and *Seccombe*, to go ı the *glad tidings of salvation* athens on the borders of land.

tt, which Dr. Sewall this occasion, is in Acts —19. The doctrines which he raised from it, and illustrated, are these. 1. That our Lord Jesus Christ calls and sends forth the ministers of the Gospel. 2. That he sends them to open the eyes of sinners; to turn them from darkness to light and from the power of Satan unto God. 3. That his gracious design in this dispensation of the Gospel is that men may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in him. 4. That he will be with his ministers, and give them all that help and deliverance which are needful for them. 5. That he inclines and enables ministers to obey his sovereign will, when called to the most difficult services.

The application of the subject is pertinent, solemn, and instructive. The remarks; 1. How deplorable is the condition of man! How doth it command our pity and prayers! 2. Learn the honor and duty of Gospel ministers. 3. How precious is the Gospel revelation and ministry! 4. Learn the glorious power and tender pity of our Lord Jesus Christ. 5. When Christ's ministers are prospered and their labors crowned with the desired success, the glory must be given to him. 6. God's covenant people are bound in duty to use their best endeavors that the light of the Gospel may shine to them who are in darkness and under the power of Satan. 7. The subject affords direction and encouragement to such as are called to preach the Gospel in the dark places of the earth.

The Rev. William Cooper and John Webb led in the prayers before and after the ser-

mon. Dr. Colman, led in the ordination prayer, and gave the charge; and the Rev. Mr. Prince presented the right hand of fellowship. The sermon, charge, and right hand of fellowship, are printed, as is a brief account of the society. It may be agreeable to some of your readers to see an extract from this account.

In the year 1701, a number of private gentlemen met, usually in Edinburgh, for the reformation of manners. Reflecting on the ignorance, infidelity, popery, and impiety, which so much abounded in the Highlands and Isles of Scotland, they justly concluded that all these flowed from the want of suitable means of instruction. This led them to engage, by themselves at first, in a voluntary subscription for erecting *Charity Schools* in those places of darkness and irreligion. But upon trial, they found themselves unable, in their private capacity to carry on so great and public a work; therefore they applied their thoughts to find out methods of raising a fund equal to the design.

To accomplish this end, they moved it privately to members of the General Assembly of the church of Scotland, that the representatives to that body might concur in the work. In 1706, the General Assembly took it into consideration, and recommended that proposals for the propagation of Christian Knowledge in their Highlands and Isles, and also in foreign parts be published. These proposals were sent to all the Presbyteries of Scotland, and to the several societies therein for the reformation of manners.

Application was made, in 1708, to her majesty Queen A countenance and support t sign by her royal authority. with the advice of her council, approved and r mended it as a pious and c ble design, and granted patent for erecting the s bers into a society and co tion for managing the sam

The first subscription little over one thousand p sterling; which increased, twelve years afterwards, to than eight thousand pound

To this society the Rev. iel Williams, D. D. of L gave an estate, the inter which was £56 sterling *annum*, towards the supp three qualified missionari labor in the conversion poor perishing natives of ica.

The society having unanim ly resolved to employ mis aries among the heathen in England, as the first obje their care, did, on the 2 April, 1731, nominate, co sion, and empower his Exc cy Jonathan Belcher, Esq other honorable and rev gentlemen, their correspon and commissioners.

Governor Belcher laid matter before the General of Massachusetts, with th ters relative to the choi himself and other perso commissioners. The Ge Court testified their high a bation of the proposed mi and granted an additional port to each of the missio for the term of five years.

The commissioners set selves to promote a miss such weight and impor Messrs. Parker, Hinsdell

)mbe, willingly offered
selves to the work, and
they had labored in the
s assigned them more than
r, they were ordained mis-
ries to the natives in New
ınd, by an ecclesiastical
:il of ministers and dele-
of the churches convened
ston, Dec. 12, 1733.
e missionaries, just before
ordiuation, gave their *sub-*
onsent, severally, to this
promise and vow, in a
serious manner.
do now in the presence of
t, and before this assembly
: Lord's witnesses; before
angels, and men, willingly
reely, with humility and
offer myself first unto the
and then to the service of
; to the work of the minis-
ı general, and particularly
ıt mission to which I deem
lf called of God, by his
al and singular providence,
ry the Gospel among the
en in our borders. And I
by his grace, so long as God
me opportunity, humbly,
:ntly and faithfully, apply
lf to this work of the Lord,
e that must must give an
nt of his stewardship."
m yours, &c. E. S.
rd, (Conn.) *Aug.* 1812.

S. Have we any account
ı labors of these missiona-
How long did they con-
in the service of the Soci-

OD WAY FOR MINISTERS TO
?PLY THE DEFICIENCY OF A
ALL SALARY.

Editor,
In a journey through a
ıboring State in the course
of the last summer, I called upon a respectable minister, in a beautiful village, in the interior part of the country, who was blessed with a congregation that loved him, but, (as it often happens,) that loved their money better. He told me that he had discovered a way to lengthen out his small salary, by means that might be highly useful to his people, and would not entangle himself with the cares of the world. This said, he led me into a snug little room, and showed me a choice collection of religious books, mostly of the practical kind, and well adapted for the improvement of a village. "See," said he, "I have turned bookseller: and while I help myself a little, I am introducing the custom of reading, and am scattering among my people information of the interesting things which are taking place in the Christian world at the present day." "The editor of the Panoplist," cried I, "shall hear of this; and it shall be his fault if half of the ministers of New England do not know it too." So, Mr. Editor, you have got to answer for it if this excellent little plan of disseminating religious knowledge and information, is not suggested to your ministerial readers. X. Y. Z.

We have inserted the foregoing paper just as it was communicated; but do not wish to have it understood, that the plan suggested is, in our opinion, free from objections. Ed.

REVIEW.

XLII. *God's Visitation of Sinful Nations; Two Sermons delivered in Colrain, on the public fast, July 23, and afterwards in Shelburne, Aug. 20, 1812. By* SAMUEL TAGGART, A. M. *Pastor of the Presbyterian Church in Colrain. Published by request.* Greenfield; Denio & Phelps. 1812. 8vo. pp. 74.

FROM an advertisement prefixed to these discourses, it appears, 'that they were composed about nine months before they were delivered, without any reference to the occasion on which they were delivered, and without any fixed purpose of delivering them on any occasion.' These facts are of use to show, that the warnings and instructions, which the author has here embodied, are the fruit of habitual observation, reflection, and study of the Scriptures, and not the result of a hasty preparation for the solemnities of a public fast.

The text is Jer. v, 29. *Shall not I visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?*

The preacher offers, in the first place, "some general remarks on God's visitation of sinful nations, and the manner in which he visits them;" and, secondly, notices "some of those traits in our national character which go to show, that, as a nation, we are exposed to those righteous visitations of heaven."

Under the first head, he proves, by a large induction of particulars from Scripture, that the providence of God fixes the destinies of nations; and that national prosperity and national declension and ruin are dispensed according to the moral character of nations. These positions no considerate reader of the Scriptures will deny.

Preparatory to the examination proposed under the second general division of the discourse, the author gives a cursory view of the advantages and privileges which our nation has enjoyed, justly inferring that our national guilt is enhanced by the advantages we have abused. He then proceeds to the melancholy task of enumerating our principal national sins. The first in the catalogue is described as follows:

"And here I am constrained in the outset, somewhat reluctantly I confess, to notice a feature in our national government itself, which presents to my view a national evil of great magnitude; I mean its being entirely destitute of every appearance of a feature which can be termed religious. And as if the entire silence of the original constitution had not been sufficient to calm the fears of the nation, lest something of a religious nature, might possibly, either at one time or another, become in some shape connected with the government, Congress is, by the first amendment since added to the constitution, expressly prohibited from making any law respecting religion. This is not merely such a limitation of the powers of Congress, as to prohibit the establishment by law of any superiority, or the giving of any preference to any particular denomination of Christians above another. It extends to the subject of religion on the broadest ground, i. e. Congress must give no preference to Christianity

Deism, Judaism, Paganism, postures of Mahomet, or even Atheism itself. They must, law, act, or resolution, acknowl- he existence of a Supreme Be- :cause that would be a law re- to a great and fundamental ne of religion with which govt has no concern. According nstruction given to this article constitution, by high authority, d that a bill to incorporate the tant Episcopal Church of Alex- , in the District of Columbia, : purpose of enabling the soci- : better to manage its temporal ns; and another to bestow up- :ligious society at Salem, in the sippi Territory, the paltry do- of five acres of the public including the spot where they ected a meeting house, both of had passed both houses of ess, were objected against and ed, because, by passing these nto laws, Congress would go l their constitutional limits by ring in a subject connected eligion. If this construction of stitution of the United States , and it is not my present in- to call it in question, it pre- view of the religious situation country which is truly alarm- Christianity is not only treated ntire neglect, but is absolutely ibed. I see not, but agreeable construction of the constitu- Congress has annually violated lecting chaplains, and giving a trifling compensation out of blic treasury. At least, the esolution of the two houses, limits the choice of chaplains icular denominations of Chris- to the exclusion of Pagans, or Mahometans, must be un- utional, because it has the ap- ce of giving Christianity the nce above other supposed re- , some of which at least have umerous votaries in the world e than Christianity itself. In- f the separation between reli- d government must be so en- see not upon what grounds ess possesses the power of provision by law for the ad- ration of oaths, as this is a subject which is certainly most intimately connected with religion, and is in itself an acknowledgment of the being, omniscience, and moral government of GOD, and the accountability of man. Where there is no sense of religious obligation, no awe or reverence of a deity, no consciousness of his all-seeing eye, it is difficult to conceive of what use or importance an oath can be in any case. Government therefore cannot renounce all connexion with religion, without furnishing the means of its own destruction. But to this length does the principle in question lead us." pp. 22—24.

The author then enters into an elaborate discussion of the supposed impropriety, that government should have any connexion with religion; and shows, in our opinion conclusively, that government need not take an attitude of entire indifference to Christianity, in order to preserve civil and religious liberty. He shows. that for government to take such an attitude, is, in effect, to array itself *against* Christianity.

It has long been a topic of grief and lamentation with good men, that not a single feature of our national constitution should have borne the impress of the Christian religion; and that there should be so much evidence of a disposition to be as independent of the eternal God, as of Great Britain. Whether we are guilty, as a nation, in this matter, is an inquiry of serious moment, and not to be settled by uttering the vulgar cant against bigotry, hypocrisy, and superstition.

Our limits will permit us to do little more than give a detail of the remaining topics.

The second national sin is infidelity, or a disbelief and rejection of the Gospel.

3. Profaneness.
4. Sabbath-breaking.
5. Duelling.
6. Making common cause with the transatlantic enemies of God and religion. This last is a delicate subject, and treated with moderation and coolness.

Under the third, fourth, and fifth particulars, large extracts are made from papers in the Panoplist for February, and April, 1811, amounting in the whole to several pages. It is certainly a gratification to us, that communications inserted in our work should be approved and selected, as suited to convey solemn religious instruction, by the writer of these sermons. We had intended to make some observations on the danger which impends over New England from Sabbath-breaking, and on the exertions which ought to be made to avert this danger; but we must leave the subject till another opportunity shall present itself.

These sermons close with judicious practical reflections. We recommend them to the perusal of all friends of their country. The author is sometimes inattentive to his style; but his remarks are always sensible, and fraught with true wisdom.

The profits of this publication are devoted to the Foreign Mission Society in Franklin County.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

In our last number, p. 334, we gave notice that Messrs. Judson and Newell, and their wives, arrived safely at Calcutta about the middle of last June. By the ship Tartar, which arrived at Boston on the 19th inst. from Calcutta, having left that port the 17th of September, letters have been received from the missionaries themselves. From all the letters which have come to our knowledge, it appears, that Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, arrived at Calcutta in the Harmony, on the 8th of August, having touched at the Isle of France and spent 24 days there; that they wrote home very fully from that place; [*These letters have not been received.*] that they were well at the time of landing, except Mr. Rice, who had been slightly ill during his passage from the Isle of France; that Messrs. Judson and Newell had been notified by government, immediately on their arrival, that they must return in the Caravan; that they preferred a petition to government, the purport of which is not here given; that their petition was not granted, and they were again notified that they must return in the Caravan; that they then petitioned for leave to take passage by the first opportunity to the Isle of France, which was granted; that they wrote home by the Francis about the time that they received the second order to return; [*These letters have not been received.*] and that Mr. Newell, (and, we presume, his wife,) had sailed for the Isle of France, about a week before the Harmony arrived, in a ship which could take no other passenger. These are the most important occurrences, which took place before the date of those which are stated in the following letter from the three brethren who sailed in the Harmony.

"*Calcutta, August* 21, 1812.

"Rev and dear Sir,

Through the goodness of God we are enabled to tell you of our arrival in India, and of our general health and prosperity. He has preserved us from the dangers of the sea, and hitherto from those of the climate;

feel the reason that we have
t God and take courage. You
ıbtless have received accounts
rethren Newell and Judson,
the arrival of this, and have
.he course they were obliged

Since we have been here,
: been engaged in the process
e government, through which
ve passed. We were yester-
ımoned to the police; and to-
: obeyed, and received from
ernment an order to leave the
in the ship Harmony, in
we came, and were informed
captain would be refused a
:e till he had given the gov-
t satisfaction, that he would
away. About an hour after-
ve handed to the officer of the
he following paper:

he Honorable the Governor
ıeral in Council.
he undersigned, passengers
rrived in the ship Harmony,
received an order to depart
he country on board the same
g leave to state, that agreea-
ɔur intention, stated at the
n our arrival, of leaving the
y's dominions, we request
rty to depart by the earliest
ıity for the Isle of France,
therefore the Harmony may
refused a clearance on our

L. Rice,
S. Nott,
G. Hall."

petition, as far as we can
will be favorably answered,
you will perceive, that our
ect will be the Isle of France,
brethren Judson and Newell
fore obtained permission to
to our future prospects, we
v time to say but little; and
a few days to write you
t will be sufficient at present
that our eyes fix upon Mada-
ı field immense in extent, to-
.cquainted with the Gospel,
h no others are intending a
ı mission, (Dr. Vanderkemp
ad,) and which is attended
ny facilities from its adjacen-
ıd constant intercourse with,
of France, now an English
colony. To which may be added the assistance and protection offered to us by his Excellency the Governor of that Island, when we were there, provided we would undertake a mission to Madagascar. This circumstance had led our minds to consider this place while we there, as you will learn by our letter which we then wrote; and we now think we see in our being sent thither, in the various circumstances which attended us, in the destination of the other brethren, and in the immense difficulties which lie in the way of our former plans, the finger of Providence pointing us to a place which we had not chosen, necessitous in *itself*, and opening to the view of Christian benevolence, likewise, a much wider scene of Pagan and Mahomedan misery.

"Our reasons for making this choice and for giving up our former intentions, and those fields of labor, which the Commissioners have more particularly looked at, we shall hereafter more fully detail.

"Should Providence on our arrival at the Isle of France open a better prospect, than that which we have before us, (for instance, that of beginning to give the Gospel to Eastern Africa,) we shall feel free to decide, and shall be at the place from which, of all others, it will be the easiest to go to any part of the Eastern World.

At present we must wish you to direct your letters, &c. to the Baptist brethren at Serampore, by whom we are treated in the most cordial manner. We feel it necessary to mention the great expenses which in the present state of our affairs we must necessarily incur, and the need we shall be in of remittances from America. The rout too, by which we shall receive communications from America, will be long, as we must receive them through Serampore in our present unsettled state. We trust that whatever is sent forth will not be misapplied by us, and that the bounty of the people of God in our native land will be richly compensated by the success of his Gospel in the Eastern world. Pray that we may labor with diligence, and wait with faith and patience. With the most

earnest prayers for you, Sir, and the Board of Commissioners, we remain, Rev. Sir, yours, &c.

SAMUEL NOTT, jr.
GORDON HALL,
LUTHER RICE.

Rev. Samuel Worcester, D. D.
Cor. Secretary".

The following extracts are taken from letters written by Mr. Rice to his brother.

"*Calcutta, Aug.* 21, 1812.

"Dear Brother,

From the Isle of France to this place I was most of the time slightly ill. Here I have been ill, and under the hands of the physician; but am now better, and see nothing but that I may enjoy a tolerably good state of health. I wrote a long letter to you from the Isle of France, (which, however, I suppose you have not yet received,) in which I gave an account of our passage to that place, and of the prospects then before us." [Mr. Rice then gives the same account which is printed above in the joint letter of the brethren.]

"The missionaries at Serampore, I mean Messrs. Carey, Marshman, and Ward, appear to be really most excellent men. Under God, they have certainly done most wonderful things. This mission promises most extensive and lasting good to all this eastern world. By these men, as instruments, the Lord appears to be giving his Word to many populous nations; and who can say, how soon the *company of those who publish it will be great?*

"Of the idolatry of the natives I have little to say. I am too much occupied about our own concerns to pay much attention to it at present. I see their pagodas, or temples, as I pass them. Sometimes I observe the people performing religious ceremonies.

"Do not fail to write, if you hear of any vessel sailing to this place. Direct your letters to the care of Dr. Carey, Serampore, and they will reach me in any part of this eastern world.

"My dear brother, live to the Lord; take diligent and kind care of our parents; and do all you can for the religious benefit of your beloved family."

Aug. 28.

"By the enclosed you will perceive, that we had been ordered by government to return to America in the ship Harmony, and that we had petitioned for permission to go to the Isle of France. We have since received an answer granting our request: consequently we are making our calculations and preparations for that island; and, indeed, I hoped to have sailed before now, but have not been able to procure a passage. It is said, however, to be very dangerous going from this place, at this season; nor will it cease to be dangerous till the monsoons change, which will not take place till the last of October. I wished to have gone before now, because it is the unhealthy season here, and the healthy season there, and because at that place I could be increasing my knowledge of the French language, which, I think, would aid me in acquiring that of Madagascar. Indeed, various considerations render it important to go soon; and I shall endeavor to do so, notwithstanding the danger of the present season, esteeming it always safe to be in the path of duty.

"The natives of this country are really a most curious set of people. Whatever may have been said of their supineness, or of their apparent want or debility of intellect, it is granted on all hands, that no people equal them in cheating; especially in little things.

"I have seen but one instance of self-torture, and that of so moderate a character, compared with some others, that here it would scarcely be noticed. It was a man lying with his back on the ground, having one fist clenched and holding in the other hand a brick of the size of those in your chimney, and smiting his naked breast with the brick and his fist alternately; and apparently with such violence as must put an end to his miserable life. The sight was shocking, and I passed on."

"There are laborers, mechanics, &c. of almost every kind; but scarce-

: can be found, who does
:inds of business. Ser-
they are of particular
l only do particular things.
not touch a tallow candle;
rill not empty the water
wash bowl; and so of all
ıgs: and none of them will
provision which has been
or an Englishman's table."

2. It is now two days over
ks since I landed here, and
have watched with brother
of each of the two last
health is better, I think,
n I came on shore. Brother
been sick about a week, and
brought pretty low; and, in
n, it was through the un-
s of the physician who first
him. An able one now at-
n; and we think him evi-
tting better."

ll probably strike you with
and somewhat like a disap-
t, that we have fixed upon
ar for the place of our mis-
bors; but the leadings of
e are, I think, evidently to-
at island. The Burmah em-
n which we so much calcu-
ore leaving America, does
present any promising as-
he very possibility of our be-
o live there in any character
is extremely questionable.
, that should we attempt to
river we should be imme-
aken up as spies, and put to
The English residents at
I understand, have mostly,
ft the place. But without
to detail of their internal
ons, and the very sanguinary
their government, it is suf-
ce the single fact of the Bap-
ion at Rangoon. After an
four or five years, involving
e of at least 25,000 rupees,*
ntirely failed. One of the
ies, Mr. Chater, has left the
l is gone to Ceylon. Though
ıe language well, he never
preach a single sermon to
ahs. The other, Mr. Felix
ough long endeared to them
by his medical skill, and though he had married a Burmah lady, very narrowly escaped with his life, by fleeing on board an English ship. He has since gone on shore again, and may possibly continue there; but can do nothing as a missionary except at translating the Bible. Our narrow resources will not cover the expense, nor will the responsibility of our present situation permit us to run the hazard, of attempting a mission to such a place; especially while another field of more hopeful prospect is within our view. From all the territories of the East India Company we are shut out by government."

"Providence seems to have hedged up our way in every direction but one, and that appears to be perfectly open. The Isle of France has much communication with the other British possessions, and some communication with America. It has, also, much communication with Madagascar. Considering the latitude of the island, between 12 and 26 degrees south, and that the interior is hilly, or even mountainous, I have no doubt that Madagascar enjoys a good climate. It is one of the largest, and is said to be one of the finest islands in the world. The inhabitants are estimated by some geographers at 4,000,000. I have no doubt this estimate is too high. If half, or even one fourth of that number should be found there, they must constitute an object worth the attention of Christians. So far as we have been able to obtain information, the same language is spoken throughout the island. However, should it please God to carry us thither, we may find things very different from what we now expect. It is extremely difficult to obtain satisfactory information respecting things at a distance. Nor is it easy for strangers to judge correctly upon a short or superficial acquaintance."

"To endeavor to extend the knowledge of Christ among the heathen is undoubtedly right. It is the Lord's, not mine, to determine, whether such endeavors shall be successful, or not. To Him would I cheerfully commit myself, my brethren, and the missionary cause."

"Sept. 5. My health now appears

*ee, at the common rate of ex-
worth 2s. 3d. sterling.*

to be pretty good. Brother Nott is getting better. I hope we shall be getting away to the Isle of France before long. Remember me very affectionately to our parents."

In a letter to Mr. Armstrong, written by Mr. Rice, dated September 4th, it is stated, that Mr. Thompson, a chaplain at Madras, was at the Isle of France for the benefit of his health when the brethren were there on their outward passage, and that he strongly recommended Madagascar to them as a missionary station. It will be recollected that the venerable Dr. Vanderkemp was earnestly desirous, for several years before his death, of establishing a mission on that island. For his judgment in this case we entertain a profound respect; though at this distance we cannot pretend to judge with confidence, as to the relative claims of different countries in the heathen world. Doubtless they who establish, or endeavor to establish, a mission by which the true Gospel shall be preached in *any* of these countries will do an acceptable service to God. What part each mission is hereafter to take in the great work of evangelizing the world cannot be known to men, till after his Providence shall have developed his holy counsels.

We are still unable to conjecture the reason why the letters, which the brethren are now *known* to have written by the Francis, have never arrived. Many letters, which were sent from Calcutta by that ship, were received by merchants in Salem, Boston, and other places, at the time stated in our last. Since that time, the cargo and part of the crew of the Francis have reached Salem, in the brig Levant. Still the letters from the missionaries have not been received.

All the brethren, it seems, went to Serampore, immediately on their arrival, as was expected. They were received very cordially by the Baptist missionaries. From letters written to the Rev. Dr. Worcester, as Corresponding Secretary of the Board, by Mr. Judson, we learn that a complete change had taken place in his sentiments, and those of his wife, on the subject of baptism; that he communicated his views on that subject to the Baptists, for the first time, on the 27th of August, and at the same time, requested baptism for himself and wife; that an answer was received from which they expected to be baptised at Calcutta, on the first Sabbath (the 7th day) of September; that on consulting his brethren, they gave it as their opinion, that his change of sentiments rendered it incompatible, that he should be their fellow laborer in the new mission which they contemplated; that he, also, considered it incompatible that he should continue in the service of the Board, and supposed the Board would consider it so too, as he could not comply with the instructions of the Prudential Committee, by administering baptism to "credible believers and their households."

From the same source we learn, that Dr. Marshman had obtained leave of government for the two Baptist brethren, (Messrs. Johns and Lawson,) who sailed from Philadelphia in the Harmony to reside at Serampore *until the will of the Directors should be known.* As this will cannot be known under a year or two, and as the charter of the East India Company must, in the mean time, either be renewed by act of Parliament, or expire, this temporary admission may be considered as pretty nearly equal to an unqualified admission. The words printed above in Italic are thus marked in Mr. Judson's letter. Mr. May, a missionary from the London Missionary Society, who also arrived in the Harmony, was under orders to return; but had made no application to government. Dr. Marshman had obtained the liberty of residence above described, even before the arrival of the Harmony. Mr. Judson will probably stay at Serampore. His letters are dated Aug. 31, and Sept. 1.

The other brethren make not the slightest mention of Mr. Judson's change of sentiments. The causes of this silence we can easily conjecture; they will doubtless appear hereafter.

Two American vessels were at Calcutta about to sail soon, and as the brethren had written by the Francis, and probably by the Monticello,

ı sailed 14 days before the ,) they wrote less by the lat- p, than they otherwise would one.

he whole, the friends of mis- may, in the language of the en, "thank God and take cour-

No disappointment has occur- ut such as is common to hu- fairs in this uncertain world. ians will feel grateful to God s protection afforded to the en and will contribute that pe- y aid, which will hereafter be ary to furnish them with a com- e support in their arduous em- ent.

Judson has written to the Rev. ldwin and the Rev. Mr. Bolles, sting a support from the Bap- urches in this country. Dr. man has written seconding the st; and, we understand, it will mptly complied with.

IGN MISSION SOCIETY OF STON AND THE VICINITY.

econd annual meeting of this y was held at the hall of the chusetts Bank, on the 1st t. By the annual account of easurer, examined and approv- the Auditor, it appeared that ciety, within a year after its ion in Dec. 1811, had paid over American Board of Commis- s for Foreign Missions the of $1,175.99 The following men were unanimously re elect- officers of the Society, viz.

on. WILLIAM PHILLIPS, Esq. *Pres.*

EL SALISBURY, Esq. *V. Pres.*

OSHUA HUNTINGTON, *Sec.*

IAH EVARTS, Esq. *Treas.*

MIN GREEN, Esq. *Aud.*

r the usual business was ac- shed, several gentlemen ad- d the meeting on the subject ssions and translations of the ures; and on the call which is upon Christians of the present lend their aid in the great of sending the Gospel to the n. It was observed, that ver missions had been instituted ersevered in by pious and zeal- n, there the same glorious and beneficent effects had followed. The poor Greenlanders, the enslaved Africans in the West Indies, and the debased Hottentots were mentioned as affording prospects far from encouraging, at first, to the laborious missionary: yet among these several classes, the most ignorant and hopeless that could be selected from the human race, the preaching of the cross had been *the power of God and the wisdom of God* to the salvation of many souls The experience of the past, therefore, as well as the Divine promises with respect to the future, afford abundant encouragement to support missions.

That the translations of the Scriptures now carrying on in the East, it was stated, will be of immense benefit to mankind, we have the fullest reason to believe. Among many other witnesses, on whose testimony the fullest reliance might be placed, Lord Teignmouth and Dr. Buchanan were mentioned as conspicuous. The former had spent twenty years in Bengal; and had risen by his own merit till he was appointed, without his knowledge or solicitation, Governor General of the East India Company's possessions in India, the greatest delegated government in the world. He must certainly be acquainted with India, and must be able to judge whether good would be likely to follow from the publication of the Bible among the Hindoos. He had decided that point, so far as his opinion and example could be allowed to have weight. As President of the British and Foreign Bible Society, he had been laboriously attentive to the duties of his office; and it was doubtless with his approbation, and probably much owing to his influence, that the institution over which he presides had already remitted more than $70,000 to impart the Scriptures to the heathen in Asia.

It was said, that though we might be disappointed in one object of our hopes, this was no reason why our exertions should be slackened; but rather of the contrary The merchant who had lost a ship, the manufacturer who had lost his buildings and apparatus by fire, did not fold his hands, and give over all further

efforts. He rose to more vigorous and often to more successful, enterprise. So Christians should never relax their benevolent attempts, while a single field within their reach demands moral culture; especially while unnumbered millions of the human family lie in moral darkness, unenlightened by a single beam of the Sun of Righteousness;—by a single ray of the true light which shines from heaven.

The attention of the meeting was turned to the increased and increasing exertions of good people, in this country, and in Great Britain, to extend the knowledge of the Gospel. The first institution of this kind, which was established in our country, is *the Society for propogating the Gospel among the Indians and others in North America*, over which the President of this Foreign Mission Society so worthily presides. The institution alluded to was formed in 1787; since which time nearly twenty societies have been formed for the purpose of causing the Gospel to be preached in the destitute parts of our country, and among the natives on our borders. Within less than five years upwards of twenty Bible Societies have been formed in the United States, and within the year past twenty Foreign Mission Societies have risen up to aid the American Board of Commissioners for Foreign Missions. Yet there is room enough for the exertions of all these Societies to be indefinitely increased, and for their number to be indefinitely multiplied.

It was stated, that the declaration, *He that watereth shall be watered also himself*, was confirmed by observation and experience. God prospers those who honor Him with their substance. An appeal was made to those who have been most constantly and liberally engaged in this kind of beneficence; and they were asked, whether they considered themselves as in worse circumstances as to property on account of having given a portion to promote the knowledge of Christ among men.

The late loss of the Mission Printing Office at Serampore was stated, and a vote to the following effect was passed.

'Whereas the late loss, &c. furnishes a new reason to contribute towards the translation of the Scriptures into the languages of the East; Voted, that a committee of twelve be appointed to wait on such gentlemen as they see proper for the purpose of soliciting them to join this Society, and of soliciting donations to this Society, but particularly with a view to facilitate the translation of the Scriptures into the languages of the East, and that said committee be requested to make return of their doings to the Treasurer; it being understood, that the donations for translating the Scriptures be committed to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, and the Rev. William Carey, D. D. in India.

The committee were appointed in pursuance of the above vote, and are now engaged in waiting on gentlemen to solicit subscriptions.

In the evening an able and judicious sermon was delivered before the Society, at the Old South Church, by the Rev. Dr. Holmes, from Mal. i, 11, *For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.* After sermon a collection was made, which amounted to $166,45.

The Society voted thanks to the preacher, and requested a copy of his sermon for the press. We are happy to state, that this request will be complied with. The Society also voted thanks to the singers for their services on the occasion, and to the committee of the Old South Society for the use of the church.

FOREIGN MISSION SOCIETY OF SALEM AND THE VICINITY.

THIS Society held its second annual meeting on the 6th inst. The following gentlemen were unanimously re-elected officers of the Society for the year ensuing; viz.

EBENEZER BECKFORD, Esq. *Pres.*
Rev. RUFUS ANDERSON, *V. Pres.*
Rev. SAMUEL WALKER, *Sec.*
Mr. JOHN JENKS, *Treas.*
Mr. ELIPHALET KIMBALL, *Aud.*

In the afternoon of the same day, the Rev. Dr. Worcester delivered a sermon before the Society from Dan

d in the days of these kings God of heaven set up a king- h shall never be destroyed: and om shall not be left to other t it shall break in pieces, and all these kingdoms, and it d for ever. At the conclue services, a collection was ounting to the generous sum llars, which is to be exclu- propriated towards repairing yfire at Serampore. Although ty has been instituted but and no exertions have been increase its members, the bscriptions amount to 22) A committee has been chos- cit subscriptions and dona- lany, it is hoped, will read- society, whose only object l in diffusing the light of el, and imparting to unnum- llions of the human family ngs of eternal salvation.

it to be stated, that nearly rs have been contributed in the same object, within a , beside what has passed through the channel of this Society, and beside what was contributed, at the solicitation of Mr. Johns, towards the eastern translations.

MERRIMAC BRANCH OF THE FOREIGN MISSIONARY SOCIETY.

THIS Society held its second annual meeting at Newburyport, on the 11th instant. The following gentlemen were re-elected officers of the Society; viz.

THOMAS M. CLARK, Esq. *Pres.*
JOHN PEARSON, Esq. *V. Pres.*
Mr. SAMUEL TENNEY, *Sec.*
Mr. RICHARD BARTLET, *Treas.*
Rev. DANIEL DANA, *Aud.*

The sum of $558,44 has been received by the Board from this Society during the year past; of which about $300 was from annual subscribers. It is expected that most, if not all, the annual subscribers will pay their subscription the present year; and a committee has been chosen to solicit new subscribers.

ONATIONS TO FOREIGN MISSIONS.

1812. From females in the Rev. Richard S. s Society in Braintree,	$13,00
13. From the avails of Dr. Buchanan's Me- irst American edition, by the hands of the Rev. olmes, subject to the appropriation of the ten t subscribers to that work,	22,50
Mr. Levi Reed of Attleborough,	1,00
Mr. Joel Tuttle, of Pulteney, Steuben county,)	5,00
an unknown person* in Salem, (the same who 10, Dec. 1811)	10,00
General Jedidiah Huntington of New London, ds making up the Serampore loss)	100 00
phen Peck of New London, by the hands . Huntington,	5 00
emale friend of missions in New London by the ands,	5,00
Carried forward	$151,50

ollowing note contained a ten dollar bill.
nclosed is the amount set apart by me for missionary purposes last year, to the note inserted in the Panoplist, Dec. 1811. I intended to have it somewhat this time, but did not find it convenient, I am glad however not less than it was last year."

Brought forward	161,50
From the Foreign Mission Society of Colchester and the Vicinity, (Con.) by the hands of Mr. John R. Watrous the Treasurer,	76,50
From a female friend of Missions in Lyme, (Con.) by the same hands,	50,00
From a female friend of missions in Colchester, (Con.) by the same hands,	2,00
From do. do. do.	1,50
15. From the Foreign Mission Society of Boston and the Vicinity, received by the Treasurer of that Society since the first inst.*	481,11
16. From individuals in Hartford and the Vicinity, by the hands of Mr. Peter W. Gallaudet, subscribed towards the eastern translations on papers issued by the Rev. Dr. Strong of Hartford; (see Pan for Oct. p. 227,)	600,00
From the Rev. Alexander Proudfit, D.D. of Salem, (N. Y.) half to missions and half to translations, by the hands of the Rev. Dr. Morse,	200,00
Left with Mr. Armstrong by an unknown person,	5,00
27. The following donations have been remitted by Mr. Henry Hudson, the agent of the Prudential Committee of the Board in Hartford, (Con.) viz.	
From the Female Mite Society Franklin, Delaware county, (N. Y.) by the hands of the Rev. Mr. Flint, 24,00	
From a friend to the cause by the same hands, 1,00	
From Newington Cent Society, 39,55	
From Mrs. Esther Hosford, Newington, 1,00	
From Miss Etty Hosford, do. 50	
From the Female Foreign Mission Society in Wethersfield, 85,35	
From the Cent Society Wethersfield, 40,00	
From the Female Foreign Mission Society in Franklin, (Con.) by the hands of the Rev. Mr. Chapin, 36,00	
From the Rev. Benoni Upson, of Berlin, (Con.) by the same hands, 10,00	237,40
	$1,815,01

All donations to the Board are published with the most scrupulous regard to accuracy. If any donor does not see his donation published, he may conclude that it has not reached the Treasurer at the last date mentioned. We have never received the slightest intimation, that any monies remitted to the Treasurer, either by mail or otherwise, have failed of their destination. But should any such case occur hereafter, the donor will perceive it by attending to the monthly list of donations; and will be able to make inquiry into the cause of such failure.

* *This sum was composed of the following particulars; viz.*

Payment of annual subscriptions,	$236,00
Collection after sermon at the Old South,	166,45
Collection at a religious conference in the Rev. Dr. Morse's chapel, (towards the Serampore loss,)	30,11
From a friend at Harvard College,	10,00
From an unknown person by Henry Gray, Esq.	12,00
Left to this purpose by a pious woman in Charlestown a short time before her death,	7,55
Other donations,	19,00
	$481,11

MISSION SOCIETY OF THE WESTERN DISTRICT OF FAIRFIELD COUNTY.

ociation of the Western District of Fairfield County have formed a ith the above designation, the object of which is to co operate in work of aiding missions and translations of the Scriptures. The as formed in October last and the following gentlemen were officers; viz.

Rev. AMZI LEWIS, *President.*
Hon. JOHN DAVENPORT, Esq. *Vice President.*
Rev. DANIEL SMITH, *Secretary.*
MATTHEW MARVIN, Esq. *Treasurer.*
Mr. JOSEPH HYDE, *Auditor.*

itemplated that each parish will form a small Society or branch, l send its donations through the channel of the above Society to urer of the Board.

MISSIONARY SOCIETY.

l annual meeting of this So- held at the meeting house Bloomfield, (N. Y.) on the ctober last. The officers the year ensuing are,

ID TULLAR, *President.*
EL S. HAIGHT, *V. Pres.*
S H. HOTCHKIN, *Sec.*
. TOWNSEND, Esq. *Treas.*
ON C. COLLINS,
VER AYER,
PH MERRILL,
N HOLLISTON,
S HOPKINS, Esq. } *Trustees.*
L PRATT,
SH A PARISH, Esq.
OTHY BUELL,

lissionary Society is yet in but appears to be rising in e. The funds consist wholly ns from charitable individ- associations. We observe ure above $160, as dona- Cent Societies.

THY OF IMITATION.

on preached lately before nic Grand Lodge of Ver- preacher pointed to the Bi- es as a noble and invalua- mean of benefiting man- en the lodge had retired to nber, a very respectable oved to appropriate a sum from their treasury for the encouragement of this exalted method of Christian beneficence. A vote was accordingly passed appropriating seventy dollars to a Bible Society, whenever one shall have been formed in that state.

The correspondent, who communicated the above intelligence, goes on to observe, that when we reflect on the number of Masonic Societies, and their intimate connexion with each other, we may reasonably hope, that this example may be imitated by many other lodges in that state. It may likewise be hoped, that lodges in other states may be excited to do likewise.

The meditated establishment of a Bible Society in Vermont, adds our correspondent, will have much to encourage it, notwithstanding the heavy pressure of the times.

VERMONT BIBLE SOCIETY.

We are happy to state, that a Bible Society has been formed in Vermont; since the foregoing communication was transmitted. The Constitution was formed early in October. The Society held a meeting at Montpelier, Oct. 28, when a sermon was preached from Psalm cxix, 72, by the Rev. Chester Wright, of that town. The Society met the next day, and, after a prayer by the Rev. James Hobart, of Berlin, proceeded to elect officers for the year ensuing, when

the following gentlemen were chosen, viz.

CHARLES MARSH, Esq. *Pres.*
Hon. WILLIAM C. HARRINGTON,
Rev. BANCROFT FOWLER,
Vice Pres.

Rev. HEMAN BALL,
JOHN NOYES, Esq.
SAMUEL SWIFT, Esq.
Rev. CHESTER WRIGHT,
Rev. THOMAS A. MERRILL,
Dr. JOSEPH WINSLOW,
BENJAMIN PORTER, Esq.
} *Directors.*

Gen. ABNER FORBES, *Treas.*
WILLIAM PAGE, Esq. *Sec.*

Before the first meeting was dissolved 88 persons had become members, and above $320 had been received.

The Society requested a copy of Mr. Wright's sermon for the press.

At the first meeting of the Directors, they authorized the President to purchase 500 Bibles and 100 Testaments. They also appointed a respectable committee to solicit subscriptions and distribute Bibles.

OHIO BIBLE SOCIETY.

ON the 22d of Oct. last, this Society was formed at Marietta, when a constitution was adopted, and the following gentlemen were chosen officers for the year ensuing; viz.

Gen. RUFUS PUTNAM, *Pres.*
Rev. LYMAN POTTER, *V. Pres.*
Rev. SAMUEL P. ROBBINS, *Sec.*
DAVID PUTNAM, Esq. *Treas.*

Rev. LYMAN POTTER,
Rev. STEPHEN LINDSLY,
Rev. TIMOTHY HARRIS,
Rev. SAMUEL P. ROBBINS,
Dea. JOSEPH SPENCER,
Dea. BENJAMIN MILES,
} *Trustees.*

The next annual meeting of the Society will be held at Marietta, Nov. 3, 1813. An address to the public has been prepared and is circulating. This is either the twentieth, or the twenty-first Bible Society in the United States.

ORDINATIONS.

ORDAINED, in Sept. last, the Rev. RALPH SANGER to the pastoral care of the church and congregation in Dover, (Mass.)

At Pittston, (Maine,) the Rev. DANIEL KENDRICK, over the church and congregation in the west parish.

At Greenfield, (Con.) on the 1st of Oct. the Rev. WILLIAM BELDEN, over the church and congregation in that place. Sermon by the Rev. Mr. Waterman.

OBITUARY.

DIED, in Sept. last, the Hon. GUNNING BEDFORD, Esq. Judge of the District Court for the state of Delaware. He was a member of the Convention, which framed the federal constitution.

At Venice, Admiral VILLARET JOYEUSE, Governor of that city.

In S. C. the Rev. WILLIAM CLARKSON, pastor of the united churches on St. John and Wadmalaw islands.

At Charleston, (S. C.) the Rev JACOB RUMPH, one of the ministers of the Methodist church.

At East Sudbury, (Mass.) on the 24th of Sept. last, the Rev. JOEL FOSTER, pastor of the Congregational church in that town.

In Tennessee, in Sept. or Oct. Gen. HENRY CONWAY, a patriot of the revolution. His death was occasioned by the stinging of bees.

At Berlin, in Prussia, for want of the necessaries of life, DANDON, a miser who had 20,000 crowns by him in specie.

At Gloucester, (R.I.) the Hon. DANIEL OWEN, aged 81, formerly Lieut. Governor of that State.

At Norwich, (Conn.) on the 25th of Oct. last, his Excellency ROGER GRISWOLD, Esq. LL. D. Governor of that state, aged 51.

At Plattsburg, Oct. 15th, RICHARD HENION, a private in U. S. army, shot for desertion.

, Nov. 3rd, the Hon. NA-
ING, aged 70.
r, Oct. 31st, Madam PHEBE
widow of the late Lieut. Gov.
Ips, aged 69.
n's island, (S. C.) RALPH
. formerly member of Con-
at state.
nce, (R.I.) the Hon DAVID
BARNES, Esq. Judge of the
for the state of Rhode Isl-

York, JOHN KEMP, Esq.
S. (Ed.) Professor of Mathe-
atural Philosophy in Colum-
aged 50.
, (Mass) on the 17th Nov.
HITE, aged 32. He inquir-
um at an apothecary's shop,
ed to take a bottle to taste
f it, which the unsuspecting
permitted; when, suddenly
ottle to his mouth, he swal-
e quantity of the liquor be-
be wrested from him. On
e had swallowed enough to
, he replied that he wished to
our hours afterwards he was
withstanding the free opera-
ies, which were forcibly and
istered.
appy man left his wife and
e morning with a little money
tended to lay out in buying
as soon drawn into a tippling
he met with such compan-
to be found in such places,
th them in gambling, spent
is manner, lost all his money
himself into debt; and just
was driven by shame and re-
rpetrate the horrid crime of
. We mention this case thus
to set before our readers the
nischiefs of tippling houses.
delphia, Mr. JOHN BAR-
nist, son of the famous botan-
me name.
burg, Dr. PETER TURNER,
, surgeon's mate in the U. S.

ad, Sir CULLING SMITH, a
lent of one of the Auxiliary
eties.
ee, in the U. S. Hospital, 231
ween Oct 28th and Nov. 15th
e mortality.
Haven, (Con.) the Rev. BELA
, D. D. pastor of Trinity
that city, aged 73. He was
at Yale College in 1758.
me place, JEHU BRAINARD,
erly High Sheriff of New Ha-
, aged 55. He was graduated
llege in 1783.
er, (N. H.) HENRY PHIL-
LIPS, Esq. formerly High Sheriff of the island of Newfoundland.

In Marlborough district, (S. C.) the Rev. JOSHUA LEWIS, aged 64.

At Bethlem, (Con.) the Rev. DAVID SUTTON, aged 82.

At Burlington, (Con.) the Rev. JOSHUA PERRY, formerly pastor of a church in Hamden. Yale College; 1775.

At Providence, (R.I.) Col. JEREMIAH OLNEY, aged 63, late collector of the customs at that port.

DIED, lately, at Wentworth, (Mass.) Mr. REUBEN WHITTIER, aged 82. In the midst of health he dropped dead.

At Acton, Mrs. ABIGAIL ADAMS, wife of the Rev. Moses Adams.

In Russia, about the close of September last, Prince BAGRATION, a distinguished commander of the Russian armies, in consequence of a wound received in the terrible battle of *Mojaisk*.

At Fort Mifflin, (Del.) JOHN RICKEY, shot for desertion.

At Hopewell, (S. C.) on the 30th Sept. the Rev. JOHN D. MURPHY, pastor of a Presbyterian church; and

On Oct. 4th the Rev. JAMES M'ELLENNEN, pastor of the other Presbyterian church in the same place.

At Salem, the Rev. NATHANIEL FISHER, rector of St. Peter's church, aged 65.

At Falmouth, (Mass.) JOSEPH BENNETT, Esq. attorney at law aged 26.

At Burlington, (Vt.) within a fortnight preceding Dec. 12, more than 200 soldiers U. S. army.

At Salisbury, (Conn.) on the 13th ult, the Rev. JOSEPH WARREN CROSSMAN, aged 37, and in the 16th year of his ministry.

Mr. C. was an able and distinguishing preacher of the Gospel, a prudent and faithful minister of Christ. He was peculiarly endeared to his people, and to his brethren in the ministry with whom he associated. He died in firm hopes of a blessed immortality, and left his dying testimony to the people of his charge, that the truths which he had preached to them had been his only consolation in life, and were his only support in death.

At Schenectady, the Rev. CORNELIUS BOGARDUS, aged 35.

At Washington, on the 30th ult. the Hon. JOHN SMILIE, Esq lately, and for many years past, a member of the House of Representatives in Congress from Pennsylvania, aged 75.

In S. C. the Hon WILLIAM LAUGHTON SMITH, Esq. formerly member of H. R. in Congress, from that state, and embassador from U. S. to the court of Lisbon.

In Poland of wounds received in the battle of Volontina, the French General, Count GUDIN.

At Needham, (Mass.) on the 3d. inst. Col. WILLIAM M'INTOSH, an officer in the revolutionary war, aged 91.

In Orange Co. (N. Y.) Gen. JAMES CLINTON, an officer in the revolutionary war, brother of the late Vice President Clinton, and father of the Hon. De Witt Clinton, aged 76.

At New Haven, (Con.) during the last year the deaths were 91.

At Morristown, (N. J.) during the last year, the deaths were 55, of which 7 were caused by *intemperance.*

At Salem, during the same period, 174 persons died; three of intemperance.

At Charlestown during the same period, the deaths were 93.

In S. C. Mr. ROBERT JAMIESON, aged 104. His eye-sight, which had failed for some years, returned before his death.

At Wilbraham, (Mass.) Mr. JONATHAN ELY, aged 99. He had lived 62 years with the wife of his youth, and left 123 descendants.

At Roxbury, the Hon JOHN READ, aged 83.

At Pownal, (Vt.) Hon. WILLIAM TOWNER, Esq. of Williamstown, (Mass.) Senator from Berkshire county in the Legislature of Massachusetts.

In England, EDWARD JERNINGHAM, Esq the poet.

Also, MARIANNE MOORE, aged 103. At the age of 50, she had 3 fine children at a birth.

In Virginia, Hon. JOHN TYLER, Esq. Judge of the district court for that district.

At Bozrah, (Con.) the Rev. JONATHAN MURDOCK.

At Newington, (Con.) Mrs. J. HIXON, aged 105.

TO CORRESPONDENTS.

The communications of S. S. B. are not any of them fit for insertion. He neglected to pay the postage of his very heavy letter

The obituary notice of the Rev JOHN NILES is received, and will be inserted; as will also, a like notice of Capt. ABIJAH PERKINS.

The communication of E. S. was intended to have been earlier inserted; but the press of other matter prevented.

The paper on *The Assurance of Hope* has been long under consideration. It is sensible and judicious; but is not, perhaps, necessary at the present time

The letter from an *Uncle to his Niece* will be inserted soon; possibly in our next number.

The *Hymn* mentioned in our last is necessarily deferred.

ERRATA.

P. 293, col. 1, line 5, from top, expunge *of.* p. 295, col. 2, l. 22, from top, for *sight* read *their.* ——— l. 19, from bottom, for *in* read *on.* p. 303, col 1. l. 22, expunge *and.*

We are happy to correct an error in our obituary notice, in the number for Oct. p. 248. WILLIAM M. SMITH, Esq. was given over by his physicians, whence a report of his death originated. He has, however, been perfectly restored to health.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 9. FEBRUARY, 1813. VOL. V.

BIOGRAPHY.

MEMOIRS OF THE REV. JOHN NILES.

THE subject of this memoir was born, at Colchester in Connecticut, on the last day of December, 1775. His father dying when he was but six years old, his parental education was wholly committed to his pious mother. His bodily constitution was naturally infirm; but he early manifested proofs of a strong, ingenious, and inquisitive mind. He was naturally of a serious disposition; and having been early instructed in the principles of the Christian religion, and trained to the exercise of every moral and religious duty, by the precepts and examples of his mother, it might justly be said of him, as of Timothy, that from a child he had known the Holy Scriptures.

As the estate, which he inherited from his father, was very inconsiderable, he experienced many embarrassments in obtaining a liberal education; but by perseverance and diligence, aided by the economy of his mother, he at length surmounted every obstacle, and was graduated at Yale College, in 1797. He was considered as among the first in his class, in regard to literary attainments. During the whole course of his collegiate studies, he had in contemplation the work of the Gospel ministry; and, with that view, directed his studies, and made uncommon proficiency in moral and theological science. Whilst he was at College, he made a public profession of that religion, which was the future guide and support of his life.

His theological studies were prosecuted under the direction of the Rev. Timothy Dwight, D. D. President of Yale College; and he was licensed, and commenced preaching the Gospel, in about a year after he was graduated. As the spiritual welfare of mankind, and the honor of the divine law, lay near his heart; so his mind was eminently prepared by human science, and theological knowledge, for his holy calling. His first reception in the ministry was very favorable. In the course of a few months, he was invited to preach, as a candidate, in several of the most respectable societies in Connecticut. About this time, he was invited to take the

pastoral charge of a congregation in Durham, then vacant by the recent death of the Rev. Dr. Goodrich. But by the advice and recommendation of the President of Yale College, and other respectable friends, after a prayerful consideration of the subject, he was induced to decline the invitation, and to take the charge of Hamilton Oneida Academy, in Paris, State of New-York. He took charge of that seminary in its entire infancy, at the close of the year 1798, and continued to discharge the duties of that station, for several years, with great faithfulness, and ability; and, at the same time, generally preached on the Sabbath, in the neighboring destitute settlements. His health at length becoming impaired, by so close an application to his academical employment, together with his ministerial labors, he returned with his family to Connecticut, in hopes to regain his health.

He continued, nevertheless, after his arrival there, to be much afflicted with ill health; yet he continued to preach, as a candidate, for the most part of the time, in various parts of Connecticut and Massachusetts, during the whole of his last residence there. But his health not yet returning in a degree competent to the discharge of ministerial duties, he began to despair of being able to prosecute the work of the ministry. However, his anxiety for the welfare of immortal souls, and his zeal for the advancement of the Redeemer's kingdom, would not permit him to rest, till he had made every exertion to subserve the interests of his divine Master. With this view, and in hopes of regaining a better state of health, he was induced to return with his family, to his former place of residence, in Paris, with the intention of removing into the county of Steuben, in the western part of the State of New-York. He had taken a journey into that new country, several years before, and from the knowledge then obtained, he conceived, that a door would there be open for him to become more extensively useful to mankind. He had early imbibed a missionary spirit, and ever expressed a strong desire of diffusing the knowledge of the Gospel, amongst the heathen, and in destitute settlements.

That part of the county to which he at first removed, and which now goes by the name of Prattsburgh Society, was then a wilderness, with but one family residing in it. It was in the fall of 1803, that he came thither with his family. They, with the addition of a few families who followed the winter after from the neighborhood of his late residence at Hamilton Academy, constituted the first settlement of that place. Possessing but little property, at that time, he supported his family, for several years, principally with the produce of his new farm. After his arrival in that place, he immediately set up the public worship of God, and exerted himself, in every possible way, to induce serious people to settle there. The happiness he derived, from anticipating the future enlargement of Christ's kingdom, in that wilderness, continually animated and supported him, under all the trials and em-

sments incident to a resi-
in a new settlement.
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that infant settlement, to-
with the reputation it ob-
on account of its reli-
privileges, caused it to
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amusement and recrea-

few months after his re-
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the seat of justice for
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ttsburgh Society, till a few
s before he was installed.
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as maintained at Bath; the
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persons were to be found
and vice and immorality
almost undisturbed sway.
, who manifested a regard
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nt modes of church gov-
nt and discipline, as ren-
it very difficult to consti-
church, on a true Gospel
His various labors for the
nation of the people in
morals and religion, were soon attended with very considerable success; a number were hopefully converted to the Gospel; more were disposed to attend public worship; the Sabbath was better observed; and, in January, 1808, he established a church there.

In July following, he was installed pastor of the church and congregation in Bath, and removed thither with his family. As his field of usefulness became now much enlarged, his diligence and zeal, in his Master's service, were proportionally increased. His time was now wholly devoted to ministerial duties. He neglected no means, nor spared any pains, to furnish his mind with all that knowledge, which might enable him to be most useful to the cause of religion. His exertions for the good of others were not confined to his own society, but he eagerly embraced every opportunity to promote the cause of virtue and religion, in destitute settlements. He made it his meat, and drink, *to do his Father's will: neither did he count his life dear unto himself, that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus.* Neither the dread of reproach, nor the allurements of applause, nor any selfish consideration, could ever prevent him from preaching the truths of the Gospel in their fullest extent. He was one of the first promoters of the Genesee Missionary Society. The missionary cause never had a more zealous advocate; and to the end of his life he labored incessantly to promote it. He evidently made rapid growth

in grace, during the last years of his life, and his exertions to promote and extend the cause of religion, were redoubled. His time became so wholly engrossed with his theological studies, and ministerial labors, as to injure his health. And even the last year of his life, his mind was so carried away, and transported with his Master's work, as almost wholly to withdraw his attention from temporal concerns. His mind was deeply impressed, with a growing sense of the responsibility of Gospel ministers, and he fully realized the importance of their knowing nothing, *save Jesus Christ, and him crucified.* He saw much for ministers to do, with but little time for its performance.

Before he was removed from his spiritual labors, he saw with joy the work of the Lord prosper, in this part of the country. There continued to be additions to his church, from the time of its first formation; and its members gradually advanced in Christian graces, and in the knowledge of divine things. A short time before his death, he constituted three churches: one in the vicinity of Bath: and the other two, in the adjoining county of Allegany; over which pastors were ordained. It was at one of these ordinations, at Angelica in the county of Allegany, that he was seized with the fever of which he died. He had been appointed to preach the ordination sermon: but his sickness prevented. He was confined to his bed from the time of his return, with the nervous putrid fever, of which he died in about three weeks. The violence of the disease so affected his nervous system, as to render him incapable of conversing much with his friends, during his illness. In the former part of it, at a time when he was in full possession of his reason, being asked by a Christian friend to express his views of eternal things, he replied, that, *although his mind was weak, yet he was fully established in the belief of the reality of that Gospel, which he had preached; that he viewed the road to Heaven to be that straight and narrow path pointed out in Scripture; and that he had some interesting views of that glorious covenant, in which there was enough.* Throughout his whole sickness, whenever he had the exercise of reason, he gave the strongest testimony, that the religion of Jesus, which he had professed, was still his support and happiness. During the last days of his illness, when his body was too weak for conversation, his mind was wholly absorbed in devotional exercises. In his last moments, he manifested entire composure and resignation, and said, *he still enjoyed divine support, and found Christ sufficient for him.* On Sunday the 13th of September, 1812, this eminent servant of the Lord rested from his labors, and fell asleep in Jesus.

In his ordinary deportment, he was serious, and reserved; but when called to attend to things of a spiritual, and religious nature, prompt, sociable, and zealous; at the same time, he maintained a gravity, becoming the importance of eternal things. From childhood, he was remarkable for his benevolent and charitable disposition, which increas-

he advanced in divine
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s, invariably, a faithful
and able counsellor. He
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and spirituality of the di-
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is hearers any truths con-
in the revealed will of
Many have lived in more
uous, and popular situa-
but considering those
were assigned him, by
providence, and the time
allotted for his work, few have been the instruments of doing more for their divine Master.

MEMOIRS

OF CAPT. ABIJAH PERKINS, WHO DIED AT WINDHAM, SCOTLAND SOCIETY, (CONN.) DEC. 11, 1812, IN THE 34TH YEAR OF HIS AGE.

THIS man was blessed with a Christian education, was in the habit, from his childhood, of attending the public worship of God, and had a speculative belief in the doctrines of the Gospel. He was, in his manners, easy and agreeable; in his dealings, upright; and in his general intercourse with mankind, calculated to gain their friendship and esteem. But, by his own confession, he lived, till a short time before his death, without God in the world, a stranger to the exercise and comforts of religion. It pleased a sovereign and merciful God, however, to call him by his grace, and to give him great joy and peace in believing, and a hope unshaken in the awful moments of dissolution. The following sketch of the dealings of God towards him was given by himself, but two days before his death. Being attended by an intimate friend, he awoke, as it were, from meditation, and thus addressed his attendant: "Come, I want to tell you how God has dealt with me." He then proceeded, "You know my manner of life, which I think has been, for the most part, orderly and moral, I having been from my youth taught to attend meeting, and reverence the Sabbath. I had felt in general no great remorse of conscience on account

of the transactions of my life, till about four years ago. Then, in conversation with a friend, I was warned of the great evil and dangerous consequences of using profane language, to which I was in some degree addicted. This timely and friendly reproof gave me such a view of this sin, and made such an impression on my mind, that I have been restrained from it ever since. Having no evidence, that I was a new creature, I began from that time to meditate more on the doctrines of the Gospel, and to attend more strictly to preaching, and felt more powerfully than ever, that I had nothing of my own to recommend me to the grace of God, but stood in infinite need of the Savior of sinners, to plead my cause before the Father. But being busily engaged in the concerns of the world, I became in a measure inattentive to the concerns of my soul, and nothing of particular importance occurred till the last spring or summer. Being then with a neighbor in the fields, he observed to me: "Your concerns are numerous and complicated, and should you be taken away suddenly, your estate would be a difficult one to settle." To which I answered: "no: my accounts are all adjusted, and may be easily attended to by another." He replied: "that is right; we ought always so to conduct our business, that we may be ready to live or die." This observation so operated on my mind, that the following night I could not sleep as usual. I was almost continually reflecting upon it, till seized with the sickness which I am now languishing under. My complaint, I soon concluded, must destroy my body. My concern for my body, however, was nothing compared to that for my soul. The horrors of my mind were so great, as to deprive me of rest or ease in any way, and even of satisfaction in the company of my nearest friends. I viewed myself as a sinner both by nature and practice. My sins appeared so great, that I began to despair, thinking God could not have mercy on so great a sinner. In this distress I cried to the Son of God to intercede for me before the Father. But in these requests, I had doubts resting on my mind; and again despair got almost full possession of my soul. Still, however, I continued my cries to the Lord Jesus, without any relief till the morning of the 25th November, when, as I humbly hope, and trust, God on a sudden appeared for my soul. This transition, I cannot fully describe. I saw the perfections of God in every thing I beheld. I saw that my afflictions and sickness were all ordered in wisdom, and that God could do me no injustice. With wonder and astonishment I viewed the love and compassion of Christ to sinners. From this moment I began to loathe myself, and to wonder how Christ could take notice of such a vile wretch as I was. But he was infinitely precious to my soul, and I longed to leave this world and all its enjoyments, that I might go and behold him face to face. In this happy state of mind," continued he, "I remained till the 29th of November in the afternoon, when it pleased God to hide his

i me. No tongue can the horrors I then felt, s I supposed, been per- taste the joys of the re- ınd being now thrust out esence of my God. In i distress I cried to the who, I humbly trust, r prayers, had compas- ne, and interceded for My fears and doubts on to be dispelled, and has been daily strength- the present time." added, "I hope I am ived, for, if I am, how my situation! I have to ce almost done with the —He then prayed, "O I am deceived, for sake may I be unde- ınd plucked as a brand burning before I die." cluded his narrative of markable dealings to- ım, by expressing the nt feelings of his heart le prayer, that not only y and friends but all his eatures might come and joys of the blessed; that it look to the Savior, mercy. On being ask- might live and get well, this would not be ce, he answered, "I hoose it should be just pleases, but if I should I am afraid I should ngle with the world and God, so that if it be his esire to depart and be Redeemer." Being he was not afraid to die, "O no, my greatest ; that I shall not be wil- wait God's time. My f a blessed immortality eigh all fear of death, lieve that God will be with me and support me through the gloomy valley. There is but one thing I wish to stay any longer for, and that is, that I might make a public profession of my faith in Christ; be admitted into the church, and give my children up to God in baptism." On being informed, that if he lived till morning his request might be complied with, he seemed to be animated, and said, "if I may live to accomplish this object, if it be God's will, I hope with submission to depart, for I long to be with my dear Redeemer." It was then said to him, "your hope appears to be strong and unshaken, as eternity draws nearer to your view, and it is expected your continuance here must be short; it is desired you would briefly state what are the particular articles of your faith." He then with solemnity said, "I believe in God the Father, God the Son, and God the Holy Ghost; and that God is a God of justice, as well as of mercy, and will by no means spare the guilty. I believe that God has ordained all things that come to pass. I believe that man in his natural state, has nothing to recommend him to the divine grace or favor, and that all who do not exercise genuine repentance for their sins, and like faith in the Lord Jesus Christ, will be doomed to eternal misery." He then made some observations on the connexion which God has ordained between means and ends, the importance of prayer, as a mean of obtaining mercy, &c. and uniformly manifested his firm belief, in the special agency of the Divine Spirit in convincing, converting, and sanctifying the soul

In short, he was a firm believer in the great doctrines of grace. For he expressly declared at the close of his account respecting his faith, "I would plead no merit of my own, for after all that God has done for me, if he should at last send me down to hell, he would do me no injustice. For it is all of grace if I am saved." He then gave a kind of sigh or groan, but immediately observed, "Shall I complain, when this poor body is afflicted? No; when I think how much Jesus suffered that I might live, I am ashamed to complain." He then raised his hands and looking on them said, "Jesus had nails driven through his hands and feet, that he might finish the work of redemption, that sinners might be brought home to glory. Am I deceived? I think I am not, I think I am willing to pass through this sea of troubles, that I may go and be with my Redeemer. Come Lord Jesus, O come quickly, why are thy chariot wheels so long in coming. I long to be with thee. May God forgive, if I am impatient. Not my will but thine be done." Early on the next following morning his mother came in to see him, and thus addressed him, "I had doubts, my son, when I retired, whether I should see you alive again." He with a smile, replied, "Yes, it has pleased a holy God, to spare me to see you once more. But this is of no consequence, mother, don't be troubled about this body. I have got almost well." She asked him if he was willing to give up all. "O yes, said he, if it be God's will I shall soon be gone. His wife stood by his bed weeping, perceiving that his departure drew near. He looked upon her with a smile, and said, "Olive, don't weep for me; I am going home." Then turning to his attendant, he added, "How troubled this woman is about the fate of this body." Holding his wife by the hand, he thus addressed her. "Olive, I love you more than any of God's creatures; but I love my Jesus better. I can freely leave you and my dear children, to go and be with him. Teach my children to keep the Sabbath; teach them the Catechism; teach them what is the chief end of man; and let this in particular be strongly impressed on their minds. It was now light. He repeated his request to be admitted to the church, and to give up his children in the ordinance of baptism. The Rev. Mr. Fisher and the church were immediately sent for, and came as soon as was expedient. He assented to the covenant and was admitted to the church. His strength of body was so far exhausted, that it was expected he would need assistance in dedicating his children to God. But he remarkably revived, and said he must give them up himself. The children were in tears, but he addressed them with a smile, "I am going to give you up to God; I am a going to give you to a better Father than I am." He went through the whole with the greatest steadiness and composure of mind, and the most apparent satisfaction. He appeared to be strengthened for this duty, and to have joy unspeakable in performing this his last work.

Solemnity and astonishment,

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ı hope remained strong:
said he, I believe that
ıl support me, and that I
shall soon be at rest." He often prayed that he might not be deceived, and if he was, that God would undeceive him. He several times repeated the following lines;

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Thus he continued till the last, rejoicing in hope. When he was informed that his dissolution drew near, being in the perfect exercise of his reason, he whispered with a smile, "Good news, Come Lord Jesus, Come quickly," and soon expired. E. L.

Canterbury, July 28th, 1812.

RELIGIOUS COMMUNICATIONS.

SCRIPTURE READINGS.

No. II.

DED to have observed in
: number, and will there-
erve now, that if the alter-
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18, has any effect upon
ıning of the passage, the
s to make the passage
vidently teach the doc-
the incarnation of Christ,
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d by many, if not most,
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, the verse will read
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was on this wise, &c. or
is the same thing, *Now*
:ration of the Messiah was
wise, &c. Then follows
ount of the miraculous
conception. The opinion to which I have alluded, is, that the second person in the Trinity became the Son of God when he became the Messiah; that, antecedently to this event, the relation of Father and Son did not subsist between the first and second persons in the Trinity; and that, in the words of Bishop Horsley, the "Son of God is a title which belongs to our Lord in his human character describing him as that man who became the Son of God by union with the Godhead." Posthu. Ser. vol. i, pp. 93, 94. Am. Ed. It will be remembered, that the angel said to Mary, Luke i, 35. "*Therefore,*" i. e. in consequence of the miraculous conception, which had just been revealed, *therefore, also, that holy thing, which shall be born of thee, shall be cal-*

led the Son of God. If the alteration in question be admitted, the passage in Matthew expressly teaches the same thing as its parallel in Luke; if it be not admitted, the passage teaches nothing contrary to the doctrine just mentioned.

It is worthy of remark, that the editors of the Improved Version do not even hint at Griesbach's change of the word translated *birth* for that which would probably be translated *generation*, in this passage; a pretty decisive proof, that they did not consider the change as favoring any of their dogmas.

MATTHEW II.

Various Readings.

Ver. 9. The word translated *stood* is altered by Griesbach; but as to its tense only, and in such a manner that both the meaning and the English translation must be the same. This is put under the 8th class of various readings.

V. 11. Griesbach here proposes an alteration of the first class; but as in this instance our translators exactly agree with him, not having followed the Elzevir edition, it can produce no change in the English Bible. Many readers, however, may wish to know what it is; I therefore state it. Instead of *they saw*, the Elzevir edition, and our common Greek Testaments, read *they found*. It is very obvious, that the meaning is not affected by the Elzevir reading.

V. 15. The Greek article before the word translated *Lord* is marked as less probably to be omitted; i. e. as an alteration of the 4th class. This cannot possibly affect the meaning or the English translation.

V. 18. p. o. *lamentation, and.*

V. 22. The Greek preposition before the word *Judea* is marked as less probably to be omitted. This alteration cannot affect the sense.

Proposed emendations of our version.

The last clause of v. 4, *he demanded of them where Christ should be born*, would probably have been more accurately rendered thus; *he inquired of them, Where is Christ born?* The principal change is that of the tense in translating the word rendered in our version *should be born*, and which, literally translated, is as I have expressed it. This rendering is not only literal, but agrees with the context perfectly. The wise men inquire, v. 2, *Where is he that is born king of the Jews?* Herod, inferring that this king of the Jews was the promised Messiah, inquired earnestly of the chief priest and scribes, *Where is Christ born?* The passage thus understood conveys the precise impression on Herod's mind, viz. that Christ was already born; and, at the same time, is a general question to the Jewish rulers amounting to this, *Where is the birth-place of your Messiah?* This question they answered by a recurrence to prophecy.

Ver 22. *Over Judea* is a better translation than *in Judea*, whether the Greek preposition is omitted or not.

In this chapter there are several instances in which the Im-

Version is decidedly in-
to our translation. As
tance the following is se-

Instead of *bring me*
gain, v. 8, the editors of
ersion say, *inform me.*
er looks at the Greek
once see, that this pas-
altered from our version
or the worse.

Doctrines.

are taught, in this chap-
t soon after the birth of
which took place at Beth-
in the reign of Herod,
ien came from the east,
a miraculous star, to find
ne king of the Jews; v. 1,
they made public inquiry
, stating the supernatural
e under which they
that Herod and all Jeru-
were greatly alarmed at
uiry; v. 3; that Herod,
equence, solemnly con-
he Jewish rulers, in order
where the wonderful
as; v. 4; that these ru-
emnly decided the birth-
Christ to be Bethlehem
a, in accordance with
y; v. 5, 6; that Herod
y examined the wise
art, and sent them to dis-
e child and report their
to him, professing a de-
inite with them in offer-
erence, or worship; v. 7,
the wise men, led still by
ernatural star, found the
were overjoyed at the
worshipped the child by
lown before him, and of-
stly presents to him; v.
that they returned to
n country by a different
consequence of a divine
n; v. 12; that an angel
appeared to Joseph in a dream
and commanded him to flee to
Egypt, which he did; v. 13—15;
that this event was a fulfilment
of prophecy; that when Herod
saw his plan frustrated he was
angry, and perpetrated a most
horrible slaughter of the infants
in Bethlehem and all the vicini-
ty; v. 16; that the lamentation
on this account was a fulfilment
of prophecy; v. 17, 18; that after
the death of Herod, an angel ap-
peared to Joseph in a dream, and
commanded his return to the
land of Israel; v. 19, 20; that he
returned with his family, but be-
ing afraid of Archelaus, and re-
ceiving a divine monition, he
went and dwelt at Nazareth, a
city of Galilee; 21—23; and
that this event was a fulfilment
of prophecy. We are also im-
plicitly taught the existence of
angels; v. 13, 19; and that though
events have been divinely pre-
dicted for hundreds of years,
and therefore rendered infallibly
certain, yet men are voluntary
agents in accomplishing these
very events; v. 16—18. Thus
the very idea of prophecy is lia-
ble to all the objections, which
have ever been offered to the
Calvinistic doctrine of the de-
crees. And no man will ever
oppose that doctrine consistent-
ly, until he rejects prophecy ut-
terly, and denies that any future
actions of moral agents are cer-
tain, even to the mind of God
himself. All the objections
which Arminians make to the
doctrine of the decrees can be
opposed in all their force, and
precisely in the same manner,
to the scheme of the Arminians
themselves; as President Ed-
wards has unanswerably shown.
Bishop Prettyman, after endeav-

oring to explain away the Calvinistic sense of the 17th article of the Church of England, acknowledges, in effect, that all the objections, which he had brought forward against the Calvinistic doctrine on this subject, lie also against his own views respecting prophecy. Marvellous inconsistency!

Miscellaneous Remarks.

The word translated *Lord*, v. 13, 15, and 19, undoubtedly means the self-existent God; and is used in Greek for *Jehovah* in Hebrew.

All the alterations proposed by Griesbach in this chapter have not the slightest influence upon any fact or doctrine.

I am unwilling to leave this chapter without taking some notice of the manner in which the editors of the Improved Version dispose of it. Readers of preceding volumes of the Panoplist are aware that the editors alluded to have condemned as spurious two large, and exceedingly important, passages of Scripture, viz. from Mat. i, 17, to the end of chapter ii, inclusive; and from Luke i, 5, to the end of chapter ii, inclusive. For an examination of the reasoning, or rather the string of bold and revolting assumptions, by which this decision is attempted to be supported, the reader is referred to the critique of the Improved Version inserted in the Panoplist for Nov. and Dec. 1810, pp. 264, 310, from the Quarterly Review for May, 1809.

Without going into any discussion here, I venture to assert, that these editors have expunged from the word of God the passages in question without the least authority. They confess, that these passages are found in *all the manuscripts and versions extant*. The pretended authority, on which they have the hardihood to rely, would be deemed utterly contemptible by every body, if brought forward to invalidate a passage in Tacitus, Livy, or any Greek or Latin historian. Yet they are not afraid to lay sacrilegious hands on the word of God, which all competent judges allow to have been incomparably better preserved than any other writing of any thing like the same antiquity. After all, it is evident that these editors themselves place their principal confidence in the internal evidence against the passages in question; in other words, these passages are totally at war with the Socinian scheme, and the easiest way to escape their force was by a bold use of the knife to cut from the Bible the leaves which contain them. The editors, therefore, after hobbling along for some time very lamely, jump at once to the conclusion, that "the account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped by elevating the dignity of the Founder, to abate the popular prejudice against the sect." *Probably*, say the editors. If the question of probability were to be always settled in this manner, and totally without evidence, there would be no such thing as authenticity attached to any ancient writing, nor to any fact beyond the memory of man. There is scarcely a passage in the New Testament against which an infidel might not sug-

t objections quite as plausi-
, as those which are stated in
note on these chapters. And
re are few passages, which
tain stronger internal marks
authenticity; particularly that
nderful dignity, beauty, and
plicity of narration, in which
Scriptures infinitely surpass
other writings. Notwith-
nding the emendations here
posed are altogether unsup-
rted by Griesbach, or any
ier critic, yet the liberal par-
in England, and the liberal
rty in Boston and the vicin-
, have obtruded this version
on the world, and have exert-
themselves much to obtain
r it a circulation. This single
ct, that the liberal party engage
ith such zeal in extending the
fluence of the Improved Ver-
on, a version which takes large
rtions from the word of God
tally without evidence, is suffi-
ent to fix the degree of credit
hich is due to this party, in re-
ard to their critical powers and
eir reverence for the Scrip-
res. PHILALETHES.

A LETTER FROM AN UNCLE TO HIS NIECE.

For the Panoplist.

Mr. Editor,

The lady to whom the following letter was sent, is a person possessed of excellent natural abilities, of an open generous heart, and of a city education suited to her station in life, but has never appeared to pay much attention to religion. Her uncle had dropped some hints in the family, of his opinion, that she had imbibed deistical principles. These hints soon reached her; upon which she wrote him a letter in vindication of herself, and explanatory of her sentiments. In reply to this, the following letter was written. If you think it worthy of a place in the Panoplist, it is at your service. For special reasons the lady is named *Matilda*.

Yours, respectfully, Jos.

My Dear Niece,

Upon reflection, I had well nigh given up the thought of making any reply to your letter. My apology for this reluctance is given in a separate paper. However, since you have opened the way, Providence seems to call on me to speak for my God and religion. I will, therefore, make a few observations, and leave the event with Him who will judge righteously.

In your letter I find a fresh embarrassment in my way. You are above instruction—altogether self-sufficient. Your reason, natural affections, and passions are a positive and decisive rule of judging in all cases. You seem to stand in no need of a revelation from God. The appointed means of salvation, the administration of the word and ordinances, the instruction, discipline, and fellowship of Christ's ministers and people, are, you say, *not necessary for you.* No; you have nothing social in your religion; nothing to give and nothing to receive: you stand upon your own merits, before a God of infinite holiness, and inflexible justice!

Besides, in your account of a conversation with a Rev. parson, you appear very tender, quite sore, on these points. Will it not be impossible for me to write any thing, in answer to your letter, without wounding you? Yet, duty both to God and you, compels me to proceed. You have no other near kinsman who can, certainly none

who will, faithfully discharge this duty.

Whatever you may think of me, I am no enthusiast, nor bigot, in religion; and, to avoid such appearance, I have too often given occasion to be suspected of levity But I am, I trust, a firm believer in the Gospel of Christ: by that I feel bound to live, and on that I expect to be judged; but I hope in God; and do not expect to be saved according to *my deserts*, as you say you expect to be by yours. Be not offended, *Matilda*, I am really your friend, in every good sense of the word. The children of my youngest sister are near and dear to me. And though I could not converse and write to any of you, as to some others, I have done perhaps that which was better. Frequently have I borne you to the throne of grace, in my secret prayers. I have pleaded that you may be brought to a saving knowledge of Christ and of the Scriptures; that you may be convinced of sin, and see and feel your need of a Savior; that you may be excited to receive the Gospel testimony of Christ, and to embrace the mercy offered in him, and so obtain pardon and eternal life For this you may think me, perhaps call me, a superstitious old man. Be it so, yet I have done it; and, if my life be spared, shall do it again, and again. Oh! *Matilda*, had I credible evidence that you and your sisters were reconciled to God in the temper of your minds; and that, by unfeigned repentance towards God, and faith in our Lord Jesus Christ you cordially embraced the salvation of the Gospel, my joy would be full. I should be ready to cry out with good old Simeon, *Lord, now lettest thou thy servant depart in peace, for I have seen thy salvation.*

You seem anxious to know whence arose my conjectures of your opinions. Suffice it to say, my information has been derived *principally* from yourself. Your habitual neglect of the public instituted means of salvation; and your occasional declarations of belief in this, and disbelief in that, &c. respecting some of the fundamental articles of religion, convinced me that you did not believe the Bible to be a revelation from God. But this letter of yours puts the matter beyond all doubt. Not one word have you advanced in proof of your belief in revealed religion, as distinguished from Deism; perhaps, more correctly, *Socinianism*; that is, natural religion varnished with a few Christian morals. Every sentiment you have advanced is admitted by professed Deists, in general; both in their conversation and writings. True, some sentiments you mention they consider as merely indifferent; but, in a manner similar to yours, they inculcate some moral duties as pure natural religion, which they first learned from the Bible. Thus they deceive themselves, in first stealing fire from heaven, and then denying the theft. Too many pretend to Christianity, who reject the essentials, which distinguish revealed from natural religion. Against this class of Deists Dr. *Fuller* wrote his letters on Socinianism, which I wish you to read.

But previous to taking a direct view of your creed, I must, for the sake of perspicuity,

some observations on the *Law*, and *Mercy*, of which pear to me, not to have correct notions. The God is either preceptive, ural. The former, such ceremonial laws, may be and revoked at pleasure, ending merely on the dovereignty. But natural unalterable. It results ur relation to God, as his l creatures, and its obli- cannot be annulled nor while this relation sub- "It contains all those les, which have an essen- ness and equity in them." is cause it is called the *Law*, or, the standing rule life and conduct—an ab- of which we have in the gue. This law is pos- ed admits of no imperfec- ne least failure in thought, or deed, ensures the —*The soul that sinneth, l die.* As this law forbids casion of repentance, so it accept of repentance as tisfaction, Gal. iii, 10. Yet, ften speak of repentance amendment, as perfectly ring the demands of God's that he would be unjust ting for its transgression. sentiment wholly rejects tonement and righteous- f Christ, as needless and ory.

word *Mercy*, you use ntly, without any determi- meaning: sometimes, as human pity; sometimes as ential attribute of the Deity, he necessarily exercises ls sinners. But this is not t. None of God's attri- oblige him to show pity to s. *Mercy*, in God, is a sovereign act under the control of his moral perfections. It can never be deserved; nor can it ever be exercised towards men, unless they are considered as evil, and hell-deserving creatures. Its Scripture sense is, *Divine Favor to the ill-deserving:* God blesses where he might justly punish. I will now attend to your creed.

Art I. "I depend on the mercy of a supremely just and good God, who is the searcher of hearts, and will, I trust, reward as we deserve."

My dear niece, I am surprised, that a woman of your fine sense should deceive herself with such an absurdity, as this article contains: you expect mercy and the reward of desert! Is it not absolutely impossible, that a sinner should be rewarded according to *desert;* yet find *mercy?* If a sinner be rewarded as he deserves, he receives just punishment, but no mercy. If a man deserve and receive favor, it is justice, but no mercy. God would be unrighteous to punish the well-deserving. Had there been no sin, God never could have exercised mercy, nor can he even now, but upon the righteousness of Christ. It is a covenanted grace to him and his spiritual seed; and none have good ground to hope in God's mercy, unless they be one spirit with the Lord, united to him by faith and love.

You deceive yourself, *Matilda*, in supposing mercy may be deserved. Justice, desert, and merit, totally exclude the idea of mercy. They are diametrically opposite to such an idea in all cases. This idea that sinners may deserve well of God, I have often noticed in your conversation. It is a dangerous decep-

tion: Do examine it with serious attention. By *sinner*, I mean any one who has not perfectly observed the moral law, in thought, word and deed. All such are under the curse, Gal. iii, 10.—Should an angel have a vain thought, he could never repair his transgression; for he could never love and serve God more and better than he ought, as his present duty. Consequently, he could do nothing which would count back for a past offence. Such also was the case with man in innocency; but now, as a sinner, every deed is a sinful act, in the view of the Law: The best act of the best saint is sin, in the sight of God; and, should the sinner be rewarded as he deserves, he would receive no mercy.

Such is the inconsistency of your article, on acceptance with God. And the remarks I have now made upon it bring into view the necessity of a Divine Savior, who, being possessed of divine dignity, could make attonement for our sins. As a mere creature, however exalted, he could not exceed his own present duty to his Maker. Unless Christ be really God, he has saved none from the curse of the Law; we are yet in our sins, utterly without hope either in justice or mercy. It is also worthy of notice, that though Christ be a perfect and accepted Savior in God's sight, yet, universal salvation will not follow. According to the covenant of grace in Christ, the members of his mystical body, *only*, have good ground to trust in the mercy of God. We must be united to him by faith and love, or die in our sins, Mark xvi, 16. John xv, 5, 6. Rom. viii, 9. And our obedience to the laws of God will not, as you seem to apprehend, be the ground of his love to us; but the *evidence* of our love to him, John xiv, 15, 23. This brings me to consider your

Art. II. "I know also that we must put our shoulders to the wheels, that is, we must watch and pray."

This you will recollect, was subjoined to a fling at professors of religion, as resting in their profession of faith. How much credit is due to it, in this view, I will not attempt to determine. As a detached article, it is right as far as it goes. Faith without works is dead. Where there is *love*, there will be faith and obedience, John xiv, 23. Yet, good works are not the ground of our justification before God, Gal. ii, 16. As means of duty to God, ourselves, and fellow men; and as evidences of love to God, and faith in Christ, they are of high estimation. Nevertheless, be it remembered, that actions externally good, may be found among those who neither love God nor man. Hypocrisy, the lust of the eye, and pride of life may produce them. We need be careful that we do not deceive ourselves, in the principle which excites us to "put our shoulders to the wheels."

I come, in the next place, to your sneer at public professions of faith, church-covenanting, and contributions for Bibles, Missionaries, &c. But as you put in no claim for God's mercy on these accounts, and probably will never "put your shoulders to these wheels," I

notice it, because it is
d to in your next article,

I. "If I study to know
aright, and serve him tru-
d practise the precept and
ıple of Jesus Christ, to
my neighbor as myself,
is, to do by him, as I
d he should do by me, I
no reason why *profession*
ceremony, should add to
practice."
his article concludes your
ıry of faith and practice,
r soon see whether I judg-
severely of your princi-
However, as we proceed,
st carefully keep in mind,
hristianity includes the
of natural religion; yet,
own distinguishing fea-
rests on divine revelation.
uth of this observation is
led on all sides; and now,
bly to this, I am constrain-
say, your article contains
g more than natural relig-
Except the bare mention
word Christ, there is not
to distinguish it as Chris-

ıe, *Matilda*, I know some-
of your sentiments and
:e: Let us bring this arti-
ne, and see how it will
You tell of studying to
ınd serve God aright; and
›wing a particular precept
rist. How have you done
Whatever we may pro-
ır habitual practice will be
ce of our principles: let us
:his observation in sight.
reason, or the mere light
ıre, never did, and never
scover the true character
l; nor, whether he be re-
:able to sinners; nor, if re-
:able, on what terms; nor,

how He can be worshipped acceptably by us; 1 Cor. i. 20, 21. These things are wholly of revelation. In *this* we are taught, that God is known aright, and worshipped acceptably, *only*, in and through Jesus Christ; that we must believe on the Son of God, and honor him as we honor the Father, with love and obedience; that none can come to the Father but by him: On all others the wrath of God abideth.

Now, my dear niece, I appeal to your practice: I appeal to your conscience.— Have you ever studied to know and serve God in this way? Have you with hatred of sin, and in unfeigned trust and reliance on the righteousness of Jesus Christ, endeavored to follow his revealed will and examples? If so, how is it, that you wholly neglect and disregard the holy Sabbath, which Christ and his followers were strict in observing? Did not *He* who said, *Thou shalt have no other Gods before me—Thou shalt not steal—Thou shalt not kill; also say, Remember the Sabbath day to keep it holy?* This is a precept of the moral law, as much as any other; and who is sufficient to erase it from the code of divine laws? You may with the same propriety and safety, in God's sight, reject the sixth, as the fourth commandment. The authority for both is the same. It is also, an apostolic injunction that we neglect not the assembling of ourselves together on the Sabbath as the manner of some is, Heb. x, 25.

It is also worthy of notice, that professors and believers in Christ are called his church, his body, and his members. He gave his life for them; and formed them

into a church state: To some, he gave Apostles; to some, evangelists; to some, pastors and teachers; for discipline, edification, and growth in grace. Matt. xviii, 15—18. Ephes. iv, 11, 12, 13.

To these ministers to the churches, Christ gave a most solemn charge to go and teach all nations, to disciple them to him, and baptise them as his property— to administer the Lord's supper for comfort and growth in grace. The command is positive. *Do this in remembrance of me*—teach whatsoever I have commanded you—preach the whole counsel of God—watch for souls as those who must give account—Be instant in season and out of season; and count not your own life dear, for he that loveth his life shall lose it—He that believeth on me (accepts my message) shall be saved, but he that believeth not shall be damned.

Now, if you be a believer in revealed religion, you know these things are true. They do not rest on human interpretation, but on plain declared facts. But to what purpose is this solemn charge and declaration of Christ, if, according to your opinion and practice, people are not bound to respect his ministers, and his messages by them: and, to confess him before men, forming themselves into church order, for instruction, edification, and discipline? Christ has not obligated himself to save those, who deny him before men, and will not come to him for life: Nor are ministers more bound to preach, than people are to hear and receive their messages from Christ. Accordingly he commanded his ministers to shake off the dust of their feet, against such as would not hear and receive them; and declared it should be more tolerable for Sodom and Gomorrah than for them in the day of judgment. Yet, by rejecting public professions of religion, church covenanting, and the fellowship of saints, you reject a visible church of Christ with all its officers, public ordinances, and instituted means of salvation.

However, I am persuaded, you do not in your conscience believe all this account of professing, confessing, covenanting, and walking in communion with the church of Christ, a mere solemn farce; nevertheless, you stigmatize it with the name of *ceremony*. What, my dear niece, did Christ die for sinners, establish a visible church with public ordinances, appoint ministers to preach salvation by him, and forbid us to disbelieve his message by them, on penalty of damnation, all out of *ceremony!* Can you reconcile your application of this expression, either with a good conscience, or good sense? Yet, you support it with your practice! You will not publicly profess Christianity, nor encourage its public worship by your presence, nor contribute a cent to assist the suffering members of Christ to a Bible, or to any means of serving him, whom to know aright is life eternal. No, you stand aloof among the enemies of Christ; you desire no communion, and fellowship with his friends. "It is not necessary for me to profess any sect in religion." *Indeed!* so then, mahomedanism, paganism, and Christianity are

in your estimation: one
d as the other! yet, you
me for suspecting you of
al and infidel principles.
atilda, how can you quib-
s!

re now finished my re-
on your letter, and have
ored to compare the
le with the probable and
fruits. My remarks, I
, are just and strictly
ral; therefore, I make no
y for them. But if I have
ere unjustly or needless-
nded your feelings, I am
or it and ask your forgive-

re taken the occasion of
tter, to enlarge on sev-
ints in religion, that you
ur sisters may know more
ny sentiments. I wish
d them to read, and seri-
consider, what I have
. For this purpose, I
you to lay aside prejudice,
ittle of your bigotry to rea-
Mere reason, though ex-
, will not lead men to
.

have sadly disappointed
When you mentioned your
on of writing, I expected
opinion on the leading
of Christianity—the mor-
acter of God—the char-
of man, as a sinner, and
can be saved—the char-
of Christ, whether God,
, or both, or neither: also
opinion of the Bible,
r it be, or be not, a rev-
from God. A few ob-
ons on these points
have clearly decided
r my conjectures were
t; and might have saved
e trouble of this ungra-
etter.

But be not offended at my plain dealing. I will neither lie nor flatter. I have written in love and in the sincerity of my heart, as though it were to my dearest sister. And, be my abilities what they may, I have probably twenty times the acquaintance with the subjects of this letter, that you have: for this reason, were there no other, you ought not to be hasty in judging and condemning. The day is at hand, which will discover the truth. You and I have seen the most of our days: what remains will be on the declivity of life. Every day takes one from our number. As you walk, perhaps run, down the hill of life, you will frequently need the supports of the Christian religion; and the comforts of communion and fellowship with saints. Boasted philosophy, the arguings of mere reason, will bring you no support on a sick and dying bed: it insults the anxious soul, and leaves it wretched. You had some conviction of this truth in your late sickness; and sorry am I to find you consider that conviction the work of a distempered brain. I fear you sought rest in dry places, and finding none, returned to your former security. Do carefully consult these texts, Luke ii, 14—26; Heb. x, 24—31.

Whatever you may think of a work of conviction, it is a divine work, both rational and consistent with the character of God. No man can produce it; nor would Satan if he could: He is too cunning to attack his own kingdom. That the work of grace in conviction of sin is a reality, I know; not only from

what I have often seen, but by my own experience. I was never forward to speak of myself in this matter, but, in the present case, I believe it justifiable to bear my testimony to the reality of spiritual convictions. And, should you ever be brought to feel the guilt and danger of sin; and be held and shaken, for days together, as it were over the burning pit, as I have been, you will no longer think conviction of sin a visionary business, nor the work of distempered brains.

My dear niece, I entreat you, be careful how you scoff at seasons of awakening and conviction: and let it sink deep into your mind, that continued, final unbelief, is absolutely unpardonable. Pride and self-sufficiency, which are besetting sins to you and me, forcibly tend to this sin. To this cause, Dr. Priestly imputes the so general disbelief of revelation among worldly wise and philosophic men. At any rate, they are right eye and right hand sins to you and me: and if we be ever truly happy in this or the future world, they must be subdued. We must submit to the teachings of Christ; and, by love and faith, embrace him as our Lord, our King, and our Judge: we must bow the neck of this pride; put on his yoke; take up his burden; and press forward for the prize of the high-calling of God in Christ Jesus.

Oh! that you would be in earnest in this business. Time is short, but eternity will be long. I greatly fear for you, *Matilda*. It will be a dreadful discovery, at last, to find you had a price of infinite value put into your hands, and no heart to improve it. If you shall ever be saved from your sins, it must be through the atonement and righteousness of Jesus Christ: not in your way, but on God's terms, and in his way—a way which will appear rational, consistent, and glorious if examined as it ought to be. The sooner you embrace the way of Gospel salvation, the happier you will be; and more glory will redound to the praise of God's grace. That He may guide and direct you into the way of life, and keep you by his mighty power unto salvation, is the sincere wish, and earnest prayer of your friend, and very affectionate uncle.

For the Panoplist.*

REMARKS ON DAN. xi, 40—45.

In the preceding verses the prophet had described an infidel power, whose reign would immediately precede the standing up of the Messiah; in these he foretells its achievements and destruction. This part of the prophecy runs thus:

And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the coun-

* Though we do not agree with the writer of this article, in regard to the interpretation which he has given of the passage in question, yet his remarks may be useful by exciting attention to the wonderful events which are now taking place in the world, and which are doubtless foretold in the Scriptures. Ed.

and shall overflow, and pass
He shall enter also into
rious land, and many coun-
shall be overthrown; but
shall escape out of his hand,
Edom and Moab, and the
f the children of Ammon.
all stretch forth his hand
pon the countries; and the
f Egypt shall not escape.
e shall have power over
easures of gold and silver,
er all the precious things of
t; and the Libyans and the
tians shall be *at his steps.*
dings out of the east and
the north shall trouble him;
ore he shall go forth with
fury to destroy and utterly
ake away many. And he
plant the tabernacles of his
e between the seas, in the*
ne holy mountain: yet shall
ne to his end, and none shall
im.

e time of the end, at which
rophecy begins to be fulfil-
ust intend the time when
tate of things, under which
oppression prevailed,
l be done away. It doubt-
ncludes the casting down of
thrones mentioned, Dan.
. *I beheld*, says the proph-
t the thrones were cast down,
he Ancient of days did sit.
e thrones were those of the
ings, and their overthrow
nenced, I apprehend, with
ite revolution in France; so
the time of the end com-
:ed then.

e time when papal persecu-
should cease is also men-
d as the time of the end; for
:ad, Dan. xii, 7, *And when he*
have accomplished to scat-
he power of the holy people,

all these things shall be finished. Certainly, then, the commencement of the overthrow of the persecuting powers, marks the commencement of the time of the end.

It is generally allowed, that the infidel power, whose exploits are so particularly narrated in this prophecy, intends the French nation in its infidel state. If *the time of the end* is yet future, all the success of that nation for twenty years past is overlooked. But surely the events of this period, are not less remarkable than those foretold in the prophecy.

It being evident from the foregoing observations, that the time of the end commenced with the French revolution, it remains to trace the fulfilment of the prophecy from that period.

And at the time of the end, the king of the south shall push at him. The French revolution was no sooner completed by the execution of Louis XVI, than war was declared against the infidel power, by Spain. At the same time, a combined northern power composed of Austria, Prussia, and Great Britain, came against him like a whirlwind with a force aptly expressed by *chariots, and horsemen, and many ships.* Thus far we clearly trace the first events of *the time of the end.*

And he shall enter into the countries, and shall overflow and pass over. The success of the French against their assailants, on every side, exactly corresponded with this description.

The first shock being over, and an interval of hostilities taking place between France and the continental powers, the infidel power sent an expedition to

*r among seas, at a glorious, &c

Egypt. From Egypt the army marched into Palestine. This was overrun to its northern extremity, where the city of Acre prevented farther progress. Edom, Moab, and the children of Ammon, skirted the line of march, at some distance, and thus escaped being overrun; yet during the siege of Acre, the territory of the Ammonites must have been visited by foraging parties.

The entrance into the glorious land is mentioned previously to the invasion of Egypt, both because it is a more interesting fact, and also because the conquest of Egypt was not completed at the time of the irruption into Palestine. It is worthy of remark, that the ancient crusaders, whose only object was to gain possession of Palestine, found it necessary to begin with attacking Egypt.

It does not appear, that in this invasion of Palestine many countries were overthrown; nor is this predicted in the prophecy, the word *countries* being supplied. These overthrows appear to have been in consequence of the entrance into the glorious land; and therefore it will be more proper to supply the word *places*, and translate the word rendered *but*, in the clause *but these shall escape out of his hand*, by the word *and*, which is more common. In the original, there is no appearance of relation between the words *many* and *these*.

By sending detachments in every direction, the French exercised a power over the neighboring countries, which was sufficient to fulfil the prediction *He shall stretch forth his hand also upon the countries.* The entire conquest of Egypt being at length effected, all the treasures, revenues, and precious things of Egypt, fell into the hands of the infidel power. In the mean time, the inhabitants of the neighboring parts of Lybia, being defeated by the French, their subsequent treatment of the infidel power fulfilled the prediction, that they *should be at his steps.* The Arabians or Cushites, who were the Ethiopians here spoken of, volunteered at the same time, in great numbers to assist in defending Egypt, but the volunteers being at length miserably destroyed, the government of Mecca disavowed the expedition, and desired peace with the French. The trade of the Arabians with Egypt, and the countries beyond it, being regulated and taxed by the infidel power, the prediction that *they also should be at his steps* was accomplished. The event of the combined attack on the infidel power being foretold, and his invasion of Egypt and Palestine described, the prophecy concludes with an account of his last expedition. *But tidings out of the east, and out of the north, shall trouble him; therefore shall he go forth with great fury, to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces among seas at a glorious holy mountain; yet shall he come to his end, and none shall help him.* All these particulars, except the last, have been verified in the present expedition of Bonaparte.

H. S.

Feb. 6, 1813.

For the Panoplist.

E PROPER APPLICATION OF SCRIPTURE.

nportance of understand- ıe precise meaning of ıre, is obvious to every :r in Christianity. To :t mankind in the sacred of this religion, is an in- ng part of the duty of min- it is a principal object of ppointment. It is the de- f this paper to point out a on fault in interpreting ure, and to direct the at- ı of teachers of religion, er ministers, or members rches, who take an active n religious meetings, to a nt course. If the objec- gainst the manner some- adopted, be perceived and ıe remedy for the evil will rious.

ı not unfrequent that min- in their prayers and ser- use the language of Scrip- ın delivering their senti- , when the quoted passage ıot authorize precisely the ng, which it naturally con- as they quote it. Such a ce will lead the hearers to ain vague notions con- ıg such passages. It has ed some to say, that *any ng*, which pleases the her, may be put upon ture. No allusion is made to the interpre- of prophecies which are o be fulfilled. As the s alone will certainly show ıings which such prophe- were intended to foretel, it be expected that the best isest men should err and in their sentiments. This respects the more com- mon application of plain passages. It is believed, that Scripture is so definite, that it cannot with the same propriety be applied to two things, though they may be very similar. If this be the case, the explanation and application of passages ought to keep in view their *precise meaning*. Nothing should be added—and nothing should be taken away,—and nothing in any manner *different* should be expressed or implied. To these sentiments a general assent will probably be given. But do we always find a corresponding practice? Let each one appeal to his own observation.

Men are often represented by ministers as willing, in popular language, to become religious, provided they be allowed to continue the practice of some darling sin. This is undoubtedly true with respect to multitudes. In proof of this sentiment the words of Naaman to the prophet, are sometimes adduced; 2 Kings v, 18, *In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.* The prophet said to him, *Go in peace.* This is sufficient to show, that Elisha saw nothing wrong in this request of Naaman, and that he believed him sincere in the promises which he had just made of worshipping only the Lord.* The notice, which our Savior took of this case as recorded in Luke

* Many learned divines have very different views of the passage in question. Ed.

iv, 27, affords proof to the same effect. This being the case, it cannot but be wrong, thus to apply the above passage. This application supposes that Naaman was a vile character after the miracle of healing was performed upon him. It renders unaccountable what the prophet and what our Savior said respecting Naaman; it allows us not to wonder at the grace of God, and to adore him for manifesting his mercy, and subduing the proud spirit of this haughty Syrian.

If, however, it be necessary to appeal to Scripture for an example to prove that which the words of Naaman do not prove, the conduct of Judas when our Savior was anointed with the ointment may be alleged with propriety, and with this advantage, that there is no doubt in the case. Judas seemed willing to follow the Savior so long as he carried the bag and was in possession of the property—so long as he could gratify his darling passion. Ananias and Sapphira are instances in proof of the same point.

Another case of misapplication of Scripture consists in the *general* signification which is given to some invitations of the Gospel, which are in their nature *particular*. It will not be denied, that the meaning of Scripture is sometimes *more*, and sometimes *less extensive*. It is the preacher's duty to distinguish these cases. An instance may be given to illustrate what has now been said. On a certain occasion our Savior thus addressed the people: *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* As this invitation respects those who *labor and are heavy laden*, it cannot be proper to say to *all* without distinction, that the Savior invites them in this language, unless *all labor and are heavy laden*. But that this is not the case with *all* is plain from Scripture and fact. Hence, this invitation ought not to be extended any farther than to the very persons who are specified in it. But how contrary to this is the practice of many, who are teachers of religion. There are other invitations, similar to the above, which are limited by the very terms in which they are expressed, and cannot be considered *general*. *Ho, every one that* thirsteth;—*if any man* thirst, *let him come unto me, and drink.*

There are *general* invitations, which ought not to be made *particular*. *The Spirit and the bride say, Come. Look unto me, and be ye saved, all the ends of the earth.*

Another source of misapplication of Scripture is the attempt to put a spiritual construction upon all the parables, and every part of the parables of our Savior. The first part of the parable of the unjust steward, Luke xvi, 1, 2, was not long since interpreted in the following manner, by a person, whose reason and knowledge of Scripture ought to have directed him to a very different explanation. The *rich man* was said to represent *God;* the *steward* the *sinner;* and the *wasting of the goods*, the neglect and abuse of the mercies and privileges which God bestows. The *account*, which the steward was called upon to give, represented the *judgment day*, or the time when the sinner would be called to give an

it of his conduct. In view whole, the hearers were ished that the time was ching, when they must a solemn account of the ade of their mercies. thought is important, and often to be introduced by ers of the Gospel. But are passages from which essarily flows. There is essity of *straining* and *per-* plain Scripture, in order icate this sentiment. It is evident from the whole e, that the *rich man* does ean God, and so on; but he object of our Savior convince his followers, he wicked conduct of the d, that the men of the *act a far more consistent* their exertions to obtain ired object, than the *sons* —than those who profess e for God and heaven. appears to be the scope of rable, and no other con- on should be put upon it. her construction produces lty and absurdity in the ation of the whole para- nd must bewilder the of many hearers, leave the in uncertainty and obscu- nd. in a considerable de- defeat the intended de-

y cases originate from ting passages which are te, and supporting or de- doctrines from them, as were in fact connected. es of this not unfrequent- r in the prayers and ser- of ministers. To prove generation is the work of irit, we sometimes hear a e which is pertinent con- with another which is not; as the following: *And grieve not the Holy Spirit of God, by which ye are* sealed *unto the day of redemption.* This supposes that *renewing* and *sealing* are one and the same thing, which probably is not the case. For, it seems very evident from other passages, that *sealing* has particular reference to sanctification by the Spirit.†

To mention another example; a minister has been heard to preach from Titus ii, 4, 6, joined in this way: *Young men likewise exhort to be sober-minded, that they may teach the young women to be sober.* The passages, thus connected, cannot be called Scripture; for these two things are never put together in the Bible in this manner. This is a case indeed, in which a moment's attention would correct any erroneous impressions in the mind of the hearer. Such things must, however, have a very unfavorable influence, and might prevent the reception of important truths.

The habit of expressing the meaning of Scripture in the form of certain positions called, by way of eminence, *doctrines*, is another fruitful source of the misapplication of Scripture. It is important in many cases to do this, but the practice may be extended too far. The proneness in ministers to have a few favorite subjects, carries it beyond all bounds. It has been said of some ministers, that almost every passage, which they discourse upon, leads to some one of a few favorite topics. I know, indeed, that some subjects are

† May not real Christians be exhorted not *to grieve the Holy Spirit?* Ed.

more important, and ought to be discussed and urged more frequently than others. I know, also, that many persons who are opposed to certain doctrines, will say that ministers always preach upon these, and make every passage lead to them. But allowing for all this, is it not too often the case with many ministers, that before they finish a sermon they get upon one of their favorite points? This practice is attended with many evils, and, particularly with this, that all Scripture is made to mean the same thing, though the expressions used by the inspired writers are so various, and the apparent meaning of different passages is so different. It surely ought to be the object of preachers to confine their sermons to the very sentiment expressed and implied in the text, without distracting the attention of their hearers with other subjects, which, though they may have a relation to the principal subject, are no more pertinent in one discourse than in another. Much confusion would thus be avoided; and the meaning of Scripture would appear, as it is, definite and perspicuous.

It is a great point with many of the clergy to express the meaning of texts in a striking manner, in order that the subject may catch the attention of the hearers. This mode has many things to recommend it. When the preacher succeeds in the attempt, it usually has a happy effect. But is there not often a failure of success? Is there not often a little more, or a little less, than the precise meaning, or something opposite to it, expressed? The attentive and critical hearer can answer. A case lately occurred in a sermon from Ps. xxxix, 6, *Surely every man walketh in a vain show.* The plain meaning of the passage is, that the objects of men's attention and pursuit are *unsubstantial and vanishing*. But the sentiment deduced by the preacher was, *Man is not what he appears to be.* This may be in part true; and may be usefully impressed on the mind. But as this is not the meaning of the passage, it cannot be proper to apply it in this manner.

Another case in which a meaning is affixed, different from the true one, is the common application of 1 Pet. iv. 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* The connexion shows, that this verse refers to salvation from the evils and miseries which were about to come upon the world, and not to deliverance from the miseries of hell, to which it is frequently applied. It is not true, that the righteous are *scarcely saved* from hell;—they are saved by an almighty arm with power and glory.

The subject of this essay is highly interesting. It demands the attention of every minister of the Gospel. The few cases, which have been noticed, shew its importance. Much more might be done by those, who instruct students in divinity, towards preventing the evil, than has been done. No objection to any thing, which has now been offered, occurs to me except the following: Such a confinement to the precise meaning of Scripture would prevent the composition of some of the most in-

structive sermons. Ministers often take occasion, from passages not directly to the purpose, to bring into view important subjects, and urge them in the most forcible manner. This is acknowledged;—and to such a plan there is no objection, if the passages thus interpreted will not occasion mistakes in the minds of the hearers. Of this kind is one in Mr. Jay's Family Sermons, from the words of Hagar, *Thou, God, seest me.* This is excellent. The same author has a most solemn, alarming, and affecting sermon from the text, *Ephraim is joined to idols, let him alone.* If the meaning which he attaches to the passage be correct, nothing can be more appropriate and happy than his management of the subject. But, if the command, *let him alone*, respects avoiding Ephraim, and having no communication with him, lest further corruption in religion should be the consequence, as some believe, however much we may be pleased with the sermon, it clearly has no connexion with the text, and consequently is highly faulty.

The application of the address of the shipmaster to Jonah, *What meanest thou, O sleeper! arise, call upon thy God*, &c. to the awful situation of impenitent and secure sinners, is perfectly justifiable, and peculiarly impressive. The same may be said of a sentiment deduced from Mat. xi. 18, 19. *For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber*, &c. These and similar instances are not opposed to the principle which has been advocated. They occasion no mistake—they lead to no error. All such subjects may be thus treated with the greatest propriety. But such a concession does not authorize the application of Scripture in the way which has been noticed above. The cause of the error may, in a measure at least, be seen from the particulars which have been mentioned. In most cases it is easily removed. Attention is all that is required. As we value *the truth* of God's word—as we feel the importance of declaring the truth, and nothing but the truth, so let us regard this subject—so let us practise.

N. U.

REVIVAL OF RELIGION IN EAST-HAMPTON, HAMPSHIRE COUNTY, MASS.

The following account was communicated in a letter from the Rev. Seth Williston to a friend in Boston, by whom it was handed to us for publication.

"You desired me to give you some account of the late out-pouring of the Spirit. I believe it to be a duty to make mention of the loving-kindness of the Lord, and communicate his great goodness; and I view the work of the Spirit as the most wonderful display of his goodness, through the mediation of the Divine Redeemer. I believe heaven and earth are made glad by those out-pourings of the Spirit which revive the churches, and bring new guests to the marriage supper. The narratives of religious awakenings published in the Magazines,

have undoubtedly comforted the hearts of many and been the occasion of increasing the thanksgivings and prayers of the Church. But there is one thing which is calculated to cause a backwardness in giving an account of an awakening; and that is this: Awakenings often disappoint us in not yielding so much fruit as was expected from them. It is not uncommon, that some, who are considered as remarkable instances of Divine grace, manifest the unsoundness of their conversion by their falling away; and with respect to others of whom we still hope better things, there is such abatement of the fervent piety which appears in the midst of the awakening, that it would lead those, who have read accounts of these revivals, and have afterwards become acquainted with the places to which the accounts refer, to think the accounts were full of exaggeration, and false coloring, to answer some selfish purpose. This has operated as one reason to keep me hitherto from writing any description of the late awakening in this place, with a view to publication. I do not hesitate, however, to say, that I believe it was the work of God's Holy Spirit. I believe a considerable number have experienced a change of heart. But I do not think all experienced such a change, who entertained such a hope themselves, and concerning whom others entertained a hope.

"The awakening commenced, as to its visible appearance, the beginning of November, 1809; about the time of the Rev. Mr. Townsend's taking his farewell of his flock. Indeed the farewell sermon probably made an impression on the minds of some of his hearers. Immediately upon his leaving the people, they were supplied with the labors of a candidate, whose heart appeared engaged in the work of the Lord. During this time those, who had waited for the consolation of Israel, multiplied their meetings for prayer, and other religious exercises. I was here the last Sabbath in November, and by this time the attention of the people had become quite awakened. There were one or two who had obtained comfort, and several were concerned about their salvation. Soon after this, the church agreed to keep a fast, to implore the more copious influences of the Spirit. On this occasion the house of God was full. We had meetings in different parts of the town for the purpose of prayer and religious instruction, every evening in the week except Saturday evening, through the winter, and the summer following. These meetings through the winter were almost all of them crowded, and solemn. It was a time in which God seemed to show himself loath to destroy his enemies; willing rather that they should turn and live. During this time of special awakening, the Lord sent different messengers to plead his cause with this people. In the months of January and February, the work was most powerful. After this, it began to decline, and never revived so as to be as powerful as it was then. There were but few who attained a hope until two months after the awakening commenc-

fter this, hopeful conver- ere frequent. I believe our months after the work before any came forward k an admission into the . Through the months ch and April, the church- ttee appointed to exam- didates for the fellowship church, were frequently red in their work. In the rt of May, fifty-six were day admitted to the fel- p of the church. Twenty were admitted in July, and believe) have been admit- ce, beside those who have ceived by letters from hurches. Some of these en thinking of making a ion before the late out- g of the Spirit; and now evived, they came forward k the vows of God upon

Nearly two thirds of the two new members, who nited with the church he commencement of the akening were, about thir- s old or younger.

ls people had been accus- to hear from their minis- doctrines of *total depravity* eneration by the power of oly Ghost, *justification* h the atonement of the in- Redeemer, the *certain per- ce* of the saints, the *per- d immutable counsel and ment* of Jehovah, with doctrines connected with

During the season here bed, the people heard a r of different preachers; ey all united in holding he doctrines which have en mentioned. The sub- f the work appeared to e convinced of the truth se doctrines. They all seemed to be feelingly convinced of total depravity in their own case, and of the necessity of special grace to change their hearts. Great pains were taken to guard the awakened against looking for, and resting on, imaginary experiences; such as seeing visions, hearing words spoken to them, and having texts of Scripture suggested to the imagination, without sanctifying the affections. There was one remarkable display of the power of God in bringing a man off from a hope of this kind, on which he had rested for about nine years. At that time, being somewhat anxious about his soul, he thought he saw a light shining into his room one night, and thought he heard angelic music. This device of Satan, who transforms himself into an angel of light, he then considered as a true conversion, and rested on it until more than four months after the late revival commenced. He had taken some pains during these nine years, to keep alive his imaginary religion, and thought about making a public profession. Having opportunity one day to tell his old experience to a minister and a private Christian, they endeavored to discourage him from resting upon it, and pointed out to him the fallacy of such visionary discourses. He felt angry with them for their kindness. The next day being the Sabbath, the man felt so offended with the minister, that he could hardly prevail on himself to attend public worship. But the Lord, who, we hope, had designs of mercy towards him, brought him to hear the sound of his word. The text in the afternoon

was this, *Looking diligently lest any man fail of the grace of God.* The text itself had a powerful effect on his mind. He went home without any hope. He continued a few days in great distress of mind, and appeared to be convinced of sin. After this, he obtained a hope in quite a new way, by becoming reconciled, as he thought, to God and his laws, and by discovering a glorious beauty in the Savior, and the way of life by him. He has never since entertained any idea that his former experiences were of any worth. I have particularized this case, because I think that such are among the most marvellous displays of Divine grace. *Seest thou a man wise in his own conceit, there is more hope of a fool than of him.* The young persons who obtained hopes, and made a profession, have appeared ever since to be seriously disposed. Their eyes appear to be turned off from beholding vanity. They frequently meet together for religious improvement. But there is a decline of that zeal in the cause of God, which appeared in that time of Divine mercy, of which I have been giving you some account. If this short sketch should be judged by you and others to be calculated to bring any glory to God, and any comfort to his people in their way to glory, you may make such use of it as you please. I hope that while you give thanks to God for his mercy to us, you will pray that he would return and revive us again, that we may rejoice in Him. May the Spirit every where be shed down! May Zion's waste places be built up. Believe me to be your friend, &c."

A SCRAP.

EVERY man has his God, and whatever IT be, IT is worshipped on the Sabbath, and in the sanctuary. While the Christian adores his *Maker*, the man of the world is paying homage to *Mammon;* the sluggard to *Ease;* the voluptuary to *Pleasure;* and the ambitious man to *Honor.* Thus, in various ways, the great adversary of souls, catches away the word of life, and secures to himself the faithful service of thoughtless mortals.

FLATTERY.

FEW things are more universally condemned than flattery; yet there are few men, who are above its influence, and still fewer, who have courage sufficient to rebuke it with a faithful rebuke. The following anecdote is recommended, as affording a specimen of a good answer to flatterers. A certain clergyman, in New England, eminent both for talents and humility, was one day accosted by a parishioner, who highly commended some of his performances, of which the clergyman, himself had a very low opinion. After patiently hearing him a few moments, the clergyman replied; "My Friend, all that you say gives me no better opinion of myself than I had before, but gives me a much worse opinion of you."

PRAYER.

A MAN once complained to his minister, that he had prayed for a whole year, that he might

comforts of religion; but no answer to his prayers. ...ister replied, "go home ...d pray, *Father, glorify thyself.*" Reader, are you one of those who find no profit in calling upon God? Ask yourself, if your prayers are not all selfish.

MISCELLANEOUS.

For the Panoplist.

RUINOUS EFFECTS OF ARDENT SPIRITS.

...drink is raging.—SOLOMON.

No I.

...iends of religion and humanity throughout our country, ...ng seen, and deeply la..., the intemperate use of ...ating liquors. They have, ...ng been convinced, that ...ing ought to be done to ... reformation;—to cure, if ..., such as are already ..., and, if not, at least to ... the further spread of the contagion. Nor have the ...d good, in time past, altocontented themselves, unavailing regrets and ...rishes. A kind of desulrfare has been carried on the common enemy, with success.

...slators have interposed ...thority, to arrest the tri...t and desolating prog...f the evil in question. ...gainst tippling and drunk... armed with severe penal...ve been enacted, in, per...very state of the Union. ...ing officers have been ...ed, occasional present... have been made, and the ...ve sometimes been exe...

Ministers of the Gospel, in the mean time, have not been wholly inactive. They have attacked the foe, with the *weapons of their warfare*, which, when skilfully used, *are mighty through God to the pulling down of strong holds.* Here and there a church, also, has done something to resist the progress of intemperance; while here and there an individual has attacked it, with a resolution, which cannot be too highly commended, or too generally emulated.

During all this time, however, the great destroyer has been steadily gaining ground. Every grog-shop is at once an achiever, and a monument of its victories. Our taverns, and our grave-yards, are filled with its trophies. Not content with extending its ravages, and multiplying its triumphs, among the refuse of society, it has invaded all ranks, and made awful havoc of property, genius, learning, reputation, and happiness. It is an enemy, which sparing neither high nor low, seems in this country, to be waging a war of extermination. Thousands of husbands has it already torn from the bosom of their families; thousands of sons from the embraces of their parents. Like the "croaking plagues of Egypt," it has found its way, into the very bed chambers of the rich and the poor, the pub-

lic officer and the private citizen.

Even magistrates themselves, the appointed guardians of the laws, have not always escaped. Nay more, this audacious and deadly foe to the bodies and souls of men, has leaped over the pale of the church, polluted the sanctuary, and, (how shall it be spoken!) has numbered among its victims ministers of the Gospel.

To change the figure, intemperance, which was scarcely known in this country, till long after its settlement by our ancestors, has within the last twenty or thirty years swollen to a mighty flood, not confined, like our great rivers, to a particular channel, but spreading over the face of the whole country, threatening to sweep away, in its course the strongest bulwarks of religion and government, together with the sentinels that should guard, and the arms that should defend them; and bearing on its fiery surges, a huge and frightful mass of wreck and desolation. So wide and impetuous has this over flowing scourge at length become, that almost every body is retreating before it. Even the most courageous are astonished and dismayed at its progress. They not only hear its portentous roar; but witness and tremble at its deadly ravages.

Intemperance* is certainly, at the present time, one of the most demoralizing, loathsome, heaven-provoking abominations of this country. Every body who has either eyes, or ears, must admit that here, at least, *strong drink is raging*. The experience of thousands proves, that it is like a fire shut up in the bones. It allows its votaries no ease. It consumes the best estates, often with a rapidity resembling that of a conflagration. It rages like a burning fever in the body, like a fallen spirit in the head, like a wild beast in the family, and like a sweeping pestilence in the community. Profaneness, gambling, lewdness, poverty, disgrace, lawsuits, brutal stupidity, raving distraction, despair, murder, and suicide, march in its train. Many years ago, an eminent physician of Philadelphia gave it as his opinion, that more than four thousand† of our citizens were annually hurried to an untimely grave, by the hand of this ruthless destroyer. That the evil has increased, instead of diminishing, since that time, there can be no doubt. Already, there is good reason to believe, have intoxicating liquors cost the United States more lives than their independence; demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition than any other single vice.

Strong drink may be denominated the grand Moloch of this proud republic. If children are

* The word *intemperance* is no more applicable to the abuse of ardent spirits, than to many other vices. The fact, therefore, that our countrymen generally, both in writing and conversation, designate this abuse by the word intemperance, is proof, of the most striking and demonstrative kind, that the intemperate use of ardent spirits is a great, extensive, pre eminent, and national vice. Ed.

† This computation is probably too small at present by more than one half. Ed.

ned to pass through the
ey are reduced to rags
ovation. If its devotees
crushed to death by the
of a stupendous car, they
umed by the slow flames
it kindles in their vitals.
not worshipped on every
ill, and under every green
has its shrines on the
of almost every brook, in
let of every village, and
side of every road. Think
thousand self-devoted hu-
ictims, immolated every
on its altars. Where, in
le world, is there a graven
or any false god, that de-
more? Melancholy as is
count given by Dr. Bu-
of the sanguinary rites
ernaut, and the vast adja-
lain, paved with human
it does not appear, that
housand lives are sacri-
ere, within the short pe-
a single year. While,
re, every benevolent
wishing and praying for
ancipation of the infatua-
ndoos from that abomina-
latry, it surely becomes
ne to deplore the tyran-
way of this monstrous
this Christian land; and,
ble, to devise ways and
for overthrowing its em-

thing more were neces-
an a general statement of
ils of intemperance and
portance of a reformation,
eeding remarks might

But it would be doing
bject great injustice to
it here, especially as in
e, many would, probably,
pon the foregoing dread-
ture, as very much over-

The writer is confident,

that every thing which has been advanced can be more than supported, without a very extensive or minute investigation. To this end he solicits a candid hearing, while he proceeds very briefly to specify more particularly some of the legion of evils, which are produced by ardent spirits in this country.

1. Look at their deadly effects upon the bodies of their infatuated victims. Physicians all agree, that intemperance has a direct tendency to destroy health, and shorten life. In a vast multitude of instances, it is the legitimate parent of fevers, dropsies, consumption, gout, palsy, and apoplexy. "Ardent spirits," says Dr. Rush, (and so says almost every other physician,) "dispose the body to acute diseases in every form, and excite fevers in persons predisposed to them from other causes. Thus, when yellow fevers have visited the cities of the United States, hard drinkers have seldom escaped, and rarely recovered."

The same remark has been made concerning the most alarming and fatal diseases, which have, within a few years past, prevailed in different parts of the country. The writer has been assured, that hard drinkers have been remarkably singled out by the destroying angel; and that, in some places, not an individual of this class has recovered from an attack. Go then to the bedside of a neighbor or a friend, who has long been laying up, in his system, the fuel of ardent spirits to feed the fever that now consumes him. Perhaps he was never called a drunkard. It may be that he was never

completely intoxicated. But he drank regularly and freely. Now behold him on the brink of eternity. His tongue is parched. His brain is disordered. His disease, which he might have escaped by temperance, or which, had he been temperate, would have yielded to the power of medicine, is now incurable. His eye grows dim; he struggles; he gasps; he expires; and in him you behold the fate of vast numbers, who follow the same course.

Shall we proceed further, and point you to ten thousand shadows of human existence in the last stages of various other diseases brought on by excessive drinking? Shall we undertake to count the miserable creatures, who, in one place and another, are every year tortured to death by this Promethean vulture? Shall we press physicians to tell us how many names, on our annual bills of mortality, are inscribed there by the hand of this fell destroyer? Shall we go from grave to grave, in the fields of the dead, and ask tomb-stones how many victims of ardent spirits lie beneath them? Ah! if tomb-stones might tell the truth, how affecting would be their report!

Let us take another view of this subject. It will not be questioned, that health and life are often destroyed by strong drink, in many ways which have not yet been mentioned. *Who*, saith the royal preacher, *hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.* Hard drinking is the parent of almost every crime that can be named, and exposes its votaries to dangers and deaths wherever they go. How many have been dragged from the grogshop to prison, and from prison to the gallows? How many in fits of drunkenness, have had their limbs broken, and been miserably crippled for life! How many, in attempting to return from the tavern, have reeled from their horses into eternity! How often, how *very* often, is the drunkard found stretched by the way side on the cold and damp earth; exposed to the wheels of the hasty traveller; wet with the dew of heaven; shivering under the piercing blasts of winter, or, perhaps, lying stiff in the iron slumber of death! It is needless to enlarge. Every reader must be convinced, by his own observations, and a little reflection, that ardent spirits are making terrible havoc in our country.

Z. X. Y.

MASSACHUSETTS SOCIETY FOR SUPPRESSING INTEMPERANCE.

A Society with the above designation was formed in Boston on the 3d instant. A meeting was held for the purpose on the 4th and at the Academy Room in the New State House on the 5th, when the following preamble and articles were adopted as the

CONSTITUTION.

THE excessive use of ardent spirits, in our country, cannot fail to be deeply deplored by every friend to the true interests of mankind. It may be assumed, upon a very moderate

te, that more money is led for ardent spirits, un- arily and even injuriously ned, than is expended for pport both of the ministry the schools. By this la- ble excess, many individu- s ruined, many families de wretched, the public are corrupted, and socie- ply injured. An evil so ively destructive calls for a remedy. It is well , indeed, that vices, when ent and inveterate, are not suppressed; yet experi- estifies that by suitable ors, they may be coun- d and checked. Particu- has been proved by suc- experiment, that, with essing of God, much to ect may be done, by as- ons formed for this benev- and important purpose. such an association in this onwealth, calculated to on an extensive scale, and lasting utility may ably be expected. Under mpressions, therefore, and ch an association, the fol- Constitution has been

. I. The name of this as- on shall be THE MASSA- ETTS SOCIETY FOR SUPPRESSION OF IN- ERANCE.

. II. The object of the shall be to discounte- and suppress the two free ardent spirits, and its l vices, profaneness and ; and to encourage and e temperance and gener- ality. With a view to this the Society will recom- he institution of auxiliary societies in the different parts of the Commonwealth, upon such a plan as shall be deemed the best adapted to give system and efficiency to the whole. It will also hold correspondence, as occasion may offer, with other Societies, which may be institu- ted for the same general object.

ART. III. No person shall be eligible as a member, who is not of a fair moral reputation; nor shall any one be admitted as a member, unless nominated in open meeting, and approved by the votes of two thirds of the members present at the time. Any person, thus nominated and approved, may become a mem- ber by subscribing this consti- tution, or announcing his ac- ceptance of his election, and paying two dollars for the use of the Society, as in the case of original members.

ART. IV. The Society shall meet annually at Boston, on Fri day next after the General Elec- tion, at 9 o'clock, A. M. and at other times as duly notified. The meetings of the Society, annual and special, shall be pub- licly notified in two at least of the Boston newspapers, during two weeks immediately preced- ing the days on which they are to be held. At each annual meeting a Sermon or Address shall be delivered before the Society, by some person elected for the purpose. The number of members shall not be less than *thirty* to constitute a quo- rum for the election of officers and members; and not less than *twenty-one* for other business.

ART. V. The officers of the Society shall be a President, three Vice-Presidents, a Corres- ponding Secretary, a Recording

Secretary, a Treasurer, and eight Counsellors,—to be chosen at each annual meeting, and to continue in office until others are elected. These officers shall constitute a Board of Counsel.

ART. VI. It shall be the duty of the President to appoint the place of holding the annual meeting of the Society, and also to call special meetings on the request of a majority of the officers of the Society or any ten members thereof; and if the President be absent from Boston, any one of the Vice-Presidents shall have authority to appoint any meeting as aforesaid, and to direct the Secretary to notify the same. The Corresponding Secretary shall hold such correspondencies as the purposes of the Society may require, subject to the direction of the Board of Counsel. The Recording Secretary shall duly notify all the meetings, and keep a fair record of the doings of the Society and of the Board of Counsel. The Treasurer shall keep the monies and the accounts of the Society, subject to the direction and superintendance of the Board of Counsel.

ART. VII. It shall be the duty of the Board of Counsel to act as the Executive of the Society; to make communications to the auxiliary societies, and to receive communications from them; to collect, combine, and digest facts, and general information relating to the purposes of the Society; to devise ways and means for the furtherance of these purposes; to apply the funds agreeably to the Society's directions; and at each annual meeting to report to the Society their doings, a digest of the facts and general information which they may have collected, and such measures as they may judge suitable for the Society to adopt and pursue. They shall hold stated quarterly meetings.

ART. VIII. Each member of this Society shall make it an object to discountenance and prevent, as far as may be, by his own example and influence, every kind of vice and immorality.

ART. IX. All Clergymen in this Commonwealth are considered as members on their giving notice of their desire of becoming such, or subscribing the constitution, and they are exempted from the payment of two dollars as above provided respecting other members.

ART. X. The constitution shall not be altered except at an annual meeting, and by two thirds of the members present.

After the Constitution had been formed, a committee was appointed to wait on his Excellency the Governor, and request him to accept the office of President of the Society. This request was declined by his Excellency, on account of the duties of his station, though he expressed to the committee his approbation of the design, and his wish to become a member.

After hearing the report of this committee, the Society proceeded to the election of officers, when the following gentlemen were chosen, viz.

Hon. SAMUEL DEXTER, Esq. of Boston, *President.*
Hon. JOHN BROOKS, Esq. of Medford,
Dr. JOHN WARREN, of Boston, and
Hon. BENJAMIN PICKMAN, Jun. Esq. of Salem, } *V. Presidents.*

HEL ABBOT, of Beverly, *Cor. Secretary.*
SHUA HUNTINGTON, of Boston, *Rec. Secretary.*
MUEL H. WALLEY, Esq. of Boston, *Treasurer.*
HN LATHROP, D. D. of Boston,
HN T. KIRKLAND, D. D. LL. D. of Cambridge,
MUEL WORCESTER, D. D. of Salem,
HN PIERCE, of Brookline,
ATHAN DANE, Esq. of Beverly,
IMOTHY BIGELOW, Esq. of Medford,
HARD SULLIVAN, Esq. of Boston, and
EMIAH EVARTS, Esq. of Charlestown,
} *Counsellors.*

ciety passed a vote, direct- n notice to be given, that all who wish to join this Socie- ested to leave their names her of the Secretaries; and sons will be considered as original members, when admitted at the next annual meeting, which will be held on the Friday after the general election. Clergymen can at any time subscribe the Constitution by calling on the Recording Secretary.

RELIGIOUS INTELLIGENCE.

S OF THE BAPTIST MIS- PRINTING OFFICE, IN SE-

Christian public in this coun- felt a great anxiety to hear ulars of the afflictive event, ok place in the conflagration Baptist Mission Printing Of- Serampore, on the 11th of ast. The following is a let- the Rev. Dr. Marshman to Dr. Ryland of Bristol, dated 12, and received Sept. 9,

ned a letter to you on the I now write anew. Another he ways of Providence has ce unfolded, which will fill with sorrow and gratitude, for the exercise of faith in ose word, firm as the pillars n, has declared, 'All things rk together for the good of t love God."

night, about six, I was sit- my study musing over the of God, who had that day aken my infant son; and, flicted me far more,) three efore, dear brother Ward's laughter, about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed, 'The printing-office is on fire!' I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt on the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I look-

ed in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about 30 feet to the north west; a bed-room for the boys, about 16 feet full north, which communicated with brother Carey's; and the hall, library, and museum within 12 feet of it to the north-east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning for six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the 6 presses, which we rejoiced were saved being in a side room. Two thousand reams of English paper are consumed, worth at least £3000. Founts of types in 14 languages besides English; namely, Nagree (two founts, large and small) Bengalee, (two founts) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian, Arabic, Hebrew and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass-rules, iron-chases,* correspondent with all these. We have not types left for the circular letter, nor even to print a statement of the loss. The editions of the New Testament which are stopped, are nine; viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five; the Sungskrit, Bengalee, (second edition) Orissa, Mahratta, and Hindee. Among the English works suspended till we get types from you, are the Sungskrit grammar, (second edition,) brother Ward's work on the Manners of the Hindoos, (second edition,) Confucius, (second edition,) the Dissertation on the Chinese,† (second edition,) enlarged to more than 200 pages, a Bengalee dictionary, and a Telinga grammar, both by brother Carey. The loss cannot be less than £12,000 sterling, and all our labors are at once stopped.

"Yet, amidst all, mercy evidently shines. I trembled for dear brother Ward, (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices‡ of all the founts of types were deposited in another place; had they been burnt it would have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English [types] we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the minion§ in the circular letter; also Italic, and every printing utensil accompanying. Perhaps some friend

* *We should suppose the iron chases would not be materially injured; they are the iron frames, in which the types are held fast during the operation of printing.* Ed. Pan.

† *This work is by Dr. Marshman himself.* Ed. Pan.

‡ *The* matrices *are the moulds in which types are cast, and are of incomparably more importance than the founts of types themselves.* Ed. Pan.

§ *A small type.*

don, in the printing line, can at goes to complete a printing. rish English types. You must nd a fount of Greek and He-

I am distressed to think you will find money; but send, ncur a debt; the silver and the re the Lord's. The Christian hy of our friends almost over- s me. Mr. Brown was confined ne; but Mr. Bird, his son-in- erted himself for us in the most ns manner. I fear it affects Mr. 's mind even more than myown; off an express at midnight to t Mr. Harrington, who is affected. Poor Mr. Thomason like a child to-day on hearing He begs us to make out a mi- tement of our loss, and he e will use all his interest on alf. We shall write again to- r. How it arose we know not. r Ward and others think it ave been done by design; and me idolater among our ser- turning pale with envy at the f the Bible printing in so ma- nages, contrived this mode of g the work. This, however, conjecture. Be strong in the y dear brother: He will nev- ke the work of his own hands. S. One thing will enable us to ork the sooner; the keys of a g larger than the printing- which we had let for years as ouse, were given up to us on ay last. Thus we have a place me our labors the moment re cast."

IRIMAC BIBLE SOCIETY.

Managers of this Society have a report for the year 1812, ich it appears, that there ceived during the year, in col- , the sum of $219,65
t of permanent fund 52,50

272,15

Committee have purchased les and 70 Testaments during the year. There has lately been a great increase of applications to the Society for the word of life, upwards of one hundred persons in Newburyport and the vicinity having applied in the course of a few days.

The report is closed by a very suitable address, which we should be glad to copy into our pages would our limits permit.

ORDINATIONS AND INSTALLATIONS.

Ordained, at Bath, (Maine,) on the 4th of Nov. last, the Rev. John W. Ellingwood, pastor of the North Church and Society in that town. Sermon by the Rev. Professor Woods.

At Killingly, (Con.) the Rev. Roswell Whitcomb, over the first Congregational society in that town.

At Tolland (Con.) the Rev. Ansel Nash, colleague pastor with the Rev. Dr. Williams. Sermon by the Rev. Mr. Lord of Williamsburg, (Mass.) from Gal. ii, 9.

At Chatham, (Con.) the Rev. Ebenezer L. Clark, pastor of the first church and society in that town. Sermon by the Rev. Ebenezer Jennings of Dalton, (Mass.) from Acts x, 36.

At Marlborough, (Mass.) the Rev. William T. Torrey, over the congregation and church at Canandaigua, (N. Y.) Sermon by the Rev. Professor Ware.

At Ellsworth, (Maine,) the Rev. Peter Nurse.

At Utica, (N. Y.) on the 4th inst. the Rev. Henry Dwight.

Installed, at Amenia, (N. Y.) the Rev. Eli Hyde. Sermon by the Rev. D. L. Perry of Sharon, (Con.) from Ezek. iii, 17.

At Sandwich, (Mass.) on the 17th inst. the Rev. Jonathan Burr, pastor of the First Congregational church of Christ in that place, over the Calvinistic Congregational Society lately formed and associated with that church.

DONATIONS TO FOREIGN MISSIONS.

Jan. 28, 1813. The avails of a contribution in Portland, after the sermon at the annual meeting of the Foreign Mission Society in that place, by Mr. Levi Cutter, Treasurer, (for the translations,) - - - - - - 37[illegible]

From individuals in Plainfield, (Mass.) by Dea. James Richards, - - - - - - - - - - 3[illegible]

30. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. Timothy Dwight, jun. Treasurer, viz.

——for the support of missions - - - - - 140,37

——for the translations, - - - - - - 27,00

——avails of a contribution in the First Ecclesiastical Society in New Haven, in Oct. last, - - - 66,40

——avails of a contribution in the United Society, in New Haven, at the same time, - - - - - 51,08 —— 2[illegible]

Feb. 1. From the Foreign Mission Society of Brunswick and Topsham, by Jacob Abbot, Esq. Treasurer, - - 72,00

——from Mrs. Mary Means of Amherst, (N. H.) by the same hands, - - - - - - - 2,50

——from Miss Mary Ann Means of Amherst, (N. H.) by the same hands; - - - - - - - 5,00 —— 7[illegible]

2. From Mrs. Mindwell Tracy of Norwich, (Mass.) by the Rev. Dr. Lyman, - - - - - - - 2,00

——from a female Cent Society in Ware, remitted to Dr. Lyman by the Rev. Samuel Ware, - - - 15,77

——from an Auxiliary Foreign Mission Society in Ware, by the same hands, - - - - - 24,00 —— 41,77

6. From a friend of missions in Royalton, - - - - 4,00

From Mr. George Talburd, (of Athol,) and his family, by the Rev. Joseph Lee, - - - - - - - 10,00

9. From Jabez Huntington, Esq. of Norwich, (Conn.) by Gen. Huntington, (towards repairing the Serampore loss,) - - - - - - - - - - - 50,00

18. From the Merrimac Branch of the Foreign Missionary Society, by Mr Richard Bartlet, Treasurer, - - 100,00

19. From the Foreign Mission Society in Salem and the Vicinity by Mr. John Jenks, Treasurer,* viz.

——towards making up the Serampore loss, 180,51

——for the general use of the Board, - - - - 148,05 —— 328,56

Carried forward $1,057,50

* *The particulars of these sums are as follows, viz.*

Balance remaining in the Treasury at the close of 1812,	34,30	
Annual subscriptions paid before Feb. 13, 1813, - -	113,75	—— 148,05
Avails of a contribution, Jan. 6, *to make up the Serampore loss,* - - - - - - - - -	155,06	
Donations from a friend for do. - - - -	3,00	
Do. from a female friend, - - - - -	8,06	
Do. do. do. - - - - - - -	1,00	
Do. do. do. - - - - - - -	1,00	
Do. from a Society of young females, - - - -	2,14	
Do. from a poor female, - - - - -	25	
Do. from a female friend of translations, - -	10,00	—— 180,51

$328,56

	Brought forward	$1,057,60
3. A contribution from the Congregational Society in Lenox, by the Rev. Dr. Morse,		36,60
3. New Year Offerings from ladies in Beverly, by the Rev. Mr. Emerson,		78,30
From ladies in Walpole, (Mass.) by Mrs. Eunice Kingsbury.†		6,59
Remitted by Mr. Henry Hudson of Hartford, viz.		
From the Rev. Thomas Robbins of East Windsor, (for the translations,)	5,00	
From a Female Cent Society in Durham, Greene county, (N. Y.) (for the translations,)	50,51	
From a friend to the eastern mission,	5,00	
From Farmington Female Benevolent Society, by the Hon. John Treadwell,	10,00	
From a friend to Foreign Missions, East Windsor, by the same hands,	5,00	
From Capt. Joseph Dutton, Farmington, by the same hands,	1,00	76.51
		$1,255,50

* *The particulars of this sum are as follows, viz. From Mrs. Eunice Kingsbury,* $2. *Widow Boyden* ,52 *Widow Baker* ,52. *Miss Patience Allen and Miss Martha Allen,* $1 *Widow Everet and Mrs. Catherine Allen* $1. *Mrs. Miriam Kingsbury and Mrs. Mary Fales* $1. *Mrs. Sarah Messenger* ,55. *In all* $6,59.

At a late meeting of the Prudential Committee of the Board of Commissioners, the Treasurer was directed to remit to India, as soon as convenient, a year's salary to the American missionaries under their direction; and to remit likewise all the donations to make up the loss at Serampore. The public are respectfully informed, that the remittance for this latter purpose will be made as soon as possible after the first of April. All donations received before that time will of course be included. The remittance for the former purpose is already on its way

The following donations are acknowleged as having been received to make up the loss of the English Bibles described in the Panoplist for Nov. 1818. viz.

Dec. 17. From the Rev. Daniel Huntington of Bridgewater,	$5 00
And an unknown person,	5 00

Though donations for this purpose are entirely unconnected with donations for Foreign Missions, yet the Treasurer will receive, and remit to the treasurer of the British and Foreign Bible Society, any monies which shall be entrusted to him to reimburse that Society for the loss alluded to.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

WORKS PROPOSED AND IN PRESS.

SAMUEL T. ARMSTRONG proposes to publish a work entitled CHRISTIAN PSALMODY, compiled by the Rev. Dr. Worcester of Salem, on the following plan: I. To abridge Watts's Psalms and Hymns; 1. by omitting entire *parts* of Psalms, and *stanzas* of parts retained, when the same matter is contained in other parts and stanzas, and the portions omitted are

not necessary on the score of variety; 2. by omitting entire *Hymns* and *stanzas* of hymns retained, having regard, in the omissions, to poetical merit, and to variety in subject and metre. II. To preserve Watts's numerical designations of Psalms and Hymns, parts and stanzas, so that a portion given out from this book may be readily found in the books in common use. III. To add a Supplement, or Fourth Book of Hymns, to consist of about two hundred, selected from various authors and intended to supply the deficiencies of Watts, and to enrich our public Psalmody. IV. To improve the index both of the Psalms and Hymns, and to give a complete index of the scriptural texts on which Hymns are founded. V. To give a selection of Tunes, from 70 to 100; the tunes to be of the style, generally, of the Middlesex Collection, and suited to the various metres. VI. To refer each Psalm and Hymn to one tune, or more, adapted to it. The book will be in octavo, on paper of different qualities, and in different binding; copies of a very good quality not to exceed a dollar each. There will be some copies without the tunes; some of the hymns and tunes only; and some of the hymns and tunes separately.

Samuel Etheridge, jun. has in press, and will speedily publish the 2nd volume of Calmet's Dictionary of the Bible. This work is powerfully recommended to the patronage of the clergy and others, as suited to elucidate the Scriptures, and as a very valuable addition to a clergyman's library. For the contents, the reader is referred to the title-page which is given below, under the head of New Works.

Nathaniel Willis proposes to publish by subscription a Series of Lectures, (twelve in number,) preached in Park Street Church, Boston, by the Rev. Dr. Griffin, on the following subjects; viz. I and II. Total depravity. III. Mankind by nature without holiness, *notwithstanding the natural affections and instincts.* IV. Every man either loves God *supremely*, or is his *enemy*. V. Regeneration not progressive. VI. Regeneration the effect of supernatural power. VII and VIII. The means of grace. IX. Election. X. The plea of duability considered. XI. The perseverance of the saints. XII. The system confirmed and applied. The work to contain 330 pages 8vo., and the price to subscribers to be $1,40 bound, and 1,25 in boards. Subscription papers to be returned by the first of May next.

Samuel T. Armstrong, proposes to publish a volume of *Occasional* Sermons, by Nathanael Emmons, D.D. to make about 500 pages 8vo. This will be a third volume and complete sermons heretofore printed separately, and will be printed to match the volume of Original Sermons lately issued from the same press.

Samuel T. Armstrong has in the press a Compendious History of the Principal Protestant Missions to the Heathen; selected and compiled from the best authorities. By Eleazer Lord.

NEW WORKS.

The pernicious effects of intemperance in the use of ardent spirits, and the remedy for that evil; a Sermon delivered at the opening of the Presbytery of Long Island, at Aquebogue, Nov. 5, 1811. By Nathaniel S. Prime. Published by request. Brooklyn, (N. Y.) Alden Spooner. 1812.

Advice and Exhortation addressed to the people of the Second Presbyterian Congregation in Philadelphia, on resigning the pastoral charge of that congregation. By Ashbel Green, D.D. Philadelphia, T. & W. Bradford. 1812.

A sermon delivered in the north meeting house in Bridgewater, May 12, 1812, at the funeral of Mr. Alpheus Packard, who died at Cohasset, May 10, being the day appointed for his marriage. By Daniel Huntington. Published at the request of the mourners. Boston; S. T. Armstrong.

A Sermon, delivered Nov. 3, 1811, at the funeral of Madam Phebe Phillips, relict of his Honor Samuel Phillips of Andover, by the Rev. Eliphalet Pearson, LL. D. Published at

uest of the family. Boston; T. Armstrong. 1812.

scourse delivered on the day onal Humiliation and Prayer, 20, 1812, by John Cleaveland, astor of the North Church in am. Boston; Samuel T. Arm- 1812.

rt of the American Board of ssioners for Foreign missions; d from documents laid before ard, at the third annual meet- nich was held at Hartford, ber 16, 1812; to which is an Address to the Christian on the subject of Foreign mis- Published by direction of the Boston; Samuel T. Arm- 1812.

Apology for the friends of in two discourses delivered , 1812, being the day appoint- fasting and prayer throughout ted States, on account of the th Great Britain. By John astor of the church in Salem, Published by request of ers. Haverhill, (Mass.) W. H. G. Allen. 8vo. pp. 23.

visitation of sinful nations; mons delivered in Colrain, on lic fast, July 23, and after- in Shelburne, Aug. 20, 1812. uel Taggart, A. M. Pastor of sbyterian church in Colrain. ed by request. Greenfield; nd Phelps. pp. 74.

Holy Scriptures the only in- n to the Christian preacher. *d Clerum.* A sermon delivered hapel of Yale College, and ad- to the Rev. Clergy on Com- ent evening, Sept. 9, 1812. athan Miller, A. M Pastor of urch in Burlington, (Conn) ed at the request of the Cler- w Haven; Howe and Defo- pp. 23.

Juvenile Instructor, or natur- mar and reader: comprising and easy analysis of the Eng- nguage; with miscellaneous fications for reading and pars- rose and verse, adapted to the nding of the learners, who ade some progress in spelling ding. By A. Picket. New- Smith and Forman. 1812. pp. mo.

The grand era of ruin to nations from foreign influence; a Discourse delivered before the Congregational society in Berkley, Nov. 26, 1812. By Thomas Andros, A M. Boston; S. T. Armstrong. 1812.

A short Biblical Catechism, containing questions historical, doctrinal, practical, and experimental: designed to promote an intimate acquaintance with the sacred volume. By Hervey Wilbur, A. M. Second edition with the Assembly's Catechism. Exeter; C. Norris and Co. 1812. pp. 48.

A sermon preached Nov. 26, 1812, the day of public Thanksgiving in Massachusetts. By Daniel Dana, A. M. pastor of the first Presbyterian church in Newburyport. Published by request. Newburyport; E. W. Allen. 1813.

Poems by William Maxwell, Esq: Philadelphia; William Fry. 1812. 18mo. pp. 144.

Calmet's Great Dictionary of the Holy Bible, historical, critical, geographical, and etymological, wherein are explained all the proper names in the Old and New Testament, of men, women, cities, countries, rivers, mountains, &c. also most of the significant and remarkable appellatives, with accounts of the natural productions, animals, vegetables, minerals, stones, gems, &c. the antiquities, habits, buildings, and other curiosities of the Jews, with an ample chronological table of the history of the Bible, Jewish calendar, tables of the Hebrew coins, weights, and measures, reduced to our own, &c. &c. Revised, corrected, and augmented, with an entirely new set of plates explanatory, illustrative, and ornamental, under the direction of C. Taylor. In four volumes. vol. I. Subscription price 9 dolls. a vol. Charlestown; Samuel Etheridge, jun. 1812.

An Address to the Charlestown Branch of the Washington Benevolent Society of Massachusetts, on the 22d of Feb. 1813. By Josiah Bartlett, M. D Charlestown; S. Etheridge, jun.

Sacred Geography, or a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the Countries, Kingdoms, Na-

A VIEW OF THE PHYSICAL, MORAL, AND IMMORAL EFFECTS OF CE TAIN LIQUORS UPON THE BODY AND MIND OF MAN, AND UPON H CONDITION IN SOCIETY.

Liquors.		*Upon his Body.*	*Upon his Mind.*	*Upon his cond tion in society.*
Water. Milk and water. Molasses and water. Molasses beer and Small beer.	*produce*	Good appetite. Health. Sound sleep. An agreeable complexion and Long life.	A peaceable disposition. Serenity of mind. Industry and Domestic happiness.	Reputation and Wealth.
Cyder. Perry. Wine. Porter and Strong beer.	*produce*	Strength and a power in the system to resist the extremes of heat and cold, provided they are taken in small quantities, and chiefly with meals.	Cheerfulness. Good humor. Generosity and Social pleasures.	Friendship. Honor. Public and pri vate Confidence.
Punch. Toddy. Grog. Milk-punch. Slings. Flip. Egg-nog. Liqueurs. Bitters made with spirits. Raw rum. Brandy. Whisky and Spirits in the morning. The same, two or three times a day. The same, every hour in the day, and in the night.	*produce*	Tremors in the hands. Sickness and puking in the morning. Indigestion. Belching. Hiccup. Red eyes, and nose. Rose buds over the whole face, and after a while A pallid face. Fetid breath. Hoarseness. A short cough. Sore and swelled legs. Pains in the limbs. Burning in the palms of the hands and soles of the feet. Jaundice. Dropsy. Loss of memory. Palsy. Apoplexy. Madness. Death.	Idleness. Peevishness. Quarrelling and Scolding. Obscene conversation. Uncleanliness. Black eyes from fighting. Broken bones from falls. Gaming. Lying. Cursing. Swearing. Pilfering. Stealing. Perjury. Picking pockets. House breaking. Assaults on the highway. Murder.	Poverty discov ered in a filth house, and i ragged cloth ing. Debt. Detestation b family an friends. Hospital. Jail. Hard labor. Chains. A solitary cell. Disgrace. Universal con tempt. Imprisonment for life. The gallows.

OBITUARY.

eorgia, a free man of col- GEORGE PALMER, aged e of Virginia.

innati, (Ohio,) the Rev. BROWNE, of that place, native of Honiton, (Eng.) own from his horse into a ch he was fording, and ed before he could be tak- water. Last winter and visited New England, for e of soliciting donations Miami University, and n many of our towns to idiences.

on, on the 24th ult. the ODORE SEDGWICK, Esq. of the Justices of the Su- icial Court of Massachu- was on the circuit per- official duties, and was oon after the November court for Suffolk county nced. He was confined ul indisposition several ore his death. His age

dgwick had been employ- ous public offices during a of his life. He was for a a Representative in Con- for some time Speaker of of Representatives. For ars preceding his death, the bench of the Supreme Court of this Common- d discharged the duties of uch to the satisfaction of

ssian bills of mortality it at returns were made of ng instances of longevity, year 1809; viz.

from 100	years to	105	
— 105	—	110	
— 110	—	115	
— 115	—	120	
— 120	—	125	
6 — 125	—	130	
1 — 130	—	135	
1 — 135	—	140	
1 — 145	—	150	
2 — 155	—	160	

341 above 100 years old.

The Russian bills of mortality are prepared with great exactness.

At Morrisville, (Penn.) GEORGE CLYMER, Esq. President of the Philadelphia Bank and of the Pennsylvania Academy of fine arts.

At Kent, (Con.) BARZILLAI SLOSSON, Esq. a very respectable counsellor at law, and distinguished by his proficiency in Greek and Latin literature.

At Limerick, (Maine,) the Rev. EDMUND EASTMAN, aged 40, pastor of the church in that place. Dartmouth College 1793.

At Mojaisk, in Russia, Gen. Count LEPEL, of the Westphalian corps under Bonaparte, in consequence of wounds received in the great battle of Borodino, or Mojaisk.

At the battle of Oct. 18, between the Russians under Kutusoff and the French under Murat, Gen. Prince PONIATOWSKI, commander of the Polish troops under Bonaparte.

At Tyngsborough, (Mass.) on the 9th ult. the Rev. MATTHEW SCRIBNER, aged 66, late pastor of the church in Westford. Yale College, 1775.

At Brookfield, (Mass) Dr. THOMAS BABBIT, aged 51, an eminent physician.

At New Orleans, PATRICK RYAN, a U. S. soldier shot for desertion.

At Huron, (Ohio,) Hon. JOHN STARKS EDWARDS, Esq. member of Congress elect, eldest son of the Hon. Pierpont Edwards, Judge of the U. S. District Court for Connecticut.

HYMN.

For the Panoplist.

s nothing among all the an- or later romances, that have tremes united in them, as the D becoming an infant of days; the Possessor of the Palace of Heaven laid to sleep in a manger; &c."* Such was the judgment of the pious and venerable Watts on the event, which is the

**Pref. Lyr. Po.*

subject of the following hymn. Whether that event be highly sublime or not, it is to man surely, one of the deepest interest; and, if the following production, composed principally in a season of bodily weakness and infirmity, shall excite, in any individual, a suitable feeling of this interest, the author will consider his object fully attained and his labor amply repaid.

O. F.

THE NATIVITY OF CHRIST.
Luke, ii. 8, &c.

I.

'No war or battle-sound
Was heard the world around;'
No hostile shield to furious combat rang;
'But peaceful was the night,
In which the Prince of Light
His reign of peace upon the earth began.'†

II.

O'er Judah's favored plains
A solemn silence reigns;
No voice of mirth or woe the shepherds hear;
So' was the orb of day;
The world in darkness lay;
No thoughts employed them but their flocky care.

III.

When lo! a heavenly light
Floods the dark vault of night;
Celestial anthems fill the illumined skies;
A seraph form is seen
Shining in awful mien,
And calms their bosoms, trembling with surprise.

IV.

"No message dire of woe
Brings me to realms below;
I come, the herald of good will to men.
Ye shepherds quell your fears;
Jesus on earth appears,
To call your rebel-race to life again."

V

"Jesus, by heaven adored,
The Savior Christ the Lord,
To day (O, miracle of grace!) is born.
No cities, famed or great,
No palaces of state,
Welcome your heavenly Visitant to-morn."

VI.

"In humble Bethlehem lies
The Darling of the skies,
A suffering Outcast made from man's abode.
There may your eyes survey,
Swaddled in coarse array,
(O, condescending love!) the Immortal God."

VII.

The Seraph ceased the song—
Forthwith in shining throng
Squadrons of angels crowd the starry way.
In one exalted strain,
Join all the glorious train,
And high devotion to the Infant pay.

VIII.

"Glory to God who reigns,
Adored in lofty strains,
And, crowned with glory, in the highest heaven!
He leaves that world of joy!
Mortals his thoughts employ!
Peace, by his wondrous grace, to earth is given!"

IX.

Divine Immanuel,
Savior from sin and hell,
We bless the wonders of thy matchless love!
O may thy boundless grace,
That took our lowly place,
Raise us forever to thy courts above!

O. F.

†*The first stanza is chiefly extracted from Milton's beautiful Hymn on the Nativity.*

‡*Davies.*

TO CORRESPONDENTS.

A *Review*, under the signature of BERK, has been received; but the insertion of it would not comport with rules which we have prescribed to ourselves.

Two other communications by the same hand are under consideration.

A *Hymn* by PHILOMATHES is too true.

TO AGENTS AND PATRONS.

THE publisher of the Panoplist earnestly requests all the agents and patrons of the work to make return of the number of copies of the next volume for which they will be responsible by the first day of May next. It will be taken for granted, that in those cases where no return is made, the number of copies now taken will be continued.

PANOPLIST,

AND

MISSIONARY MAGAZINE.

10. MARCH, 1813. VOL. V.

MISCELLANEOUS.

ILITY OF MISSIONS TO IEATHEN, AS EXEMPLI- IN THE LIFE AND CON- OF THE LATE REV. MR. S.

ity of instituting and sup- issions to the Heathen is ged by multitudes in Great d America, and is daily be- ore and more a subject of nong all classes of persons. tion of the religious public d has of late been peculiarly to this subject by the con- , that the charter of the Company is soon to be re- renewed at all, and that ought to be made in the re- t for the protection of all , well disposed teachers of ty in India, of whatever de- n. If just and liberal views vail in the British Parlia- en the discussion of this ses before it, we shall hear of Missionaries being sent the British dominions in for no other reason but be- few misguided individuals the introduction of Christi- ng their Asiatic tributaries ously affect their own pres- sts. For the purpose of ating information on this *Society for Missions to Af- e East* have published and important extracts from spondence of the Society for Christian Knowledge, re- incipally to the character uct of the late Rev. Mr. nd the benefits which the

places of his residence derived from his virtue and influence. Of these extracts we propose to insert a large part, perhaps the whole, in our pages; and we doubt not that our readers will agree with us, that the venerable Swartz, in his fair and manly vindication of himself, bears no small resemblance to the great Apostle to the Gentiles; and that, in his integrity and reputation for wisdom among heathen princes, he brings to mind the illustrious prophet Daniel. To the extracts we shall add a few notes, which are intended to cast some light on the subject, and expose the calumnies to which all classes of zealous Christians are liable. ED. PAN.

Extract from the Report of the Society for promoting Christian Knowledge, for the year 1787.

THE following article, being an extract from Mr. Swartz's Letter, bears fresh testimony to the estimation, in which the writer is held in *India*, even by the Heathen powers, and at the same time encourages the hope, that Christianity will still continue to make its progress in that country.

"The king of Tanjore is dead. Some circumstances respecting it, I think it my duty to mention to my superiors. Having lost all his children, and grand-children, he adopted a child of 9 or 10 years old, of an ancient fam-

ily. Four days before his death, he sent for me, and shewed me the child, saying, 'this boy is not my, but your, son. You are to be guardian; you I appoint to take care of him.' I replied, 'You know, Sir, my willingness to serve you, as far as I am able; but this your last desire is far beyond my strength. You have adopted the child; but you know that there are competitors. This will of course endanger the life of the child, and also create parties and confusion in the government of the country. I may perhaps see the child once, or twice, in a month. I may admonish him to behave well.—More I can hardly do. What poor guardianship will this be! You will be pleased to choose another method.' 'What method?' said he. I answered: 'Deliver the child to the care of your brother: charge him to perform the duty of a father to the child: let your brother govern the country; and when the child groweth up, and shews wisdom and ability, then let your brother do what a father would do in the like case.' 'Well,' said the *Rajah*, 'I will consider what you have said.' After 10 hours, he called for his brother, delivered the child to his care, and admonished him to obey his brother. The next day the *Rajah* called for the *English* resident, [Mr. Huddlestone] and me; and declared, in the presence of all his servants, that he had delivered the care of the adopted child, and of the country, to his brother, Amer Sing, who, at the same time, was sitting under a pavilion, with the child; that he hoped the honorable Company would confirm this his last will, according to the agreement, and bestow upon his brother, and the adopted son, the same kindness they had done to him; wishing also that all might be faithfully transmitted to England. And when Mr. Huddlestone promised to send a faithful account to Government, the *Rajah* said, 'This your assurance comforts me in my last hours.'

"At present Amer Sing governs, in conjunction with four persons, who were principal officers of the late *Rajah*.

"Amer Sing promiseth to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed, by the Governor-General, according to the last will of his brother. If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least, externally, *further it.*"

Extract from the Report for the Year 1794.

In the year 1793, when the bill was depending for the last renewal of the Company's charter, certain clauses were proposed in favor of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th, of that year, the following paragraph was inserted.

"Mr. Montgomery Campbell gave his decided vote* against the clause, and reprobated the idea of converting the *Gentoos*. It is true, missionaries have made proselytes of the *Parriars*, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his fol.

*In the British House of Commons.

they were proverbial for
rofligacy. An instance
l to his recollection, per-
r point; he [Mr. Swartz]
n preaching for many
o this cast of proselytes
einousness of theft, and,
at of his discourse, taken
tock, when that and his
ckle were stolen by one
rtuous and enlightened
ation. In such a de-
n of natives, did the doc-
the missionaries operate:
high cast would spurn
lea of changing the re-
f their ancestors."

newspaper reached In-
was put into the hands
Swartz. An answer was
p by that distinguished
ary, and sent in a letter,
ed to *the Secretary of the
for promoting Christian
ge.* The Society judg-
o be "particularly inter-
' gave it at full length in
sport of 1795, prefixing
heir own testimony, and
Marquis Cornwallis, to
artz's character.

the Society," they say,
forty years experience,
d constant reason to ap-
f Mr. Swartz's integrity
achy as a correspondent,
l as a promoter of Chris-
nowledge, and his labors
issionary, they take this
nity of acknowledging
ful services, and recom-
g his letter to the consid-
of the public, as contain-
ist statement of facts re-
o the mission, believing
r. Swartz is incapable of
ng from the truth in the
it particular."

" *a Letter from Marquis
allis to the Lord Bishop
tchfield and Coventry.*

"Lower Grosvenor Street, February 10, 1795.

"*Dear Brother*, I have received the letter which was inclosed to me from Dr. Vincent, requesting, at the desire of the Society for promoting Christian Knowledge, my testimony of Mr. Swartz's veracity and integrity. From the personal knowledge which I had of Mr. Swartz, and what I heard of him whilst in India, I have every reason to believe him a man of very respectable character.

"I am your most affectionate brother, CORNWALLIS."

Hon. and Right Rev. Bish. op of Litchfield, &c.

Then follows the letter itself.

Tanjore, Feb. 13, 1794.

"REVEREND AND DEAR SIR,

"As his majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform Divine service to four companies of that regiment. When I lately went to that place the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, (who came to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned." Here Mr. Swartz recites the paragraph; and then adds as follows.—

"As this paragraph is found in a public paper, I thought it would not displease the Honorable Society to make a few observations on it; not to boast, (which I detest) but to declare

the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing:) even the name of a Collary, (or better Kaller) signifieth a *thief*. These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas to the rajah. Of this cast of people many live in the Tanjore country, still more in Tondamans country, and likewise in the Nabob's country.

"When I arrived at one of those villages, called Puddaloor, I took off my stock, putting it upon a sand bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft can be no matter of wonder. All the inhabitants of that village were Heathens. not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by Heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

"This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proofs his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

"Neither is it true, that the best part of those people who have been instructed are Parriars. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher cast;* and so it is at Tranquebar and Vepery.

"Our intention is not to boast: but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptised, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the apostles, have experienced this grief.

"It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen know and acknowledge that the Missionaries have been beneficial to government, and a comfort to the country. This I

le to prove in the strongest
ns. Many gentlemen who
now in England, and in this
ry, would corroborate my
tion.

hat the Rev. Mr. Gericke
een of eminent service to
there, every gentleman who
at Cuddalore at the time
the war broke out, knows
s the instrument in the
nd Providence, by which
more was saved from plan-
nd bloodshed. He saved
gentlemen from becoming
ers to Hyder, which Lord
rney kindly acknowleged.
hen Negapatnam, that rich
opulous city, fell into the
st poverty, by the unavoid-
consequences of war, Mr.
he behaved like a father to
stressed people of that city.
rgot that he had a family
vide for. Many impover-
milies were supported by
so that when I, a few
rs ago, preached and ad-
nered the sacrament in that
, I saw many who owed
and their children's lives
disinterested care. Surely
my friend, could not be
a disgrace to that place,
the Honorable Society
ed him to attend the con-
tion at Madras, all lament-
departure. And at Mad-
is esteemed by the gov-
and many other gentle-
to this day.

is a most disagreeable task
sk of one's self. However,
that the Honorable Soci-
ll not look upon some ob-
ions which I am to make,
in and sinful boasting, but
as a necessary self-
e. Neither the mission-
nor any of the Christians,
have hurt the welfare of the country.

"In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision, except for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, intreated the people, by his managers, to come and help us; but all was in vain.

"At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one, with my own hands, and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams. By this means the fort was saved. When all was over,

I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

"The next year when colonel Braithwaite, with his whole detachment, was taken prisoner, major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

"But Mr.M.Campbell says, that the Christians are profligate to a proverb. If Mr.M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas,* is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the managers, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah, to remove that baneful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them that he at my intercession would shew kindness to them. I did so. All immediately returned; and first of all the Kallers, or as they are commonly called Collaries, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they re-

* A pagoda on the Coromandel coast is equivalent to two dollars; of course a lack [100,000] of pagodas is $200,000.

h in the following manner: *we have shewed kindness to you shall not have reason to us of it: we intend to work and day to shew our regard* Sir Archibald Campbell happy when he heard it, and ed the satisfaction of having ter crop than the preced year.

there was hardly any ad- nistration of justice, I begged quested the Rajah to estab- justice in his country. *Well,* he, *let me know wherein my e are oppressed.* I did so, mediately consented to my sal, and told his manager he should feel his indigna- if the oppression did not immediately. But as he died, he did not see the ex- ple.

When the present Rajah be- his reign, I put Sir Archi- Campbell in mind of that nary point. He desired me ke a plan for a court of e, which I did; but it was neglected by the servants Rajah, who commonly sold m to the best bidder.

When the Honorable Com- took possession of the coun- during the war, the plan for ining justice was reassum- which many people were happy. But when the ry was restored to the Rajah, former irregularities took

During the Assumption, gov- ment desired *me* to assist the men collectors. The dis- wards the west of Tanjore ent very much neglected, t the water-courses had not cleansed for the last fifteen

I proposed that the col- should advance 500 pago- das to cleanse those water- courses. The gentlemen con- sented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 collums more than be- fore. The inhabitants confessed, that instead of one collum, they now reaped four.

"No inhabitant has suffered by Christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, *Sir, if you send a person to us, send us one who has learned all your ten commandments.* For he and many hundred inhabitants had been present when I ex- plained the Christian doctrine to Heathens and Christians.

"The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

"When the Collaries commit- ted great outrages in their plun- dering expeditions, Seapoys* were sent out to adjust matters; but it had no effect. Govern- ment desired *me* to inquire into that thievish business. I there- fore sent letters to the head Col- laries. They appeared. We found out in some degree, how much the Tanjore and Tonda- mans, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done, ac- cordingly. At last, all gave it in writing that they would steal no more. This promise they

* Native soldiers in the British service.

kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource as they think, but that of plundering.

"At last some of those thievish *Collaries* desired to be instructed. I said, I am obliged to instruct you, but I am afraid that you will become very bad Christians. Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptised them. Having baptised them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. *Now*, said I, *one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force*, which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian *Collaries* was, that they refused to go upon plundering expeditions, as they had done before.

"Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN, AND UNDISGUISED FORM WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

"If Christians were employed in some important offices, they should if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.*

"The glorious God, and our blessed Redeemer has commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God is a chimera.

"The praise bestowed on the heathens of this country by many of our historians is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

* It has been a maxim with the British government in India not to employ native Christians in any public office. The reason of so extraordinary a course of proceeding it is difficult to conjecture. The effect is, to convince the Heathen, that the English regard the professors of Christianity with disapprobation and contempt.

am now at the brink of
ty; but to this moment I
re, that I do not repent of
g spent forty-three years
service of my divine Mas-
Who knows but God may
re some of the great ob-
s to the propagation of
ospel. Should a reforma-
ke place amongst the Eu-
ns, it would, no doubt, be
reatest blessing to the
ry.†

hese observations I beg
to lay before the Honor-
Society, with my humble
for all their benefits be-
l on this work, and sincere
that their pious and gen-
endeavors to disseminate
owledge of God, and Je-
hrist, may be beneficial
y thousands. I am sin-

nd dear Sir,
ur affectionate brother,
"and humble servant,
"C. F. SWARTZ."

reader needs not be told,
re the *Montgomery Camp-*
f the present day: every
ust see that the represen-
are the same, and that

e profligacy of Europeans in
as been, and will continue to
of the most serious obsta-
the promulgation of Chris-
Lord Valentia, who seems
ess far from strict notions of
, acknowledges, that the dif-
of the Scriptures among the
s would be a desirable thing,
t not for the consideration
natives would look upon the
with contempt when they
ed the difference between the
of the Bible and the conduct
who profess to believe in it.

the same regard to truth characterizes the one as the other.‡

(To be continued.)

‡ The story retailed by Mr. Montgomery Campbell on the floor of the House of Commons, is so perfect a specimen of the reports which are often circulated to the prejudice of the best of men and the best of causes, that we beg leave to offer a few remarks upon it.

It is obvious, at first view, that such a story, told on such an occasion, and by a person who had uncommon means of knowing the facts which he stated, must operate powerfully against the friends of missions. The occasion was a solemn one. Mr. Wilberforce and his friends were laboring to obtain for the poor idolatrous Hindoos the privileges of Christian instruction, or at least to secure for religious instructors the common rights of citizens. To defeat this good design Mr. Campbell relates the above story; and by the use of this and similar means the design was frustrated. Mr. C. spoke with the confidence of a man, who felt as though he knew more than all his hearers:—He had been in India;—he knew what kind of proselytes were made of the natives; he sneered at the *enlightened congregation* of Mr. Swartz. Yet with all this pretended knowledge, it is perfectly evident that he knew nothing about the matter; that he was as profoundly ignorant of the state of Christianity on the Coromandel coast as he could have been, if, instead of having lived in India, he had spent his days in the heart of Siberia.

Most calumniators make some partial acknowledgements, and thus secure greater credit to their assertions. Mr. C. admits that the character of Mr. Swartz 'was held deservedly high;' but 'he had no reason to boast of the purity of his followers.' Then comes the story of the stock-buckle, which very probably, Mr. C. might have heard in India, and which, when related over a bottle of wine by a companion like

himself, would pass for a good joke, and produce a hearty laugh. We need not take up the particulars, and show how they were refuted, one after another, in the simple narrative of Mr. Swartz.

Lest it should be thought strange, that Mr. C. should have lived in the neighborhood of converted Hindoos, and remained so ignorant of their characters, as it appears he was, we intreat our readers to reflect how ignorant worldly men usually are of the state of religion around them. If, for instance, there has been a revival of religion in their neighborhood, they either know nothing about it, or speak sarcastically of the purity of the converts. During such a revival, stories, most exactly resembling that of Swartz's stock-buckle, are circulated with avidity and with similar particularity. The great enemy of souls, observing how much more interesting particulars are than generals, often takes the precaution of dressing up his stories with a wonderfully striking drapery. Thus, in the instance before us, Mr. Swartz's stock buckle was stolen not by a heathen, or some person unknown, but by *one of his proselytes*, one of his *enlightened congregation*. Not only so, it was stolen when, in the warmth of his benevolence, he had been preaching *for hours* to the thief himself; nay more, he had been preaching on "the heinousness of theft." Thousands of stories, equally injurious and equally groundless, are perpetually in circulation to the prejudice of Christians; especially of Christians who are eminent in piety and usefulness.

For the Panoplist.

ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

No. II.

If strong drink is the parent of many terrible diseases, and if our grave yards annually receive thousands of its miserable victims, as I trust has been satisfactorily evinced, these are not the only evils which are found in its train. For,

2. The enormous consumption of ardent spirits in this country involves an incredible waste of property. When the Marshals took the census in 1810, they were directed to collect, and return, to the Secretary's office, the amount of all domestic manufactures, of any considerable importance, in the United States. From these returns it appears, that no less than 25,499,382 gallons of ardent spirits were distilled that year, of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 gallons of rum and other foreign distilled liquors were imported to this country, which being added to the above 25,365,529, produces an amount of 33,365,529 gallons, for our home consumption in a single year!

What the annual amount of imports has been, since 1810, I have not been able to ascertain; but I presume, that during the last year at least, it must have been considerably larger. As to our domestic distilled spirits, it admits not of a doubt, that there has been a steady and rapid increase, so that the quantity now manufactured, and of course consumed, is much greater than it was in 1810.

But not to insist on this, because the exact increase cannot be ascertained, let the aggregate of domestic and foreign spirits, stand as above at 33,365,529 gallons; and let it be made the basis of a few plain calculations. Now 33,365,529 gallons, is 248,932 hogsheads, (at more than

ons the hogshead,) which
ıg one team to carry two
ds, would load 124,466
ı. These, allowing only
ıds for each team, would
ore than 1,166 miles, or
he whole length of the
States, from north to
The number of hogs-
ıecessary to contain the
must, upon a moderate
ation, cost 600,000 dol-
l would, if placed so as
ı each other, reach more
3 miles, exceeding by 48,
ole length of Massachu-
roper, on the northern
)r, to present the subject
ıer light, the quantity of
listilled spirits, which is
/ drunk in the United
is sufficient to fill a canal
s long, 10 feet wide, and
eep; affording convenient
ion, for boats of several
rthen! The same quanti-
rought together, would
pond more than 68 rods
) rods broad, and six feet
covering an area of 17

let us, for a moment,
ıe subject, in connexion
e population of this coun-
ccording to the census of
ıe number of inhabitants
United States and their
lal governments, was
14. If 33,365,529 gal-
ere divided equally among
ıle population, the process
ive not far from 4 gallons
half, to every man, wo-
ıd child,—bond and free,
nation! But here two
are to be considered.
e first place, we have in
nited States, 1,185,223
and as it is their enviable
re to be denied the use

of ardent spirits, they must be taken from the grand total of our population; and then, we shall have left, a little more than 6,000,000 of people to drink more than 33,000,000 gallons of rum, brandy, whisky, &c.

In the second place, children are to be subtracted. In the state of Connecticut, there are about 73,000 children, under ten years of age. Now, calculating that the proportion of children under ten years is the same in all the States, we have about 1,670,000 to be subtracted from the 6,000,000 above; leaving not far from 4,330,000 persons to consume between 33 and 34 million gallons of ardent spirits, in a single year; and making an average of more than seven gallons and a half, for each consumer!

Here, probably some of your readers will stop short, and exclaim, "It is impossible! Here must be some grand mistake in the preceding calculations. The result is too alarming, too humiliating, to be admitted as correct." I confess, Mr. Editor, that I, too, am astonished at the result. Gladly would I have presented one materially different. But facts and figures are stubborn things.

Few people are aware, how much those truth telling rules, addition and multiplication, are capable of effecting. Few think, how soon a small bottle will drain a hogshead; or how soon a very small glass will exhaust a bottle. Many may be surprised to hear, that only one half gill of spirits, taken daily, amounts at the year's end, to more than five gallons and a half; a gill to more than 11 gallons; two gills

to 22 gallons, and a pint to the enormous quantity of 45 gallons! But let every one go over with the process for himself. It is very simple and very short. Half a gill of spirits a day seems to be hardly worth reckoning; and yet 365 half gills, amount to between 5 and 6 gallons. How many who think themselves extremely temperate, drink a gill, or more, upon an average, every day of their lives. Further, how many people in our country drink more than twice or thrice that quantity, and yet maintain a respectable standing in society.* Surely then, it can be no very difficult thing to conjecture what becomes of the 33,000,000 gallons so often mentioned. Subtract from our whole population, all the slaves and all the children under ten years of age; then let the remainder drink but about two thirds of a gill, upon an average, daily, and the whole will be consumed, before the end of the year.

From the *quantity*, let us now turn our attention to the annual *cost* of ardent spirits to the people of this country. When we take into consideration the high price of all imported liquors; when we consider what quantities of domestic spirits are disguised and sold for French brandy, Holland gin, &c.; when we recollect that every retailer must make a profit on what he sells; that thousands of hogsheads are sold in taverns and tippling shops at from two to five or six dollars a gallon, and that the original quantity is greatly increased by the many liberal dilutions which it undergoes, before it reaches the consumer; when all these things are considered, the average expense cannot be less than one dollar a gallon, or 33,365,529 dollars annually! But not to insist on a few hundred thousand dollars, we will let the sum stand in round numbers at 33,000,000. Thirty-three millions of dollars paid out in one year for strong drink! The weight of this sum in silver dollars, would exceed 970 tons. Supposing each of two men to count 60 dollars a minute, during twelve hours of every day, they would not supply the drain. One fourth part of the sum, if levied upon the inhabitants of the United States by direct taxation, would revolutionize the government. How much good might be done with this money, the greatest part of which is now so many thousand times worse than wasted. How surprisingly would it change the face of our country; how largely might it contribute to the convenience and prosperity of the nation; if it were expended in making roads, building colleges, hospitals, alms-houses, bridges, and churches; encouraging useful manufactures, forming canals, fortifying our sea ports, augmenting our navy, instructing the poor, distributing the Bible and other religious books, in our new settlements, establishing libraries, and sending out missionaries.

* We question whether *many* persons, who drink more than *three gills* of ardent spirits a day *upon an average*, maintain a respectable standing in society. That there are some persons who consume this quantity, and yet mingle with society, transact business, and avoid the reputation of downright sots, admits not of a doubt. A few persons have been known to drink a quart of rum a day without ever being completely intoxicated.

Ed.

illustrate and enforce these
lerations, let us descend to
ulars: 33,000,000 of dollars,
establish 110 public sem-
s, giving to each, a fund of
0 dollars; which fund
be amply sufficient to
the necessary buildings,
ase libraries, and support
ctors. Or if expended in
lucation of young men, it
handsomely support more
00,000, in such seminaries.
than the fifth part of
,000 of dollars, would sup-
330 ministers of the Gos-
ith an average salary of
llars; and this would fur-
ne clergyman to every
nd inhabitants, (including
) in the United States.
less than half of what is
pended for strong drink,
support 43,360 schools,
g each instructor a yearly
of 300 dollars; which
be 6 schools for every
nd inhabitants. The sim-
erest of 33,000,000 of dol-
more than half sufficient
the interest of the nation-
, as it stood in 1810; and
incipal would totally ex-
h that debt, in less than
ars. According to an es-
submitted to Congress, by
cretary of the Navy, last
, 33,000,000 of dollars
build no less, than NINE-
E ships of the line, so that
propriating to this grand
l object what is expended
dent spirits, we might, in
ars, have a navy superior
of Great Britain!

the sum which is made
sis of these calculations,
maintain more than 25,000
naries among the heathen;
e other half would print,
for gratuitous distribution, more
than 20,000,000 Bibles. Estima-
ting superfine flour at 12 dollars
a barrel, the whole sum would
purchase 2,750,000 barrels, which,
allowing 5 barrels to a family,
would supply 550,000 families
with bread, through the year.
With coarser bread the same
sum would supply 1,000,000
families. It would also, if appro-
priated to that object, make
55,000 miles of turnpike road, at
600 dollars a mile; a distance
more than twice the circumfer-
ence of the globe: or it would
complete 20 canals, each 100
miles in length, at an expense of
16,500 dollars a mile. Or, if em-
ployed in founding a city, it
would build 5000 houses, at an
average cost of 6600 dollars,
The one five hundreth part of it,
(viz.) 66,000 dollars, would make
up the late loss sustained by the
Missionaries at Serampore. Or,
to present the subject in a little
different light, two millions of
the thirty-three, would build 200
churches, at an average cost of
ten thousand dollars; 5,000,000,
would pay nearly one fifth part
of the national debt, as it stood
in 1810; 10,000,000 would feed
and clothe 100,000 poor children,
at 100 dollars each per annum;
8,000,000 would establish 8000
of our industrious young men on
farms, each worth 1000 dollars,
in our new settlements; and after
all, we should have no less than
8,000,000 left, for other public
and charitable contributions.

These calculations, might,
with great ease, be varied to
almost any assignable extent; but
enough and more than enough
has been said, to demonstrate,
that incalculable good might be
done with the property, which,

being laid out for ardent spirits, actually prepares victims, by thousands, for a never ceasing pestilence.

Before I conclude this number, however, I would invite your readers to return with me, from the wide excursion which we have taken, and apply some of the preceding calculations to their own towns, societies, and families. Take for example, a town containing 2,000 inhabitants. If they consume their share of the whole quantity of ardent spirits, which is drunk in the United States, annually, it cannot cost them less than 9,000 dollars! What an immense sum for one small town to pay for strong drink in one year! More than enough to support five ministers, ten schools, and pay every town, state, and country tax. Suppose a tax of 9,000 or 5,000 dollars were laid, for the public benefit, upon such a town: What would the people say? Why every man would cry out against it as intolerable. And yet how cheerfully is the burden sustained for the sake of gratifying an inordinate thirst for strong drink. While it would be impossible in many places to collect 500 dollars for charitable purposes, voluntary contributions, of more than twenty times the amount, are made in the same places, every year, to purchase fevers, consumption, and a host of other diseases, together with poverty, wretchedness, infamy, and death.†

†A respectable minister of the Gospel informed me, that, out of twenty-four deaths which occurred last year in the small town where he lives, *four* were occasioned by intemperance.

It will be remarked, that in the foregoing calculations, I have made no account of the loss of time, which is inseparable from such an amazing consumption of ardent spirits. This, it is presumed, must amount to many millions of dollars annually. With such facts in view, it is easy to account for much of the poverty that exists, in this land. Thousands and thousands of families are literally reduced to beggary by intemperance. Business neglected, shops deserted, buildings going to decay, sheriffs fees, long court dockets, crowded prisons, houses stripped of their furniture, and at length sold to pay tavern bills, children crying for bread and shivering with the cold, these, *these* are some of the vouchers, for the truth of what has been advanced. Facts of this distressing character show, from whence a very large part of this impoverishing revenue is drawn. It is made up of money which should feed the hungry, and clothe the naked; which should cherish the fatherless and cause the widow's heart to sing for joy. It is money which should educate the poor, support the Gospel at home, and assist in extending the light of Divine truth among the heathen, in every part of the world. Z. X. Y.

For the Panoplist.

NEW THEOLOGICAL INSTITUTION.

A plan has for some time been held in contemplation, by a number of benevolent and pious persons in the district of Maine, of which the principal feature is to give young men a more compendious education for the ministry, than has been

1 practised in this coun-
great reason urged in fa-
s plan is, the pressing
ettled ministers in the
district of country just
. The question discus-
: following communica-
question of general im-
The same arguments
'or of furnishing a speedy
ministers for the new
s in Maine, can be used
:e to the new settlements
ampshire, Vermont, New
io, and all the southern
rn states. In admitting
ring paper, we deem it
:o state, that the advo-
l the opponents, of the
r consideration, appear
sirous of promoting the
nd future religious im-
of the community. Their
ence is about the means.
will of course be open
did argument in favor of
ere discussed. Ed.

oplist for Sept. 1812,
mention is made of
OGICAL SOCIETY, 'for
tion of pious young
e ministry.' We are
n what manner that
oposes to afford aid to
t character; whether
lone by assisting them
an education at some
lready established; or
new institution will
for the purpose. The
this question, how-
: connected with the
the subsequent re-
Whatever may be the
which *The Theologi-*
proposes to accom-
bject, I am informed,
has been adopted for
g a kind of theologi-
ary in the District of
It is designed, that
shall commence and
out their literary and

theological education in the proposed seminary. The advantages in this institution for acquiring literature and science, may be equal, (perhaps superior) to those enjoyed at our common Academies. The period for attending to theological studies, may be six months, or a year, or two years. But, leaving these points undecided, the only question, with which we are at present concerned, is the following: Will an institution, by means of which young men may be introduced into the ministry, without obtaining an education in any of our Colleges, and without spending the period assigned in the Theological Seminary at Andover, promote the interests of religion? Without bringing any charge against the motives of those men, who are in favor of such an institution, I offer the following reasons for believing, that it will *not* promote the interests of religion.

In the first place, the institution will tend to degrade the ministerial character, and to diminish that influence, and that respectability, which the public teachers of religion ought to possess, as men of knowledge. I deem it unnecessary to prove, that ministers of the Gospel ought to be men of learning. I need not mention the influence which they acquire and the prejudices which are removed, by their possessing this character. It is well known, that only the rudiments of knowledge are acquired even at our Colleges; that merely the foundation is laid, on which the superstructure must afterwards be reared. With this foundation only, young men are not considered by competent

judges as being qualified for the profession of the law, or of medicine. Why should it be thought less difficult or less important, for those to become well qualified for their office, who are to instruct men in the things which belong to their everlasting peace? Happily for the interests of religion, the Theological Seminary at Andover affords young men a favorable opportunity to pursue theological studies, after they have enjoyed the advantages of a College education. But the proposed institution will set aside all these advantages. Instead of two years of preparation for College, four years of study there, and three years of application at the Theological Seminary, young men in the contemplated seminary will probably spend one or two years in the acquisition of literature; and perhaps as long a period in the study of theology. Now, let me ask those ministers whose opportunities of acquiring knowledge have been the most favorable, whether they have not learned by their own experience, that these opportunities should be increased, rather than diminished; and whether they would willingly adopt a plan, the prominent feature of which is, that men may be introduced into the sacred office, with *fewer* advantages and *fewer* qualifications?

In the second place, the proposed academy is in its very design, a rival institution to all our Colleges, and particularly to the Theological Seminary at Andover. The grand design of this latter institution is, to furnish theological students with better advantages, than they before possessed, for qualifying themselves to perform the duties of the sacred office. It is very obvious, one would think, that this design is counteracted by establishing an academy, by which men may be introduced into the ministry with far less preparation. So far as the design of the one succeeds, that of the other must fail. The plan of the one supposes, that it is not desirable for young men to become ministers, till after three years from the time of their having been graduated at some College; the plan of the other supposes, that it is not best for them to go to College at all. The one encourages, and in ordinary cases requires, those, who are intended for the ministry, to avail themselves of the advantages of a college education. The other invites them to enter the sacred profession without repairing to those public seminaries. The proposed Academy, therefore, instead of promoting the same object, which our higher institutions have in view, will in fact tend to defeat their object, by encouraging young men to forego the advantages of these institutions.

This plan will injure our Colleges, also, by depriving them of those pious and exemplary young men, whose influence is so desirable in these seminaries, and might be so beneficial to the thoughtless and dissipated students. Nothing, perhaps, would have a stronger tendency to make the impression, that literature and religion are inconsistent with each other. This consideration deserves the attention of all, who wish our Colleges to wear a religious aspect.

In the third place, the propo-

emy will produce an un-
ivision among ministers.
ccasion this division, not
it will be numerically
from the Theological
y at Andover, but be-
is understood to be much
to that important insti-
yet professing to qualify
preach the Gospel. Min-
nay be very unequal in
and attainments, and yet
ether in perfect harmony.
moment it is understood,
class of ministers have
nine years to their pre-
studies, and another only
hree years, there will be,
and, a seeking of superi-
l pride, and, on the other,
and envy. In stating
one of the consequences
Academy, I merely pro-
the supposition, that min-
e imperfect.

fourth place, our Bap-
hren lately attempted to
h a new College, stating
ly the importance of hav-
ned ministers Now is
dient for us to adopt a
ich will serve to render
isters inferior in learn-
those, who would have
ucated at their College,
ir attempt been success-
ır be it from me to wish,
Baptists may not have
ministers. But still I
vish, that ours should be
to theirs, in any point of
Have we found that a col-
ication is *not* desirable for
s, just at the time when

pplication was successful at
ession of the Legislature,
act of incorporation was
Ed.

the Baptists have found, that it *is* desirable? But if it be desirable, let us have no institution, which tends to prevent it.

In the fifth place, those who deny the divinity and atonement of Jesus Christ, are, as a body, making rapid progress in general knowledge, and in biblical literature.† On their side, it is not unfrequently intimated, that a due attention to this latter branch of study, will confirm their peculiar sentiments; that it is owing in part to a deficiency in this kind of learning, that so many embrace the opposite opinions; and that the orthodox are unfriendly to those researches, which tend to fix the true import of scriptural language. Now it is of no small consequence, that these suggestions should prove to be without foundation. It is desirable that they should meet with a practical refutation. Those, who profess to be the friends of truth, should show, that they are friendly to all the methods by which truth is discovered. If attention to biblical literature tends to establish any particular opinions, let them be established; let them prevail. If our faith is founded on a mis-

†We have never seen any proof of this assertion. The liberal party boast, indeed, of their attainments; with what propriety we may hereafter take the liberty of inquiring. It is proper to observe, however, that religion has nothing to fear from literature; and that whatever progress has been made by the Christian world in biblical criticism, during the last half century, has added strong confirmation to all the great doctrines of the Gospel, as held by churches usually denominated orthodox. Ed.

taken view of the import of Scripture, let us know the mistake, and correct the error. And let us have public teachers, who are capable of examining and deciding questions of criticism. To form such teachers is the design of the Theological Institution at Andover. I cannot help remarking, that the proposed Academy will give countenance to suspicions already existing; that it will rear a class of ministers professedly inferior to those who embrace the opposite opinions; and that it cannot fail of being injurious to the cause of truth.

In the last place, there is little reason to expect that those, who shall be educated in the proposed academy, will be favorably received by the public. They are designed more particularly to supply the numerous vacancies in the new settlements. If, on some accounts, ministers of inferior attainments would succeed better in such places, than in more populous towns; yet, on other accounts, it is more important, that their preparation for the office should be thorough. One reason is, that their situation is in some respects more difficult. Another is, that they will enjoy fewer advantages for prosecuting their studies, after they enter the office of the ministry. Their time will be more occupied with labor; their libraries will be comparatively small. The people in the new settlements are far from being unobserving. Now, when it is understood, that an institution is established for the purpose of supplying them with religious teachers very inferior to others in point of literary attainments, will they not feel their pride wounded? will they not be led to think, that their own discernment is called in question? will they not regard the plan, as an attempt to obtrude upon them a class of preachers, who are acknowledged to be unfit for other places?

For these reasons I cannot but hope, that the present plan of the institution will not be carried into effect; and that it will be so modified as to coincide with the Union Academy, an account of which was published in the Panoplist for December, 1812. If one similar to that were established in the District of Maine, it could not fail to meet the approbation of the religious public. But, if the present plan be pursued, it will unquestionably occasion a very unhappy division. Its patrons will be considered as espousing a cause, inconsistent with the design of the Theological Seminary at Andover, and hostile to the interests of literature in general.

I know of but one argument which can be urged with any degree of plausibility, in opposition to the foregoing reasonings. It will probably be said, that the new settlements are in want of regular preachers; and that they cannot be furnished by any institution now existing. To this I reply;—first, the proposed Academy could not supply many vacancies within a few years. Secondly, an unusual number of ministers have been settled in this district within a short period. This fact refutes the suggestion, that preachers from other parts of the country cannot be induced to come into this District. The truth is, preachers of good talents and fair characters

ome hither, but have re-
for want of employment;
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societies should not di-
for a century. ALEPH.

For the Panoplist.

ESIASTICAL TRIBUNALS.

ditor,

subject of *Ecclesiastical*
als being before the pub-
the pages of the Panoplist,
esirable, on account of its
tance, that it be as tho-
ly discussed as may be,
ot occupy an undue por-
your columns.

names *bishop*, *pastor* join-
h *teacher*, and *elder* contin-
om the Old Testament,
e it signifies a judge or
are employed in the New
ment to designate an offi-
the church. God has set
church *governments*. El-
were ordained in *every*
; and, meaning as is sup-
the same thing, in *every*

He that ruleth was a
character. A charge to
is, *feed*, (the original word
er passages signifies *rule*,)
hurch,—*feed the flock of*
-acting in the capacity of
bishops or overseers. *The angel of the church*, over which the Holy Ghost had made the elders overseers, had *tried* those who said they were apostles, and were not. The members of a church are to know those *who labor among them and are over them in the Lord*;—to count *elders that rule* well worthy of double honor: to *remember*, *and to obey*, *those that rule over them*.

On these points, or at least some of them, it is thought, that "the Scriptures are plain and explicit;" and that they teach the existence of officers as rulers in the church, to whom it belongs to sit on ecclesiastical tribunals. Shall then a brotherhood, having no official character, exercise all this authority in judging and excommunicating? Shall they exercise it in the highest instance in condemning and deposing him, whom the Holy Ghost has made an overseer and ruler over them? The consistency of such a proceeding, is not perceived.

The church in each of the cities of Jerusalem, Antioch, Ephesus, Philippi, and Thessalonica, had a plurality of officers sufficient to form, in the language of Paul, a *presbytery*, competent to ordain an elder, as well as to try and excommunicate him, or a private brother. Is it not rational to believe that all the apostolic churches were of a similar form? As far as is recollected, all the directions which mention elders or rulers, in a manner to affect this question, speak of them in the plural number, as joined together in bearing rule. And it is believed, that no instance can be found in the New Testament, nor any intimation,

of a church having a single pastor, and not a number of elders.

The angel of the church is not thought to be one person; but, as in the case of the Ephesian church, the whole number of elders, making a presbytery. And whatever authority apostles or evangelists might exercise singly, where no church was organized, it does not appear that they acted alone in a church, in which elders had been appointed.

Such are the views which I have of the New Testament churches. And to copy their example, I conceive such a number of Christian congregations, of pastors and brethren, must be united, as to constitute an ecclesiastical tribunal, a council or presbytery, competent to ordain, as well as to judge and administer judgment in all cases of offence. A. Y. Z.

SOCIETY FOR SUPPRESSING VICE.

A Constitution for the Society denominated "A Society for suppressing vice and immorality" *lately established in North Yarmouth*, (Maine.)

When iniquity abounds and vice prevails, it is highly becoming in those, who love the good of the community, the welfare of families, and the salvation of souls, to do what they can to suppress these evils; and especially at times, when God is manifesting his displeasure at sin, by inflicting judgments which threaten ruin to the country.

Sensible, we hope, of these things, we, whose names are here subjoined, have unanimously agreed to form ourselves into a Society to be denominated, *Society for the suppression of vice and immorality*, humbly relying on divine aid, for all the assistance we may need, to carry our laudable exertions into effect.

And that there may be no mistake, in any of our minds, with respect to those sins, against which we mean to bear particular testimony, and to what we can to prevent;

We unanimously consent and engage, to pay a sacred regard to our own conduct, and that of our families, as much as is in our power, in reference to the following things:

First, we will at all times, and in all companies, by our own example, and, on proper occasions, by exhortation and admonition, discountenance profane language of every description; and all vain, idle, obscene, and frothy conversation, remembering that God has said, *He will not hold him guiltless, that taketh His name in vain*, and that *for every idle word*, we must give an account in the day of judgment.

Secondly; we will in no case suffer ourselves, or knowingly suffer our children, or any under our care, to gamble, or play at any unlawful game, whether it be cards, dice, or other things; nor will we on any occasion undertake any amusement ourselves, nor suffer our children to do it, either for money, for spirituous liquors, or for any kind of gain whatever. We also promise, that we will do what we can to prevent others from doing these things and to reclaim such as already practise

d if the children of the
s of this Society, or oth-
eir families, shall trans-
either of these ways, we
, to inform the parents or
is of such children, that
r be corrected; and we
mise, always, to take
rmation kindly, and if
, to effect a reformation.
ly; we solemnly engage
eedingly prudent in the
dent spirits at all times;
we will always avoid
retailing stores; that we
make a practice of us-
in our social visits, nor
ral occasions; and, as
s possible, will refrain
ing them to our labor-
l, in short, we promise,
r faces as a flint, against
rible sin of intemper-
lieving it to be the
of almost all the evils
mities we suffer.
nly; we also promise to
ythingmen, in the dis-
of the various duties in-
on them, in their lauda-
rtions to prevent the
rong liquors in retailing
nd to assist them in put-
op to profane cursing
aring, and the violation
abbath.
r; we also engage to do
avors, every day, to at-
ome lawful calling, and
our children do it also,
her our time, nor theirs,
spent in idleness, which
ve to be a very great
on to the commission of
ns, which we have so
ason to lament.
y; we promise strenu-
watch over our angry
, and *never* backbite,
tonly defame the char-
acter of any of our neighbors,
and especially, that we will be
exceedingly tender of the repu-
tation of such as have been held
in high estimation, and whose
stations in life ought to com-
mand respect.

Seventhly; we also engage to
pay a constant and conscientious
regard to the holy Sabbath, not
only by avoiding those things,
which are contrary to the laws of
God, but we promise to be very
tender of the different views
and feelings of Christians, as
they respect the commence-
ment of the Sabbath; and that we
will carefully attend on public
worship from Sabbath to Sab-
bath, unless we can believe, that
in the sight of God, we are nec-
essarily prevented, and that we
will take as many of the members
of our families with us, as are
able to attend.

And that we may be the bet-
ter able to carry the objects of
this Institution into effect, we
unanimously agree to the fol-
lowing

ARTICLES OF ASSOCIATION.

As these are mere matters of
form, and in general terms, two
articles only will be transcribed.

2. At every annual meeting,
there shall be chosen by ballot,
or otherwise, a President, Sec-
retary, Treasurer, and a commit-
tee of twelve other persons, to u-
nite with said Officers, in con-
stituting a Board of Trustees, to
manage the concerns of the So-
ciety, any seven of whom may be
a *quorum*; and every such meet-
ing shall be opened with a
prayer by the President, or
some other member, unless a

clergymen should be occasionally present.

5. If any member shall violate this Constitution and shall not give satisfaction to the Society, after a first and second admonition, he shall be formally voted out of the Society, at their annual meeting. If any member shall, at any stated meeting, express his wish to withdraw, it shall be the duty of the Society to vote his dismission, provided said member has been charged with no misdemeanor.

Officers.

Hon. *Ammi R. Mitchel*, President. Deacon *Asa Chase*, Secretary. Mr. *David Prince* Treasurer—and they with the following persons, form the Board of Trustees—Gen. *Alford Richardson*, *Jacob Mitchell*, Esq. Doctor *Gad Hitchcock*, Deacon *Jacob Hayes*, Deacon *Jeremiah Blanchard*, Mr. *Calvin Stockbridge*, Mr. *Moses Stubbs*, Deacon *William Hamilton*, Deacon *John Hayes*, Mr *John Cutler*, Col. *Samuel Baker*, and Mr. *Jonathan Moulton*.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. III.

At the close of my last number,† I observed, that the liberal party in Boston and the vicinity have exerted themselves to obtain a circulation for the Improved Version, as it is called, of the New Testament. They have thus become the patrons of its presumptuous errors. Further; a writer of that party evidently assumes, that the two first chapters of Matthew are not genuine, when he states,‡ that CHRIST is a name of office, and JESUS a proper name. If he had believed Matt. i, 21, to be genuine, he would have allowed *Jesus* as well as *Christ* to be a name of office. They are both proper names however.

† Page 397.

‡ I cannot now turn to the page of the Anthology where this statement is found; but perfectly remember to have read it in that work.

It is curious to observe how differently this party conduct, in different circumstances. They reject the two first chapters of Matthew and of Luke, or at least patronize a work which rejects these chapters, *totally without evidence*. Yet the English language is hardly copious enough to furnish words expressive of their contempt for those who continue to quote 1 John v, 7, as Scripture. In what consists the crime of quoting this last passage? The want of evidence to support it, as they allege. Now I do not admit for a moment, that the evidence in favor of 1 John v, 7, is so small, as to be compared with the *total want* of evidence against the chapters in question. But on the supposition, that the evidence *against* 1 John v, 7, is as conclusive and uncontradicted, as is the evidence *in favor* of these chapters, what will become of the consistency of the liberal party? In one breath, they bitterly reproach

for retainng a single verse
: the authority, as they al-
of manuscripts and ver-
in the next, these very
rs for manuscripts and
is countenance the rejec-
nearly four chapters, con-
y against the unanimous
t of *all* manuscripts and
is. But is it not as crim-
reject without authority,
retain without authority?
says the inspired apostle,
losing the canon of reve-

For I testify unto every
at heareth the words of the
cy of this book, If any man
ld unto these things God
ld unto him the plagues
e written in this book: And
man shall take away from
rds of the book of this
cy, God shall take away
t out of the book of life,
t of the holy city and from
ngs which are written in
ok. Rev. xxii, 18, 19. If
nest and well instructed
gian"† ought to quote
x, 28, and 1 Tim. iii, 16,
of passages, because some
are of opinion that the
of authority is against
exts in their present form,
thers decide in their favor,
e passages thus, in the o-
of many, become *doubtful;*
ort of a theologian must
who rejects whole chap-
oncerning the authenticity
ich there is no rational
and which are supported
the manuscripts, versions,
thers,—by the unanimous
of antiquity—by the unin-
ted testimony of the whole
ian church,—by every in-
mark of genuineness? What

Anthology for Feb. 1811, p.
d Panoplist for April, 1811, p.

sort of candor is that which countenances the assertion, that these chapters, thus supported, thus commended to the conscience, are "probably the fiction of some early Gentile convert!"

But to proceed:

Matthew III.

Various Readings.

Ver. 1. Griesbach notes, as less probably to be omitted, a Greek particle sometimes rendered *and* and sometimes *but.* It is not represented in our translation, and the omission alters not the sense.

V. 8. For *fruits meet* read *fruit meet.*

V. 10. l. p. *And*—the first word in the verse.

V. 11. l. p. *and with fire.*

V. 12. l. p. *his* before *wheat.* The passage will then be translated *the wheat* instead of *his wheat.*

The two last corrections proposed by Griesbach, in this chapter, are the only ones which affect the sense in the slightest manner; and these do not affect any doctrine, as will be sufficiently obvious to every attentive reader. Whether John declared that our Savior would baptize his deciples *with fire*, or not, he did thus visibly baptize them on the day of Pentecost after his ascension; and he has, in every age, purified their hearts, in a manner well described by the effect of fire.

Whether the Baptist said, that Christ would gather *his wheat*, or *the wheat into the garner*, it is evident from the expressions *whose fan* and *his floor*, that the *wheat* was his property.

Proposed emendations of our Version.

Ver. 1. *Cometh* appears preferable to *came*, especially as the same verb, in the same tense, is rendered *cometh* in the 13th verse.

V. 2. There are few words in the New Testament, perhaps not one, which it is more important to understand correctly, than the word here translated, *repent ye*, and its derivatives. Dr. Campbell prefers the word *reform*, and has favored the world with a very able disquisition upon the original word, though, as it seems to me, he has left untouched a most interesting part of its meaning, and has been quite unfortunate in his translation. Let us examine the words *repent*, *reform*, and the Greek word of which these are offered as translations.

Johnson says, that *to repent*, in its first signification, means *to think on any thing past with sorrow;* and that *repentance* is *sorrow for any thing past.* The great lexicographer has, however, most evidently and egregiously erred here. A man thinks of the death of his wife, or the burning of his house, with sorrow; but he does not repent of these events, unless, indeed, he has had some share in causing them. To repent always implies sorrow for what the person repenting *has voluntarily done.* It does not in itself imply *moral goodness;* but it always implies a consciousness of *moral action* in regard to the thing repented of. *To repent* is, therefore, *to be sorry for something which the person repenting has freely done.*

To reform, says Johnson, is *to change from worse to better;* and, in this acceptation, Dr. Campbell understands the term. I submit, however, to the critical English reader, whether the word *reform* is not now exclusively applied to an *external change of character, or conduct.* Does it ever necessarily convey the notion of an *internal change of principle, or disposition?* If not, then is it utterly inadequate to express the meaning of the Greek word here under consideration. To be sure, we qualify the word *reform*, occasionally, so as to convey the idea of an *internal* change. Thus we say, a man is *radically* reformed, or he is the subject of a *genuine* reformation.

The Greek word here rendered *repent*, cannot, I apprehend, be adequately represented by any single English word. It is a compound in the original, and never signifies less than *to change one's mind.* In the New Testament, the verb signifies *to change the disposition*, and the noun *a change of disposition.* There is, however, one exception, in regard to the noun, and that is in Heb. xii, 17, where it signifies simply *a change of mind.* Perhaps there are others.

In the verse under consideration, the exhortation of John seems to mean no less than this; *Change your dispositions, for the kingdom of heaven is at hand.* A French translation, published in 1811 by the booksellers in Boston, (I know not the author,) instead of the word answering to our *repent*, has a phrase equivalent to *be converted.* This is as near the true meaning as any translation I have seen; certainly much nearer than our own. But if the question lay between Dr. Campbell and our version, I should prefer the latter. Dr. Campbell's translation is altogether defective, because it does not bring into view any *internal change.*

he interpretation which I uggested, be applied to l other passages where me Greek word occurs. st is in the 8th verse of ry chapter: *Bring forth, re, fruit meet for a change sition;* i. e. Exhibit such al conduct as is suitable to rnal change of character. k i, 15. *Change your dis-n, and believe the Gospel.* 2. *And they went out, and ed that men should change ispositions,* or be convert-

e xiii, 3, and 5. *Except nge your dispositions, ye ll likewise perish.*

s, in every passage which examined, where the Greek word occurs, the interpretation suits the of the passage.

he mere English reader it to be stated, that two words, which occur ma-es in the New Testament, h invariably translated *re-* our common version; the roneously, as it appears to e other with sufficient pro-

The latter occurs Matt.), xxvii, 3, and in many places.

definition of repentance Assembly's Catechism is ll, and expresses at large *ternal change of character,* John and our Savior made st article of their preach-nd the great object of all ublic labors.

6. The former part of rse is very naturally thus ted: *And Jesus, when he ptized, went up straight-om the water.* That sect istians, who hold immer-be necessary to the valid-

ity of baptism, lay much stress on the mode in which our Savior was baptised; but I do not see, that the mode is described by the Evangelist. John's disciples were *baptised in Jordan;* he baptised *in water,* or *with water;* and our Savior, after being baptised, went up *from the water,* or *out of the water. From* is, I believe, generally thought to be a better translation than *out of* The mode is not here described unless by the word *baptise;* and as to the meaning of this word, the reader is referred to all the places where it occurs in the New Testament. Let the following question be candidly considered: If it should be ascertained, that our Savior was baptised by having water poured on his head, while standing in the margin of the river Jordan, would it in the slightest degree impeach the accuracy of the Evangelist, even if no new sense were given to any of the words which he has used? If this question is answered in the negative, as I think it must be, with what propriety can it be assumed that John *certainly* baptised by immersion?

V. 17. The word rendered *I am well pleased,* is very forcible. Campbell has it, *This is my beloved Son in whom I delight:* The French translation above referred to has a verbose phraseology like the following: *This is my beloved Son, on whom I have placed all my affection.*

Doctrines.

In this chapter we are taught, that while Jesus remained at Nazareth, John came preaching in the uninhabited parts of Judea; v. 1; that an *internal change* is necessary in men, before they

can enjoy the benefits of the Christian revelation, which was then at hand; v. 2; that the necessity of this internal change is the first thing to be preached; that John was predicted by the prophet Isaiah, as the herald of our Savior; v. 3; that the proclamation which John was to make was foretold to be, *Prepare ye the way of* JEHOVAH, *make his paths straight;* that Christ is JEHOVAH; that John led a self-denying abstemious life; v. 4; that a vast proportion of the population of all that country, including Jerusalem, the whole of Judea, and the districts lying on the river Jordan, went out to hear him; v. 5; that they were baptised by him in Jordan confessing their sins; v. 6; that the Pharisees and Sadducees came also to his baptism; v. 7; that he accosted them as possessed of most vile and odious characters; that vengeance impends over sinners; that a change of character must be proved by a change of conduct; v. 8; that no external privileges will avail to save sinners; v. 9; that God is able at any time to create any number of holy and exalted beings; that where the Gospel is preached the time of decision is come; v. 10; that they who derive no suitable improvement from the Gospel will be utterly rejected and destroyed; that John used water in his baptism; v. 11; that this baptism was designed to show the necessity of a radical change of character, in order to salvation; that an illustrious Personage incomparably superior to John was to succeed him; that this Personage would baptise with the Holy Spirit; that He has this world and all its inhabitants as his property; v. 12; that he will make a thorough discrimination between the righteous and the wicked; that he will carefully preserve the righteous, and utterly destroy the wicked by inflicting upon them torments from which they will never be delivered; that while John was engaged in his labors, Jesus came to be baptised by him in Jordan; v. 13; that John objected, alleging our Savior's superiority to him; v. 14; that Christ removed the objection of his servant, and was baptised; v. 15; that it became him to conform to every divine institution; that when he ascended from the water, the Spirit of God visibly descended upon him; v. 16; and that a voice from heaven declared him to be the beloved Son of God, the object of the Father's perfect complacency and delight; v. 17. It is also implied, that confession of sin was required from the subjects of John's baptism; v. 6; that it is sometimes proper to address sinners with great keenness and severity; v. 7; that Christ communicates, or confers, the Holy Spirit, and consequently is God himself; v. 11; and that Christ was obliged to the same observances as other men, and therefore partook of the human nature; v. 15.

Miscellaneous Remarks.

It is often observed, that the Christian religion differs from all other systems of instruction by aiming directly at the heart. This is, indeed, a grand peculiarity of the word of God. And it is worthy of special notice, that this peculiarity appears in the very first publication of the Gospel. The very first word

recorded of the preach-
ohn, and of Christ him-
ires men *to change their*
ns, to become of *a dif-*
oral character, as a pre-
for future happiness.
remembered, also, that
required to *change their*
characters without any
ion, and that this requi-
made indiscriminately
lasses of people. It is
plied in the strongest
that *all* men are natural-
ved, and that all stand in
a similar moral renova-
o holy beings, or to be-
urally inclined to that
good, it would be absurd
s the language of the
erse in this chapter. It
ore, an implied doctrine
erse, that all men are
depraved.

reflect, in passing, up-
noble simplicity of the
, and the unaffected dig-
tyle, which are observa-
e three first chapters of
angelist. What unin-
riter ever had to record
anscendently glorious
-events in which every
Adam has an immortal
—and yet what writer of
history ever exhibited
uffled composure,—such
freedom from every
semblingparade, and a
on to make a grand dis-

PHILALETHES.

MAN BEAST OF THE APOCALYPSE.

Editor of the Panoplist.

nk the following worthy of
in your useful publication,
o insert it.

ist head of the Roman beast to continue till after the return of the Jews: But to be partly strong, and partly broken.

IT is, I believe, a general opinion in the Christian church, that we behold, in the French empire, the *last head* of the civil* Roman beast. This head is in Rev. xvii, symbolized by a new beast from the bottomless pit, which was to rise in the last days, and after a short reign to go into perdition.

It appears evident from Dan. vii, 7, 11, and Rev. xiii, 1—8, that the civil Roman beast in distinction from the papal hierarchy, is to be a great predominant power on the Roman earth, and performing great things in the world, when Christ comes in that great battle which is to be introductory to the millennium. In the former of these passages we read, *I beheld, then, because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here the civil beast which is described in Rev. xiii, 1—8, (which please to read,) is in fact the power destroyed in the battle of the day of God.

The same thing we find, concerning the same power, in Rev. xix, 19, 20. *And I saw the beast and the kings of the earth, and their armies gathered together to make war against Him who sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him.*

* By the word *civil*, as applied to *beast*, our correspondent doubtless means *secular* in contradistinction from *ecclesiastical*. ED.

—*These both were cast alive into a lake of fire burning with brimstone* Here Daniel's civil Roman beast, at the head of a vast coalition of kings, and of the false prophet, (noted in the passage in Daniel, as the *horn,*) is the great impious power on earth, at that period; and is the leader of the vast confederacy against Christ.

Of this last head of the Roman beast (symbolized also by a new beast from the infernal world. Rev. xvii,) it is said, that *he was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they who dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.* This beast *was*, or actually existed, in his former pagan nature. He then received a wound in his sixth head, and died, and had no actual existence during the reign of the Papal beast. But he had a mystical existence; and was to be actually revived, by the healing of his deadly wounded head, in the last days. This event has been fulfilled before the eyes of the present generation.

Relative to this beast, two points are thought to be clearly ascertained in the word of God.

I. *His going into perdition is not to take place, till after the restoration of the Jews. But*

II. *He is, in the mean time, to exhibit a strange mixture of* strength *and* weakness; *being partly strong, and partly broken.*

These points I shall endeavor to evince from divine testimony.

To ascertain the first, let the following things be observed.

1. The Revelation of St John knows of but *one* beast, or distinguished impious power, of the last days. The beast described in chap. xvii, and in chap xix, 19, 20, must be the same as the power destroyed under the seventh trumpet, Rev. x, 7; and the Babylon destroyed under the seventh vial, Rev. xvi, 17—21. This is indisputable.

2. But the judgment of the seventh trumpet is the *same*, and destroys the same power, as the judgment of the *great day of the Lord*, predicted by the ancient prophets, and which is to introduce the millennium. Thus we read, Rev. x, 7. *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished; as he hath declared to his servants the prophets.* Here the seventh trumpet, which denotes judgments to be inflicted on the civil Roman beast, is only the representation of that great day of the Lord which was predicted by the ancient prophets.

The same thing is ascertained in Rev. xvi, 14. The three unclean spirits like frogs go out to the cabinets, and kings of the earth, and of the whole world, *to gather them to the battle of that great day of God Almighty;* which is introduced by the seventh vial, immediately following. *That* great day of God Almighty! THAT, which is so well known in the prophets. The allusion, in the original, is singularly emphatical. The article is twice used, and the emphatical word ἐκεινος inserted beside: THAT great day of God

hty. The pouring out of
enth vial, then, is only
presentation of *that great
table day of the Lord*, so
nown through the Old
nent, as introductory to
ppy kingdom of Christ.
t day, with the happy
to follow, is abundantly
ted in the Old Testament.
quote *two* out of scores of
dictions of it. Zeph. iii,
*Therefore wait ye upon
th the Lord, until the day
rise up to the prey. For
ermination is to gather the
, that I may assemble the
ms, to pour upon them
indignation, even all my
anger; for all the earth
devoured with the fire of
lousy. For then will I
o the people a pure lan-
that they may all call up-
name of the Lord, to
him with one consent.*
, 1, 2. *For behold the
neth, that shall burn as an
nd all the proud, yea and
t do wickedly shall be as
; and that day that cometh
urn them up, saith the
f hosts, that it shall leave
neither root nor branch.
to you, that fear my name,
he Sun of Righteousness
vith healing in his wings.*
sentiment runs through
ient prophetic writings,
is expressed in Psalm
; *that the wicked shall be
cut off from the earth;
meek shall inherit the
and shall delight them-
n the abundance of peace.*
ut this great and notable
the Lord, in the ancient
cies, is evidently to take
fter the restoration of the
the Holy Land. I might
quote whole chapters directly in point to prove this. But it is needless to all, who read the Bible. That great and notable day of the Lord is to open, in the destruction of a vast coalition of nations and armies, collected against the Jews, just returned to Palestine. Several of the many passages, which decide this, I will adduce. Joel iii, 1, 2; *For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.* The exterminating battle of the great day follows. See from verse 9—to the end of the chapter. This is clearly the great battle described in various chapters in the Revelation. That description in Rev. xiv, 14—to the end, (introduced by the Angel upon the white cloud, with a sharp sickle) rests on, and is an enlargement of this account in Joel, iii, 9—.

The scenes are most evidently one and the same, described by the *harvest* and the *vintage*. This scene of vengeance is to open, after the return of the Jews to Palestine, upon the vast power there warring against them.

This same coalition against the Jews, just after their return to Palestine, and this terrible day of the Lord, are described in Ezek. xxxviii, and xxxix, which treat of Gog, the land of Magog. In the two preceding chapters, are described the dispersion, and the final restoration of the Jews. Soon after their restoration, Gog and his bands arise, to invade their territory, and are there all destroy-

ed, by a terrible coming of the Lord from heaven, to protect the Jews, and hurl their invaders into perdition. This is clearly the same scene exhibited in various chapters of the Revelation. In Ezek. xxxix, 17, 20, compared with Rev. xix, 17, 18, 21, this scene, with Gog and his bands, is shown to be the *same*, as that battle between Christ and the beast, with his kings of the earth, and false prophet. The call upon the fowls, in the latter passage, to gather themselves together to the supper of the great God, to eat the flesh of kings, captains, and their armies, is taken from the former passage relative to Gog; and shows, that the two passages relate to the same period and event. The whole of the xxxix chapter of Ezekiel clearly decides that the events relative to Gog and his bands, occur soon after the restoration of the Jews, and that they precede the millennium.

I will note but one more passage. The prophet Zechariah also decides this point. After predicting the long dispersion of the Jews, and their final restoration; they being brought, as prisoners of hope, by the blood of the covenant, from the pit wherein is no water;—and after announcing, that Jerusalem shall be a cup of trembling unto all people round about, when they shall lay siege against it; the prophet adds, chap. xiv, 1, 2, 3; *Behold the day of the Lord cometh; and the spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity;* (or be taken with a view to be carried away;) *and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations.* Their terrible destruction follows, in allusion to God's ancient battles fought for his church.

4. A supposition, that this final coalition against the Jews in Palestine, will be from any other power, beside the last head of the Roman beast, is attended (in the view of the preceding remarks,) with inexplicable difficulties. It would go to disconnect the prophecies in the Revelation, relative to the Roman beast, and the battle of *that great day of God Almighty*, from the prophecies in the Old Testament, relative to *that great and notable day of the Lord*, which is to introduce the millennium. But those prophecies in the Revelation do incontestably *rest on* the ancient prophecies, relative to that great day of the Lord; and are but an *enlargement* of them. Both are given in the same *figures*. Both relate to the same *period*. Both stand connected alike with the *millennial kingdom* of Christ. The descriptions in the Revelation allude to those in the prophets; they are called the battle of THAT great day of God Almighty; and the judgment of the seventh trumpet is said to be only *as* God hath declared to his servants the prophets.

5. To suppose, that the destruction of the last head of the Roman beast, in the Revelation, is a different event from that described in the ancient prophets, as to take place after the restoration of the Jews, *is to introduce*

monarchy on earth. But contrary to the express ns of Inspiration. Sure- *Gog* in Ezek. xxxviii, and st dynasty, that is to col- l nations, and lead the coa- gainst the Jews, after their to Palestine, must be a oted monarchy. And if a power distinct from, sequent to, the last head of man beast, it is clearly a *onarchy upon earth.*

Daniel decides, that there be but four monarchies, i, 31—35. The Babylonish f the image was the *first;* rsian breast and arms were *ond;* the Grecian belly and , the *third;* and the Roman d feet the *fourth*, and *last.* the Stone cut out of the ain without hands, was to n pieces all the materials image, that remained; and the world with his own m. And this exterminat- oke from the Stone cut out mountain without hands, be not on a power distinct and subsequent to, the Ro- ingdom. But it was to be Roman feet and toes; or, is the same thing, on the head of the Roman beast. to turn to the explanation of this figure, in Dan. ii, 5. You will find, that it is diately upon the ruins of *kings*, (the Roman feet and hat the God of heaven sets millennial kingdom.

same thing is decided in ii, where those monarchies represented by beasts. The were but *four.* The *Ro-* the *last.* And this is the destroyed, when Christ to destroy the wicked na- and to introduce his mil- lennial kingdom, verse 11; *I beheld then, because of the voice of the great words, which the horn spake, I beheld till the beast was slain, and his body was destroyed, and given to the burning flame.* Here is precisely the same idea with that expressed in Rev. xix, 19, 20, 21. There the beast, and his kings, and false prophet, (the captivated hierarchy) are slain, and cast into a lake of fire and brimstone. The next event, after the destruction of the fourth beast, is this; *the kingdom is given to the people of God.*

I see then no possible way to evade the conclusion that the going into perdition of the last head of the Roman beast, is an event to take place after the restoration of the Jews; and that this is the power, that leads the great coalition against them, soon after their restoration.

II. *This last head of the Roman beast, is in the mean time to exhibit a strange mixture of strength and weakness; being partly strong and partly broken.* This idea is repeatedly given of the same power, in the prophecies. I will note several instances. In Dan. ii, 31, in the description of the great image, we learn, that his feet and toes are part of *iron*, and part of *clay.* The former part of this empire was the *legs of iron.* But the last part of it, that which rises from the bottomless pit, and goes into perdition, comes under the description of the *feet* and *toes*, part of *iron* and part of *clay.* Daniel adds; *And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom* (the last part of the Roman empire, which is called *the kingdom*) *shall be divided; but there shall be in it of the*

strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another; even as iron is not mixed with clay! Here is the Roman empire, under its last head mingling itself with the seed of men in *intriguing* among the inhabitants of the nations, to form them into one empire, or unite them to one interest, and with great success; yet not in so perfect a manner as had been intended.

Jarring interests and providential hindrances, disconcert these measures; so that while the ruler of this empire has much strength, he will be found at times, a subject of much weakness; like an implement formed of iron and clay. This *kingdom* of the last days was thus long predicted to be *partly strong and partly broken.* We have seen it to be *immensely strong.* We are taught then, according to the above prophecy, to expect to find it, at times, to be *broken,* to as great a degree. The brokenness, at one time, *may* appear equal to the strength at another. The letter of this prophecy seems to warrant the expectation of as much *brokenness* as *strength.* Sometimes the one will be most remarkable, and sometimes the other. But still this kingdom is but *partly broken.* While the oppressed and trembling world may at times be rising on tiptoe to hail the destruction of their destroyer, they will have the mortification of finding that this blasphemous tyrannical kingdom is but *partly broken.* And it will *remain partly strong* till the above noted period of its going into perdition. The same idea we find in Rev. xii, 15—17. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.* It is a clear case, as has been shown by Faber and others, that this passage relates to the last days, not long before the millennium. It relates to efforts made, by a new and terrible instrument, raised up by Satan, with a view to destroy the church of Christ. And this instrument is evidently the last head of the Roman empire; the beast from the bottomless pit. Those floods of water symbolize floods of rage, violence, innovations, wars, and terrors, propagated on every side, for the destruction of the true church, and the subjugation of the nations. And the earth opening her mouth, and swallowing up these floods, is a lively symbol of providential restraints, checks, and disasters, arising from political views, and the clashing interests of nations. It appears precisely the same thing, with the kingdom being *partly strong, and partly broken.* In the Psalms the same thing is expressed, relative to the same

d and event, in more lite-
nguage. *Surely the wrath*
an shall praise thee; and
remainder of wrath shalt
restrain. This is *when God*
to judgment, to save the
of the earth. The wrath of
ts, which would exceed his
purposes, God will restrain.
earth shall, as it were, open
nouth, and swallow it up,
he blasphemous instrument
ine vengeance shall become
y broken. There are oth-
ophecies, which go to the
point relative to the same
. But to adduce them is
less.

e following notice, then, in
h on the Prophecies, ap-
correct. "Thus we learn
ue sense of the great Levi-
, the dragon of the last
being described as *lying in*
a, Isai. xxvii, 1. He lies
e sea of revolution and tu-

The ten toes of the im-
Dan. ii, 41—are part of
and part of clay. The em-
of Antichrist will be partly
g, and partly broken The
gth of the iron will striking-
pear. Yet the mixture of
lay will also discover itself.
e vassal kingdom will re-
or some great battle may
st. And this mixture of
gth and weakness will oc-
n a sea of tumult, a *roar-*
among the nations." (p.

is important particular, in
haracter of the great em-
of the last days, is clearly
fest before the world, in the
lisasters of the French in
ia; and also in their affairs
pain. These checks have
ibly revived the desponding
s of millions. The earth

has opened her mouth, and swallowed up some parts of the floods from the mouth of the dragon. The kingdom is indeed *partly broken.*

This characteristic of the beast we may believe God will continue to exhibit from time to time, as shall best fulfil his deep and wise counsels. But it is affecting to read, relative to this power, that it *must continue*, till after the restoration of the Jews, *and shall prosper, till the indignation shall be accomplished; for that which is determined shall be done.* Dan. xi, 36. As to the superintending government of God in the astonishing obsequiousness of the vassal kingdoms of this empire, we read, Rev. xviii, 13, 17. *These* (the ten horns) *have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.* This seems to imply that no rational account could be given of their strange *obsequiousness*, only as God has determined to overrule *such an event*, for the purposes of his righteous judgment.

The great Antichrist of the last days depends on no one man. It is a *dynasty*, an *empire:* and an empire, as we have seen, *partly strong*, and *partly broken;* constituted of a mixture of *iron* and *clay.* The old imperial, sixth head of the Roman beast was composed of many successive emperors. Some were assassinated. Numbers, after short reigns, came to violent deaths. In the period between the reign of Caracalla, and that of Aurelius, in the third century, not less

than thirty competitors claimed the imperial purple at once. Twenty actually reigned in the course of sixty years; most of whom came to violent deaths. Yet the *imperial head of the Roman beast continued.* And the last head, the *eighth*, which is *of the seven*, being the old imperial head mystically revived, healed of his deadly wound, may be expected to continue, though partly *strong*, and partly *broken*, till the divine indignation is accomplished; or the word of God, relative to this event, fufilled.

Great reverses are essential to answer the descriptions given in the prophecies of the last head of the Roman beast. *But his end is not yet.* MINOR.

For the Panoplist.

SCRIPTURAL AMBITION.*

THE word of God plainly recognizes the love of glory as a legitimate principle, since it furnishes the proper incentives to this desire, and represents the holiest men as habitually influenced by it. *They that be wise*, saith the Scripture, *shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. To him that overcometh will be given to sit down with Christ in his throne.* And we are expressly encouraged to *seek for glory, honor, and immortality, by a patient continuance in well doing.*

The love of glory, however, which the Scripture encourages, is essentially different from worldly ambition. The principle of the one is to be thought well of by virtuous beings; the other aims at receiving idolatrous homage. The one cares not how many are superior; the other insists on being first of all. The one aims only at well merited esteem, the sole object of the other is applause, whether merited or not.

If the glory, which good men aim at, consisted wholly, or in part, in being superior to others, their pursuit of it would clash with their duty. They could not love their neighbor as themselves, since they could not wish him that superiority which they wished themselves. And what pleasure could we take in Christian society, if we knew that those we conversed with most sincerely wished to find us inferior to them? If we carry the principle to the heavenly world, how shocking and hateful does it appear? Where would be the reward of that individual, who, instead of finding himself superior to all his fellow-servants, should find them all superior to him? This principle instead of promoting harmony and love, would be subversive of all the holiness and happiness of God's children.

But as all the children in a family may be the objects of complacency, in their turns, for particular instances of good conduct, without exciting in the rest any emotion but delight; as the members of a school may all enjoy the approbation of their instructor, and yet take precedence

* The words *ambition* and *pride* are often used by popular writers, in a good sense. We doubt, however, whether this is ever done with strict propriety. Our correspondent appears to mean, by *scriptural ambition*, that desire of immortal glory, which is so often prompted and countenanced in the Scriptures. ED.

ding to their attainments, ut the least triumph on the and, or regret on the other, y every child of God enjoy nor of that sentence, *Well good and faithful servant; hast been faithful over a few , I will make thee ruler over things;* and only rejoice, neets with others who have red a greater measure of and glory. The ambition the Scripture sanctions, influences us to purify our hearts, to observe God's commands, to cultivate a truly liberal and benevolent spirit, to take the place which properly belongs to us, to rest satisfied with the allotments of Providence, to exhibit a sober and edifying deportment, and to turn our thoughts from temporal aggrandizement, to the attainment of all possible excellence and glory for a whole eternity.

H. S.

RELIGIOUS INTELLIGENCE.

MERICAN MISSIONARIES.

following letters from Mr. and Nott, are extracted from the Evan. Magazine, to the Editor ch they were communicated by ev. Samuel Nott of Franklin, .) the father of Mr. Nott, the nary.

Calcutta, Aug. 22d, 1812.

nd honored Parents,

hrough divine goodness I now s you from this place, in cir- ances of health and general rity. It certainly demands our ide that we have no serious ill- mention, and that another has write concerning us, that we ad. Mrs. Nott's letter to her s, written at the Isle of France, w sent with this, will give you ount of our circumstances to e. Our voyage to this place mfortable, with the exception s. Nott's sea-sickness, which water we have always reason ect. We were very unpleas- etained at the head of the Bay, to our falling to the eastward pilot ground, and of course not able to find a pilot to bring us river. But the voyage was d in safety and health, and *you ow easy it is to feel, even with- istian submission, when trouble , that all is well that ends well.* We have been here nearly a fortnight, and are again setting our faces to the sea. We shall probably leave this in a few weeks for the Isle of France, and with the intention of establishing a mission at Madagascar, with the Isle of France for our home and retreat. The East India Company exclude us from their dominions. The Birman empire seems at present to be out of the question. Madagascar is open—it is a door to eastern Africa, through which others may enter: it is an immense field itself—and we may expect the countenance of the government of the Isle of France, as was mentioned to us from the government while we were there: a circumstance which then led us to think of that field. At present we cannot do better than to request you to direct to the care of Dr. Carey; as, after all, our situation is at present unsettled. Messrs. Judson and Newell had obtained permission to go to the Isle of France previous to our arrival; and the latter was gone, and without being able to select a field. We shall write you again, and many more of our friends, by the next departure, which will be in a few days. Do be so good as to write us by every opportunity. Remember us in your prayers, and particularly our mission. As yet, our way seems plain: one way is opened apparently by Providence; and the same Provi-

dence has shut all others. Mrs. Nott's love and duty, with mine to you, and to her parents. Remember us to all the brothers and sisters. I am, my dear parents, your dutiful and affectionate son, SAM'L NOTT, JR.

Extracts from Mrs. N.'s letters.

To a brother and sister at Coventry, dated Calcutta, August 24th, 1812, she writes:

"My passage from the Capes of the Delaware to the Isle of France, and from thence here, was more comfortable than I could have expected. Our captain was obliging, and the supercargoes, one thing excepted, were all we could wish. They adopted no higher principles than those of gentlemen, and their conduct was consistent with these. My health was more than tolerable the greater part of the time, so much so, that I was able to study to considerable advantage. We had regularly, morning and evening, family worship, and preaching every Lord's day. Thursday evening was a season of prayer, for the special blessing of heaven on Missions and Missionary labors."

"Sept. 2d.

"*My dear brother and sister,*

"How true it is, that man appoints, but God disappoints! I was rejoicing in the prospect of writing all my friends long letters, with every particular of my voyage and present prospects; when I was laid upon a bed of sickness, and renewedly taught to lay all my plans in a realizing sense that my Heavenly Father *will* execute his own plans. The same hand that laid me low, graciously smiled on the means used for my recovery; and though not yet perfectly well, have the prospect of soon being so. *Mr Nott has been on the borders of eternity*, but is now mending. We have friends and home, with every earthly comfort provided for us. But I am weary. God bless you, and your dear little ones: train them up to a glorious immortality. Mr. Nott unites with me in an affectionate remembrance to your widowed mother, your aged grand-mother, your dear and reverend pastor and family, the church of God in that place; and be assured of the prayers of your brother and sister for your own souls. I have every thing to say; but can only add—Your dear sister, H. NOTT."

From the same, to her sisters at home, dated Calcutta, Sept. 5th.

"*My beloved sisters,*

"How true it is that God is every where, and that no place is beyond the reach of his providence. Of his watchful care I can sing, both on the land and on the sea. Thus has a kind Father been near all my steps, and guarded me even to this hour. I am now recovering from a slight attack of of a fever, and am but feeble yet. It is this which prevents your having by this ship, *(the Tartar)* every particular from the time I left the Capes of the Delaware to this date. But there will be other opportunities in the course of three or four weeks, and nothing but ill health will keep it from you. Till then, let me add, I suffered not as much from sea-sickness as I had reason to expect; and since at this place, less from the climate than I had even dared to hope. It will be unnecessary to tell you how often and how tenderly I have thought of you. If my eyes have ever turned a wishful glance towards my native land, it has been to meet you and gently press you to my heart. My beloved Lora,† then have I thought of the sweet counsel we have had together, and how often we have walked to the house of God in company. Let us look at these scenes till our hearts burn for complete devotion to the cause of Christ. My kind Maria, I love to remember your sympathising care for me, in all my cares. O make Christ your hope of glory and shelter during all the tempests of life. He will never leave you, nor forsake you. Melissa, to you I owe much. I love to feel my obligations. For all I have done for you my heart rejoices; and all the return I wish, is, that you make choice of the "one thing needful." Repent of your sins,

†*A sister of Mrs. Nott's, who made a public profession of her faith at the same time with her.*

ve on the Lord Jesus, as
e and Mediator before the
God. Lucy, you have been
st kind. O live for eternity,
pe and pray, God may fit
iis holy presence. Though
this to my sisters, yet my
re on my mind. Tell them
em and pray for them, and
neet them where no sin or
all enter I hope this, be-
y have the revealed will of
eir hands, and every mean
g religious instruction. Of
nds none are forgotten, but
mbered with so much affec-
ly lovely children, they are
leeping or waking. But I
and must leave you. Our
pects to our dear parents
my sisters, they will hear
s God may give me health.
creased love, yours,"

"R. N."

r to her parents, dated,—
ouis, Isle of France, June
e writes.

ents,

arrived here the 8th of this
ter a passage of 105 days.
ent danger lay in our way.
was better than I dared to
as so good as to enable me
something almost all the
here was quite a sameness
as must necessarily be the
. The little variations we
sted me much. We saw
, and spoke two or three
e, a Spanish brig, bound
can coast for slaves. Two
om her came on board our
on the whole, it made one
st novel scenes of my voy
fears for some time had
awake not by understand-
vements of the then mys-
g, but by the concern man-
he countenances of those
more used to sea eti-
Our visitors, however, soon
ny mind, and altered the
others very materially.
ely offered us any thing
t have on board, of the ne-

ng to the young ladies who
der her care as pupils.

cessaries or comforts of life. It made my heart bleed to think of the horrid traffic that led them to brave the dangers of the deep. They were bound, as I said, to Africa, for slaves. I could but say to myself—can you call yourselves Christians, and so widely depart from the precept and example of Christ? You can neither find it in the divine law or common sense. "'Tis sordid interest guides you." In the day of judgment it will be more tolerable for the oppressed than the oppressor. If *there be those that can leave all that is dear in their native lands; all that is dear in the love of parents, brothers and sisters, for the gain of gold, shall these not, among Christians, be found those that can make the same sacrifices to gain souls for Christ?* My health never was better, and but rarely so good. We are now so situated as to have every thing comfortable. Our room is so large, and well furnished with windows, that we can ever enjoy the soft refreshing air of this Isle. From the trial I have had here, and during my voyage, it appears my constitution is well adapted to a warm climate. I cannot tell you much of this place but what will make your hearts ache to hear. Slavery has been countenanced here by government, till the late capture of it by the English. Slaves can no longer be imported, but those that were in bondage at the time the Isle was taken, remain so, with this provision—they are to be clothed by their masters, or their masters are to pay a fine. These poor creatures are subjected to every hardship that beasts of burthen are in my own country. Yes every thing that I have been used to see performed by the brute creation, is here done by creatures made of the same materials as myself—bound to the same eternity—having the same common Parent—and who, to be made fit for heaven, must be washed in the same Savior's blood. The state of society is wretched. The *form* of religion is hardly to be found. Roman Catholics have a place of worship, and some resort to it to *buy a pardon for their sins and a privilege to commit more.* It is the nature of depraved man to pervert every thing. The best things

are from that source, the most liable to it. My mind often dwells upon the changes that may have visited my native place in the last four months. They whom I now address, may be beyond receiving it. But Oh, may the day that calls you back to dust be remote, and come when it may, a day that you shall welcome, and through the mercies of God in Christ Jesus, crown you with eternal blessedness."

Extract from a letter written by Mr. Luther Rice, one of the American missionaries, to a friend in Boston. The date is at Calcutta, Sept. 5, 1813.

After stating several facts, which were contained in other letters, and published in our number for Jan. p. 374, Mr. R. observes:—

"In regard to one particular,—that of endeavoring to fix a permanent footing somewhere, and concentrating our whole strength in one object, I have no hesitation. But in effectuating this, if we succeed at all, a printing press will be highly important, not to say indispensable. To diffuse the Bible among a people without printing is impossible; and if we fix the mission, as it appears at present probable we shall, upon Madagascar, a press will be all important in a short time. We shall want it for our own assistance in advancing in the language, and to enable us to throw small portions of Scripture into the hands of the natives, as soon as we become able to translate."

"By the time a printer and press are in readiness, or can be got in readiness, for the mission, I hope we shall be able to say to what place they may be sent. Indeed our distance from America is so great, and communication so uncertain, that I sometimes fear we may be long in want of a press, before it will be practicable for one to be conveyed to us."

"I hope the missionary spirit continues to increase. Even should the present mission fail, Christians ought not to slacken their exertions, or abate their zeal. Whatever may become of us, the missionary cause is certainly a good cause, and must finally prevail; and all Christians are bound by infinite obligations to help it forward."

After speaking of the loss experienced by the Baptist missionaries, in the burning of their printing office, Mr. R. says, "But their printing goes on again."—

Since the foregoing letters were in type, more recent intelligence has been received from India, by the Caravan, which left Calcutta about the 1st of October, and the Reaper, which sailed from the same port at the end of the same month. By these arrivals we learn, that all the missionaries, except Mr. Newell and his wife, remained at Calcutta so late as the 23d of October; that they were deliberating upon a missionary station, and obtaining all the information on that subject in their power; that they had experienced severe trials on account of the change of opinion professed by a part of their number with respect to the ordinance of baptism, Mr. Rice having also become a Baptist; that this change rendered a separation expedient, in their future operations, as it appeared to them all; that Messrs. Nott and Hall, and Mrs. Nott expected to sail soon for Ceylon, with a probability of fixing themselves at or near Bombay; and that their views of the importance of sending missions to the Heathen became more impressive, in consequence of what they heard and saw. It is also stated, by one of the brethren, that the Rev. Dr. Brown, senior chaplain at Calcutta, departed this life a few months before the date of the letter; a circumstance deeply to be regretted, as the influence of that good man would doubtless have been exerted, had he been living, in favor of the missionaries. It gives us great pleasure to learn, however, that the Rev. Mr. Thomason of Calcutta, an Episcopalian clergyman, is earnestly engaged in promoting the evangelical cause in India. The following extracts from letters need no explanation.

Calcutta, July 31, 1812.

d dear Sir,

ote you about a fortnight
/ the American ship Francis,†
losed in one of my letters an
from the second order of
vernor in Council, requiring
mediate return to America
Caravan, or our departure to
lace beyond the territories of
ish and their allies. By the
sion of our friends, however,
: obtained permission to go to
of France. The Government
) *right* to say, that we shall
to *any place*, which is not
the Company's jurisdiction.
the Isle of France, and Bour-
ong to the Crown, and not
Company; and the Company's
nent has no kind of connex-
h these local governments."
sidering the present state of
nese and Birman empires, the
ensive fields of missions east-
this country, the only places,
in this part of the world, to
the Company's government
rmit us to go, and being ex-
from the whole of British In-
r only alternative seems to
er to return to America, or
e Isle of France. The state
a and Birmah is such as for-
: attempting a mission to ei-
those countries for the pres-
here is. indeed, one mission-
ach of those places, but their
ts are very unpromising, and
uations extremely dangerous.
rrison is allowed to reside
f the year in Canton. He is
: interpreter to the E. I Com-
He goes up with the fleet,
hen the trading season is
returns to Macao, where he
the remainder of the year.
bliged to keep his object a
d secret. If it were known,
ld no doubt be put to death,
ost cruel manner. He occu-
e only place where it is pos-
) attempt a mission to China.
ce conceals his real object;
an have no associate, because
there is no possibility of residing either in Macao, or Canton, without some office, such as Mr. Morrison fills.

"There are many circumstances which discourage a mission to Birmah. Without any inquiry respecting that country, there is this discouragement to meet in the outset. The London Society have tried that country, and given it up; the Baptist missionaries too have tried it, and all of them but one have quitted the field;—and this after they had resided several years in the country, had acquired the language, and expended thousands of dollars† on the object. We have no reason to think that we have more ability or perseverance, than some of the missionaries who have abandoned Birmah for other more promising fields. Brother Judson and I have concluded, that it is not expedient to make trial of Birmah in the face of these discouragements, and many more, which time will not allow me particularly to mention. In view of these circumstances I have made up my mind to embrace an opportunity which now offers of going directly to the Isle of France, not so much with the view of settling on that island, as of getting out of the Company's jurisdiction, so that I can be at liberty to go from thence to any place where Providence may open the door for missionary work. Brother Judson would do the same; but the vessel in which I go cannot accommodate us both."

"My things are on board, and I and Mrs. Newell go on board this evening. We pay six hundred rupees (three hundred dollars) for our passage, and expect to be out two months.

"The Harmony is every day expected. The brethren wrote us twice from the Isle of France. The Governor is favorable to missions, wishes a mission to be sent to Madagascar, and has even made application to the London Society for the purpose.

"Brother Judson thinks, that he

e letters by the Francis have not : to hand.

† *Another letter says* 25,000 *rupees.*

shall embrace the next opportunity of getting to the Isle of France. The other brethren will probably be obliged to take the same course, on their arrival here. They may possibly get leave to go hence to Ceylon. If they can, they will probably do it, as that island affords a very favorable opening for missionary exertions, and they have already begun to turn their attention to that place. Whether I shall continue on the Isle of France, or go from thence to Ceylon, or attempt a mission to Madagascar, must be determined by circumstances with which I am at present unacquainted. I shall endeavor to follow the leadings of Providence. I shall embrace every opportunity of informing you respecting my situation and prospects. We have received 710 rupees through the hands of the Rev. Mr. Thomason, whom I mentioned to you in my last. This money, which was intended for brother Judson and myself, we have divided equally between us."

"I have taken a letter of credit from Dr. Carey to a house in the Isle of France, lest my resources should fail before I can receive any supplies from America. I shall certainly use all possible economy, and endeavor, as soon as possible, to find some way of contributing to my own support.

"The discouragements we have met with have not yet caused me to repent of my undertaking. On the contrary, I feel more and more attached to the work. My wife enjoys excellent health, and good spirits."

"We go hence in a greater hurry than we left America. We had but three days notice of the opportunity. This circumstance must apologize for the shortness and other defects of my letter, and for neglecting altogether to write to several others, to whom I made promises—

Rev. and dear Sir, I remain, &c.

SAMUEL NEWELL.

Rev. Dr. Worcester,
Cor. Sec.

"Calcutta, Sept. 26th, 1812.

Rev. and dear Sir,

In our last letter we inserted our petition that Government would permit us to return to the Isle of France, and not oblige us to go back to America. That petition they granted. Accordingly we have engaged our passage, and expect to sail in a few days. As to the field of our future labors, we are now entirely undecided. We have already mentioned our views of Madagascar. Our subsequent researches into the state of that island do not enable us to add to our former remarks any thing material.

"Recently some faint hope has been excited in our minds respecting Bombay. It rests principally on this —the present Governor of that Presidency, Sir Evan Nepean, is said to be a pious man; and therefore would probably throw no more obstacles in the way of Missionaries, than his official duties should oblige him to do.

"Could we once get into Bombay, we are almost inclined to hope, that they would not force us from the country. We are, at the same time, inquiring into the state of Java, his majesty's colony, and by appointment the residence of the Governor General of all his majesty's possessions to the east of the Cape of Good Hope. Gen. Maitland, [the present commander in chief] when Governor of Ceylon, showed the missionaries particular favor. We regret that we cannot write more definitely; but, in our present undecided state, we feel a reluctance in attempting to write.

"Brother Judson and his wife have changed their sentiments on the subject of baptism. They were baptized in Calcutta, on the first Sabbath in this month. In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed upon the subject, expedient that we should separate, and labor in different fields.

"As to our pecuniary concerns,—though God has provided Christian friends, who have generously taken us in, yet a variety of unavoidable charges makes our expenses very considerable. But of these we shall remit a more particular account. It has pleased God more or less to afflict us all with the fever of the country; but through his wonderful mercy and forbearance we are happily recover-

:ept brother Rice, who yester-
id a relapse. We shall be
l to pay our physicians not less
50 rupees For our passage
Isle of France we pay 1600
. While at the Isle of France
penses must be great; for liv-
far dearer there than we are
med to think of in America.
age from that place must be
ar; as ship provisions in that
are so very expensive. We
to be our indispensable duty to
and pursue the most rigid
y. We hope we shall be ena-
do it, so far as to satisfy our
ers, our consciences, and our
"

e close, dear Sir, praying that
mercy, and peace, may be
lied to the Board of Commis-
, and to all the friends of

GORDON HALL,
LUTHER RICE,
SAMUEL NOTT."

Dr. Worcester,
cretary.

"Calcutta, Oct. 23d, 1812.

and dear Sir,

e have delayed writing you to
: an hour on account of some
lar circumstances which ren-
it desirable to delay, that we
ow time to say but little. We
en detained here much longer
e anticipated when we wrote
e vessel in which we were go-
the Isle of France not having
e. We shall not, however, go
at all, having conceived a dif-
design.

r later letters have given you
to believe, that Madagascar
t hold the same place in our
as when we first arrived.
ecause we deem it of less im-
ce, but because increasing in-
ion led us to think other places
accessible. During the time
stay here, we have been mak-
the inquiries which we could
ble us to form that decision
would meet the approbation of
he Board, and our Christian
. We mentioned, some time
some hopes of Bombay and
Our further inquiries and re-
flections on these and other places, have led us to determine to make an attempt at Bombay, as a first step, unless something should appear to render it unwise."

"The places which now seem to us next in order to Bombay, are Java, Prince of Wales's Island, and Malacca. Though we have thought it most likely that we should go to Bombay, for some weeks, it is but a little while since we have given up the idea of going to the Isle of France. But finding that Government will allow us to go to Ceylon, we have chosen to go thither, as that route will cost less time, expense, and trouble. There are no vessels, however, going to that island as yet; and we may still be detained some weeks in Calcutta. We hope that God will continue to shed light on our path, and that he will bless the attempt we expect to make. Pray for us, dear Sir, for a divine blessing upon us, that we may be enabled to guide our affairs with discretion, and be made eminently useful in the church of God. Before we write you again we hope to have gone forth to attempt something for his honor—something for the Heathen who are perishing for lack of knowledge.

"You will be surprised to receive a letter written from us alone; and we are surprised, and distressed, that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments, and separating us from each other, we cannot tell. This we know; the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope, and pray, that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame. We know nothing yet of Brother Newell, but hope he has arrived at the Isle of France. You will hear from us again by the Harmony, if we live; and, should we have acted then, we shall give you a full detail of the ground of our decision.

With much respect and Christian affection, GORDON HALL,
SAMUEL NOTT."

Rev. Dr. Worcester,
Cor. Sec.

Extracts from a letter from Mr. Nott to the Rev. Dr. Griffin.

"Calcutta, Oct. 18, 1812.

"*Rev. and dear Sir,*

It is now about ten weeks since we landed in India, during which we have enjoyed many mercies, and suffered many trials. We [the four who sailed from Philadelphia] have all been more or less afflicted with sickness; and brother Rice is still in the doctor's hands. Messrs Hall, Judson, and myself, and our wives are all well, and all as yet remain at Calcutta.

"Our last letter to our friends mentioned our expectation of sailing in a few days to the Isle of France. But the ship in which we had engaged our passage has been detained a month; and now we cannot say when we shall go. The probability is, that we shall be away from Calcutta ere long, either for the Isle of France, or Ceylon, neither of which places will probably be our final destination. There are so many uncertainties attending any missionary plan, and so many difficulties in knowing what should be done, that we hope to be forgiven if we speak variously when we speak, and if, for a season, we sometimes choose not to speak at all. Most sincerely do I hope, that we are not neglecting our work; and the various views we entertain result from an attention to it in some degree.

"We think much less of Madagascar than we did, and because we have some hopes of succeeding in some of the places contemplated by us with strong desire when we came out, but which once appeared as almost impracticable. Should any thing appear to render them really so, Madagascar has the same calls to our minds that it ever had.

"You may well think we have indeed been tried. Our situation has been responsible, our way difficult, our prospects dark, God's dealings with us distressing and mysterious—But after he has chastened us, we hope he will take us by the hand and lead us forth, and say to us, 'Sit down here; labor for me; and you shall have a crown of rejoicing.' I pray daily that it may be soon; and that we and you may have occasion for much rejoicing in the goodness of God. *The King's business requireth haste;* not a moment is to be lost, while the miserable pagans are dying without the offer of salvation.

"I have found much comfort and edification since I have been here in the company of Mr. Thomason, one of the episcopal clergymen of this Presidency; and lately in that of Mr. Corrie, who is stationed up in the northern parts of Hindostan. They are indeed men of a great savor of godliness; men from whose company one cannot go away unprofited; men deeply engaged for the salvation of sinners, and very faithful in the dispensation of divine truth. To these, as laboring in this denomination, may be added Mr. Martyn, who is now in Persia perfecting his knowledge of the Persian language, in order to complete a translation of the Scriptures into that language. Mr. Thomason is engaged in the Arabic, and Mr. Corrie in the Hindostanee; and is also much engaged in laboring at his station among nominal Christians and Heathens. An Auxiliary Bible Society was formed here last winter,* and another very lately at Colombo in the island of Ceylon. Though there is abounding wickedness here, there is a grain of mustard seed. It will, we hope, shoot forth its branches to a wide extent. Do all you can, my dear Sir, to excite those that love Christ in your flock, in the affection of some of whom I think I enjoy a share, to pray much for me, and for all who are with me, that we may have wisdom and grace, and, if the Lord please, a blessing."

"Yours with respect and affection,
S. NOTT."

Rev. Dr. Griffin.

MASSACHUSETTS MISSIONARY SOCIETY.

THE time of the year is approaching when the friends and patrons of the

* *This Society was formed Jan.* 1, 1811.

husetts Missionary Society ex-
eir liberality by donations and
ns in congregations. It may
ifying to such persons to be
l, that the field of usefulness
ually opening and extending
he Society. To the district
e, a very important part of
gland, the efforts of the Soci-
and will be directed. There
at district great numbers of
ettled towns, in which a judi-
stribution of missionaries will
hasten the establishment of
pel by means of settled min-
Let all the friends of this
be animated with increased
d much, very much, may be
the glory of God, and the
mankind.
members of the Society, it is
will generally attend the next
meeting. Others, who may
become members, are in-
that a subscription of two
a year, payable at the annual
constitutes membership.
who cannot conveniently at-
annual meeting, should wish
me members, a written re-
o have their names entered
addressed to the Treasurer,
be duly attended to.

REVIVALS OF RELIGION.

THE friends of Christ will rejoice to hear, that there have lately been very considerable revivals of religion at Bradford, and Haverhill, (Mass.) and that very great revivals now exist at Newark and Elizabethtown, (N. J.) and at New Hartford, (Con.) We hope to be favored with particulars hereafter.

THE INQUISITION.

The Spanish Cortes have decreed, by 94 votes against 43, that the Inquisition is incompatible with the Constitution of Spain. This event, which will give joy to all the friends of justice and liberty throughout the world, took place on the 22d of January last. The prospect is at present, that this horrible tribunal will soon forever cease to torment and disgrace mankind. It has but a bare existence in some of the Portuguese colonies, and will probably be banished thence by the influence of the British, never more to find a resting place on earth.

DONATIONS TO FOREIGN MISSIONS.

, 1813. From the Ladies' Cent Society in East rd, (Con.) by the Rev. John Elliot,		$25 00
the Cent Society in Rindge, (N. H.) by the Dr. Payson		74 06
the church in Windham, (Vt.) by Mr. Hall	$11 50	
e church in Grafton, (Vt.)	2 50	
friend to the cause	6 00	20 00
individuals in Hartford, (Con.) and the vicinity, Peter W. Gaullandet, towards the translations	150 00	
ards repairing the Serampore loss	100 00	250 00
ils of gold trinkets presented to the Board		,50
n the Piscataqua Branch of the Foreign Mis- y Society, by Peyton R. Freeman, Esq. the urer		90 00
n the Union Society (of females,) in Weymouth, Rev. D. A. Clark		8 46
Carried forward		$468 02

Brought forward $466 00

24. From individuals in Chester, (Mass.) by the Rev.
Dr. Lyman

From Mr. Solomon Goodell* of Jamaica, (Vt.)
From the Foreign Mission Society of Northampton and
the neighboring towns

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of the North Association of Hampshire County and the Vicinity was formed on the 4th ult. when the following gentlemen were chosen officers; viz.

Rev. NATHAN PERKINS, D. D. *President.*
Rev. NEHEMIAH PEPPER, and } *Vice Presidents.*
PLINY HILLYER Esq. }
Rev. HENRY A. ROWLAND, *Secretary.*
ENOCH PERKINS, Esq. *Treasurer.*
Mr. CHARLES B. KING, *Auditor.*

The Rev. Mr. Prudden was appointed to preach a sermon at the annual meeting of the Society on the third Wednesday of Oct. next.

At the late annual meeting of the Foreign Mission Society of Brunswick and Topsham, the following gentlemen were chosen officers; viz.

Hon. BENJAMIN J. PORTER, Esq. *President.*
JOHN PERRY, jun. Esq. *Secretary.*
JACOB ABBOT, Esq. *Treasurer.*
DAVID DUNLAP, Esq. *Auditor.*

At the annual meeting of the Foreign Mission Society of Hallowell, Augusta, and the vicinity, holden at Augusta, Jan. 6, 1813, the following gentlemen were chosen officers;† viz.

Rev. ELIPHALET GILLET, Hallowell; *President.*
Rev. BENJAMIN TAPPAN, Augusta, } *Vice Presidents.*
Rev. DAVID THURSTON, Winthrop, }
Gen. HENRY SEWALL, Augusta, *Secretary.*
JOHN SEWALL, Esq. Hallowell, *Treasurer.*

FOREIGN MISSION SOCIETY FOR THE COUNTY OF LITCHFIELD, (Con.)‡

THE annual meeting of the *Foreign Mission Society for the County of Litchfield*, embracing the two consociations in said county, was held at Litchfield on the 10th day of Feb. *ult.* The following persons were chosen officers of the Society for the year ensuing, viz.

His Honor JOHN COTTON SMITH, Esq. *President.*
Rev LYMAN BEECHER, } *Vice Presidents.*
Rev. JONATHAN MILLER, }

* *This sum is part of the* $500 *mentioned in the Panoplist for Feb. last. Mr. Goodell has also remitted* $50 *as interest on the* $1,000 *which he devoted to the permanent fund.*

† *The memoranda of these Societies were mislaid, or they would have been published last month.*

‡ *The following account was transmitted by the Secretary.*

JAMES MORRIS, Esq. *Secretary.*
URIEL HOLMES, Esq. *Treasurer.*
AARON SMITH, Esq. *Auditor.*

An appropriate and animated sermon was delivered on the occasion by the Rev. Bennett Tyler, from Heb. x, 36. *For ye have need of patience; that after ye have done the will of God, ye might receive the promise.* The clergy of the county, and many of the most respectable characters from the various towns, were present. The assembly was very large; and I can truly say, that I never witnessed an assembly of people, who in their appearance manifested so deep an interest, and so much complacency. Nor did the countenance belie the heart. At the close of the meeting it was a common exclamation, "We have never seen such a day as this!" It was truly a good day. The united prayers of Christians ascended as incense to the throne of grace, for the outpouring of the Divine Spirit on the nations of the earth, for the prosperity of the Redeemer's kingdom, and that the Word of Life may spread among the nations that never heard of the Savior. The missionary zeal, which was kindled on this occasion, will, it is hoped, pervade the country, awaken new importunity in prayer, increased liberality, and a more united effort in all our towns to pour their contributions into the Treasury of the Lord.

There is to be hereafter, annually, a meeting at 10 o'clock A. M. on the day of the annual meeting of the Society, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to evangelize the nations that call not on the name of the Lord.

At this annual meeting, the money paid into the treasury for the translation of the Holy Scriptures, and to aid foreign missionary labors, amounted to $1,304 86, (after deducting some trifling contingent expenses;) which sum is to be paid over to the American Board of Commissioners for Foreign Missions, and to be appropriated to translations or missions, as the donors have designated.†

OBITUARY.

DIED, at Edenton, (N. C.) in August last, WILLIAM SKINNER, Esq. aged 21 years and 4 months. He had just finished that course which is considered requisite in the study of the law, and had obtained license to practice in our different courts when a haemoptysis, or discharge of blood from the lungs, brought on by sedentary and close application, which baffled the aid of medicine, prematurely terminated his promising but short career.

He at an early period of life discovered proofs of a strong and vigorous understanding, which enabled him to acquire the elements of learning with uncommon facility, and soon rendered him capable of entering the Junior class at Princeton College, where he continued much beloved by his fellow-students, till he had received a liberal education, and was graduated with the honors of that seminary.

The native warmth and benevolence of his heart were conspicuous in all his conduct; and he was endeared to his numerous young friends for his various information, and conciliating deportment. He manifested a most dutiful and affectionate regard to his bereaved parents, his disconsolate sister, and mourning brothers,—his absence from them is severely felt, and deeply deplored; may they derive consolation from the reflection, that, "although absent from the body he is present with the Lord," and that "though he cannot return to them, they can go to him."

Possessing a clear and discriminating mind he improved the advantages of reading the best, and most

†*Our correspondent has very obligingly transmitted an account of the sums contributed in each town, which we defer publishing for the present. When the money is remitted to the treasury of the Board, these particulars will come with propriety into the monthly list of donations. To avoid all mistake and confusion, it has been found necessary not to publish, in the monthly list, any sums which are not actually thus remitted.*

select authors, thus increasing the stock of intellectual acquirement;—to a critical acquaintance with them he cultivated a fine taste for polite and elegant literature; exploring the delightsome fields of science, and culling liberally "her choicest sweets," he took a wide and extensive range. He was intimately acquainted with ancient and modern history, which appears to have been his favorite pursuit, and it may not be improper to mention, that, in the acquisition of geographical knowledge, being blessed with a strong and retentive memory, he perhaps stood unrivalled by any of his contemporaries.

His mind was richly fraught with useful instruction, and he promised to become an ornament to the bar, the profession of his choice.

During the severe and trying indisposition with which he was afflicted, such was his calmness, fortitude, and resignation, that no impatience, complaint, or even murmur was heard to escape from him. Comparatively few indeed are the number, who, in leaving this vale of tears have experienced greater manifestations of the Divine presence and support, than he was enabled to evince, in his last moments. When, in answer to his request to be informed of his real situation, it was announced that no hopes were entertained of his recovery; and he was convinced that the term of his dissolution was fast approaching, he said with some emotion, and must I die? then farewell world, and all earthly enjoyments. Would that I could say, welcome death. His only desire was to obtain an interest in Jesus Christ, and thus find reconciliation with his God. He acknowledged himself a great sinner; was brought to see his lost and undone condition by nature, and his need of a blessed Mediator; expressing painful doubts that his sins could not be pardoned. But from the consoling conversation of a pious minister who visited him by his own particular desire, and which was maintained throughout in a mild, persuasive, and engaging manner, by adducing appropriate texts of Scripture suitable to the state of his mind, and exposing to his view the calls, invitations, and promises of the Bible, he was gradually brought to the knowledge of Christ, and was enabled at length "to rejoice in God his Savior, and to have no confidence in the flesh." His worthy attendant prayed by his side, when the interesting youth rose on his knees in bed, and earnestly poured forth all the energies of his soul, that he might find "acceptance in the Beloved," that He, who felt compassion for the guilty thief on the cross, would also have compassion on him, remove his load of sin, and receive his soul. He observed to the minister that he still apprehended he should be lost; but that if he could only obtain a slight manifestation, or token, that his prayers were graciously answered, he should die happy. He proposed that another prayer might be offered up, during which a more bright and glorious prospect opened upon his astonished view, and he was enabled to cry out, in the full assurance of faith, blessed be God, he hath given me the glorious manifestation that I so ardently desired; my sins are all pardoned; I have found Christ precious to my soul; O "He is all my salvation, and all my desire," "He is the chiefest among ten thousand, and altogether lovely." I have it here, laying his hand upon his breast; there was the charter to his "heavenly inheritance." Observing his mother to be deeply affected—he stretched forth his hand which she clasped in her own, and, with a sweet and expressive smile which strongly pourtrayed in his countenance the tranquillity of his soul, addressed her; "Why weep, mother, when I experience such consolation and hope; am so completely happy, and am winging my speedy flight to the arms of my blessed Jesus?" These, my dear son, are tears of joy, she replied, because God has dealt so graciously with you. Then weep on, my dear affectionate mother, such tears should surely be indulged, but see that you grieve not. He took leave of his weeping family, and friends, with the utmost composure, addressing each in the most solemn and impressive manner, declaring, that there could be no happiness without religion, recommending them most urgently to seek "the one thing needful," and then folding his hands

upon his breast, most fervently thanked God, that, he had been pleased to preserve his intellectual faculties unimpaired to the last period of his life; and had given him unspeakable hope in his death. He shortly after quietly resigned his "soul to Him who gave it" in prospect of a glorious and joyful resurrection, triumphantly exclaiming "O death, where is thy sting, O grave where is thy victory." Death has no longer any terrors for *me*, the sting is taken away by my blessed Redeemer.

"All—all on earth is shadow, all beyond
Is substance; the reverse is Folly's creed.
How *solid* all—Where change shall be no more."

To Patrons and Subscribers.

The eighth year from the first publication of the Panoplist is nearly completed. We return thanks for the very respectable patronage and support, which our work has uniformly received. In making preparation for the ensuing volume, it has appeared to us desirable that our pages should contain a larger quantity of matter than has hitherto been the case. After contemplating the various modes in which this may be done, we have concluded to make the following offer to our friends and subscribers. If five hundred copies shall be engaged before the first day of June next, in addition to our present subscription list, the page of the Panoplist shall be enlarged to the size of that of the Christian Observer, without increasing the price. This augmentation will be equal to one fourth of the present quantity of matter; and in the course of the year, it will be equal to what is now contained in 144 pages. This additional matter would fill an ordinary duodecimo volume. Those who shall enable us by an increased patronage to make this augmentation, will have the satisfaction of diffusing among the community several thousand copies, containing this increase of matter without any additional expense. As such an increase of matter will add very considerably to the expense of printing, (to say nothing of the increase of editorial labor,) we wish it to be distinctly understood, that this additional expense cannot be safely incurred, unless warranted by the returns of additional subscribers *before the first day of June*, on which day the contracts for paper and printing must be made.

There is no periodical publication in the United States, which, taking into view the quality of paper, and style of printing, is cheaper than the Panoplist has been from its commencement; and the greater part of such publications are much dearer. The Connecticut Evangelical Magazine, and the Vermont Adviser, do not materially differ from the Panoplist in price, when a comparison is made of the paper, style of printing, and quantity of matter. With the Vermont Adviser we compare the Minor Panoplist. As to the other original periodical publications, if the pages of the Panoplist were sold at the same rate as those of the General Repository, the price would be *three dollars and thirty-one cents* a volume; if the quantity of matter in the Panoplist were reckoned at the same price as that which is contained in the General Repository, the contents of one of our volumes would amount to more than *four dollars and forty cents*. A comparison with the American Review would lead to nearly the

same result. The Panoplist is also cheaper than either of the foreign periodical works republished in this country. Of these, however, the Christian Observer ought to be distinguished as much the cheapest. A volume of the Panoplist would, however, if sold at the same price as as the Christian Observer, in proportion to the quantity of matter, come to *two dollars and fifty-six cents;* but if regard be had in the comparison to the number of pages only, it would come to *three dollars and twenty cents.* Lest we should be misunderstood, we take this opportunity of saying, that in our judgment the Christian Observer is a very cheap work, and that the publishers are entitled to the thanks of the community for printing it so cheap and so well. Let it be kept in mind, that all these comparisons are made in reference to the *present* size of the Panoplist, so that if the increase of subscribers should not be sufficient to enable us to enlarge our page, our patrons may be convinced that they have the work as cheap as it can be afforded.

Not to dwell longer on this topic, we intreat our friends seriously to ask themselves, whether the increased circulation of the Panoplist is not an object well worthy of a general effort in its favor? If this question should be answered in the affirmative, let us request them, so far as may be convenient and consistent with their other duties, to make the effort *now.*

While we are sensible of the imperfections of our work, and know more of the difficulties of conducting it than our readers generally can know, we have the satisfaction of believing that it has been far from useless. Leaving out of view its effects on religious doctrines and religious duties, which are its greatest objects, but in reference to which it would be more difficult for us to speak with propriety, we are confident in saying, that information from different parts of the country warrants the persuasion, that in alarming the public, with respect to the *monstrous abuse of ardent spirits*, the salutary effects of the Panoplist have been many times more than sufficient to compensate for the expense and trouble of the publication. Two great subjects in morals will hereafter claim much of our attention; intemperance and the profanation of the Sabbath. Unless the people of New England are awakened to these subjects, and unless the community are arrested in their down-hill course, inevitable ruin is preparing for themselves and their children.

We take pleasure in acknowledging greater punctuality in paying for the Panoplist than has been experienced in any preceding year, and in stating that the publisher has contracted for a new fount of small type with which to commence the next volume. Those subscribers who are yet in arrears either for the current or any preceding volume, are respectfully invited to remember, that it is important to us, and to the missionary cause, that *no debts* should remain unpaid.

We contemplate issuing the numbers on the 20th day of the month of which they bear date, instead of the last day, after the conclusion of the present volume.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

11. APRIL, 1813. VOL. V.

MISCELLANEOUS.

ON THE UTILITY OF MISSIONS TO THE HEATHEN.

(Concluded from p. 441.)

from the Report of the
y for Promoting Chris-
knowledge for the Year

of a Letter from a respecta-
ntleman in India, to the Rev.
ecent, communicated to the
n evidence of the Utility and
ance of the Society's Mis-
that Country.

regard to the question
as been agitated at home,
expediency of sending
aries, (a question highly
ful to its opposers) it
sufficient to know that
ive Protestant converts,
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of other natives, the
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he country. Their num-
ry considerable; I should
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is a *vulgar error;* and
of being, as is often as-
espised and contemptu-
ated by their fellow na-
ey are universally re-
By the latter term, I
understood to say, that
nt of their general good
behavior in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native Christians from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published of the state of Christianity in India, as would have shewn the *truth?* Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew by the correspondence of the Missionaries, the present state of the Mission: but I do not find any where a collected statement of the numbers, &c. of the native Christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country;* and when I have shewn my copy of

the book to some, who ought to have been better informed, I found them *unacquainted with it.* I speak particularly of the volume which contains a letter from the late Mr. Swartz to your secretary, in reply to observations said to have been made by the late Mr. Montgomery Campbell, on the subject of sending out Missionaries, and the present state of native Christians.

"You may ask five gentlemen out of six, who return from India, their opinion of the state of the native Christians; their reply will probably be, that they see no use in the endeavors to propagate Christianity here; and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, 'What can a black fellow know about Christianity?' I have heard one gentleman, acquainted with the Malabar, (Tamulian,) turn into ridicule the Malabar questions and answers of the catechism, &c., and assert that no native knew any thing more than the mere *routine* of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of Malabar, to examine the subject: another thing is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of *cant* and jargon of ignorance and indifference, that false ideas respecting the native converts have been instilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another gentleman of very respectable character and great philanthropy, holding a high station in the Company's civil service, observed to me that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but, what is the use of making converts? The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our Savior as well as Mahomet, was a prophet or person professing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas Mahomet was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Savior's character, he could not conceive it.

"This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of Christianity. What they possess, in general arises from good impressions given them before they arrive in India, by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

"In such a state of society, (I would be understood to speak

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led the crime could be ef-
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a pecuniary profit. There
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ter: all I can say is, that I
met with one. I am speak-
those who are not Chris-
tians. Now I am clear that no man in the course of his dealings in England, with various characters for some years, could truly make a similar assertion.*

"If my statement be really applicable to the general character of the natives, high and low, a change can only be effected gradually: but if any thing is done, it must be by means of introducing among the natives

* The assertion contained in this paragraph proves the general and monstrous corruption of the natives in India; of those natives we mean, who have not been transformed by the divine efficacy of the Christian faith. Let those who represent the Hindoos as honest, mild, docile, and harmless, consider the facts stated in this letter, and by Dr. Buchanan in his Researches; by every person, in short, who has been in India, and is qualified to decide on the subject. But the great mass of India merchants, supercargoes, &c. who have undertaken, either in Great Britain or our own country, to declaim against missions, have evidently been as ignorant of genuine Christianity, as are the heathens whose morality and happy state they are so fond of eulogizing. The assertion which occasioned this note reminds us of one somewhat similar, made by an able writer in the Christian Observer. The words of Peter, Acts x, 25, *In every nation, he that feareth Him, and worketh righteousness, is accepted with Him*, are sometimes misapplied to support the notion, that the heathen are as much in a state of salvation, as they would be, if the Gospel were preached to them. On this notion, the writer just referred to observes, that he has enjoyed many opportunities of becoming acquainted with the heathen in different parts of the world, that he has long and attentively studied their character, and that he never knew a single individual among them, who gave satisfactory evidence, that *he feared God and wrought righteousness*. We quote from memory. ED. PAN.

men who possess an intimate knowledge of their languages, who show examples in their own persons, of religion, virtue, contempt of riches, (such and such only ought the Missionaries to be) patience, and conciliatory manners. Would the establishment of many such men have *no* beneficial effect on the morality of the natives? Surely it would.

"Such was the respect of the natives for the late Mr. Swartz, that I am sure any set of natives in the Tanjore country would gladly have submitted their cause to his decisions; I mean, provided the cause were reputable. I mention this to shew how greatly character sways the opinion of the natives.

"If superstitions, inimical to the well-being of mankind, fade in proportion as true knowledge and science advance, of which none can doubt; is it of no benefit to distribute in these countries, men who can, or even who *may* advance them to the best effect? Will the Bramin have the same degree of power over the minds of the people when he is met upon his own ground by any European possessing as complete a knowledge of the Shanscrit, &c. as he himself does, and accomplished in scientific knowledge? Have the studies of the late Sir William Jones had no beneficial effect in a moral view, on the minds of those natives with whom he held an intercourse in Bengal?

"Government, I am sure, ought to promote, instead of opposing, the establishment of Missionaries such as I have described; for through them ultimately, government will have better subjects to rule, and would know better the *real state* of those subjects.

"The intercourse in general held by us with the body of the natives is slight: interest and business is the only spur towards this intercourse, and we draw our information not from the fountain-head, but through the interpreters and commentators, that interest and business introduce. There is nothing of familiarity or society, or tendency to social habits between us, except with a few *principal married men*. And how should there be? Without an intimate acquaintance with the language, such society must be irksome.

"What are we to think of the debates at the India House, relative to Missionaries, as published by Mr. Woodfall in the year 1793? In them we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a Proprietor as such, in a serious question in the court. I saw a letter from that Proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your secretary, above alluded to; and he apologizes to him; excusing himself by asserting, that his speech had been erroneously reported in the newspapers. What then are we to think? Can we trust to what we see given as the speeches in the India house on the clause relative to Missionaries? If we can, I fear that upon examination we should find some of the speakers had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one Pro-

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him, they took out a par-
ticular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coleroons; the exiles accordingly went beyond that river, and returned again in two or three days!

"Turn from the *enlightened* and polished Bramin to the wild Collery, particularly to the Colleries of the Mellore, near Madura. I have been much among them, and know their dispositions well: the civilization of these appears hopeless; but I know that they would gladly receive among them native schoolmasters to teach their children to read and write. This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system.

"It will hardly be believed, but it is not the less true, that within these two years there was a disturbance in the Nabob's district of Worriapalam; some hundreds of his highness's rabble, under the name of troops, having assembled separately from a party of the Company's troops, who were to assist in reducing the district, marched into the different villages, which were all abandoned, except by a few miserable weavers who remained in their houses. The enemy against whom these military operations pointed, were poligars; but they had neither plundered nor set fire to the Nabob's villages; the Nabob's commander, however, did both; and I have seen part of that commander's

journal, in which he enumerates the persons hanged by him daily; and the men so hanged were not belonging to the enemy, but peaceable merchants and weavers left here and there in the villages. The journal sums up the daily items of death in one column, like so many shillings, and at the bottom exhibits a total of thirty-two persons hanged in about fourteen days!

"Independent of the commander's own testimony, I know the truth of the matter from respectable British officers, who were on the detachment, and whom I saw immediately after the service ended.

"The state of the country, and of the minds of the people in which these scenes were acted, is truly deplorable. Shall we excuse ourselves, and say, this is the Nabob's country? We ought to hope for some end to such a state of the human mind in these countries. Let us ask, what exertions have been made during the last thirty years to promote civilization; and let those who can, give the answer.

"I am afraid we have never said to ourselves, Let us shew what these people will be twenty, or ten years hence. Such a question ought to be asked at this moment, for additional millions of subjects have, by the late conquest, fallen under our dominion or control."

Though the name of the writer of this letter is not given by the Society, yet it contains intrinsic proof of its having been written by no mean man. But if his representations, and those of Mr. Swartz, be true, what must we think of those statements which hold up the character of the Hindoos as needing no change.

Extract from the Report for the Year 1800.

The following affecting account of the funeral of the venerable Missionary Swartz, forcibly displays the influence of such men on the minds of the natives.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah† wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial-service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ: And may he send many such faithful laborers, to answer the pious intention and endeavors of the honorable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen."

Extract from the Report for the Year 1801.

"I beg leave," says the missionary Gericke, "to send a letter from Serfo-

† *The king of Tanjore.*

, Rajah of Tanjore, and to
id its contents to the Soci-
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tter is as follows:

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PROMOTING CHRISTIAN
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e the late Rev. Mr.

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y and truly,
SERFOGEE RAJAH."
, *May* 28, 1801.

Society concurred in o-
rith the East-India Mis-
mmittee, that the con-
this letter from the Ra-
Tanjore do bear strong testimony to the high character of the late worthy and invaluable Missionary Mr. Swartz: that it will be proper to comply with the request of his Highness; and that steps be taken by the Committee to have a suitable monument constructed, as soon as may be, and that the same be sent out to Tanjore, to be placed in the Mission church there."

The monument was accordingly prepared by Mr. Bacon, and is now erected in the church at Tanjore—a lasting evidence of the duty and policy of bringing into action, on the native mind, the powerful influence of the Gospel of Christ, when administered by holy men.

Extracts from the Report for the Year 1803.

"The Rev. Mr. Gericke, in a a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighboring Christians, and their catechists, and from *Sattianaden*, and had wished anxiously for his coming, to be farther instructed, and baptised. The first of these villages, to which he had been called, was newly built by catechumens, who had before lived in neighboring places, and their church was finished, when he arrived to preach, and baptise in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away

their idols, and converted their temples into Christian churches, and were instructed and baptised in them. For another new village, and church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptised in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages, what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Sattianaden, to the old catechists, and to the new assistants. By these means, there had been instructed, and baptised, about twice the number that he had baptised, which were above 1300."

"It seems," Mr. G. observes, "that if we had faithful and discreet laborers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us, in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when *we* speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable."

"They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the Malabar Christians, and lately for the new congregations, which in great numbers had recently been baptised by Mr. Gericke, many of whom, not having yet been able to get books enough for their instruction, had written the catechism and prayers on palmyra leaves, which they had rehearsed to Mr. Gericke, in a manner beyond his expectation.

"Their hearts had been filled with praise to God, for the progress which the Gospel of Christ had lately made amongst the Heathens; and they considered it as an extraordinary Providence, tending to the furtherance of Christian Knowledge, that the country was under a Christian government, which they trusted would lend its benevolent and protecting hand to lessen the perils, that had attended the reception of Christianity, and to encourage its introduction. Hence, the natives would learn how to fear God, to honor the king, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah *Amersing*, a circumstance

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n of its Representatives in
ament, passed May 14th,
"

"Resolved, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

The "Society for Missions to Africa and the East," instituted by members of the Established Church, has come forward in this important business, with much zeal, as will be seen by the following Resolutions:—

"At a Special General Meeting of the 'Society for Missions to Africa and the East,' held at the New London Tavern, Cheapside, on Friday, the 24th April, 1812, in consequence of a requisition from many respectable Members;

Present, the Right Hon. Lord GAMBIER in the Chair—and about Four Hundred Gentlemen.

Resolved, unanimously, on the Motion of HENRY THORNTON, Esq. M. P. seconded by WM. WILBERFORCE, Esq. M. P. viz.

"That, it appearing to this Meeting, that a very numerous body of European and native Christians are subject to the British crown in India, and also, according to general estimation, upwards of Sixty Millions of Mahometans and Heathens—it is a duty incumbent on this Society to exert itself in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement, and also such provisions as shall prevent the obstruction of their endeavors for promoting their object in that

country, so long as they shall conduct themselves in a peaceable and orderly manner."

"Resolved, unanimously, on the Motion of the Right Hon. Lord CALTHORPE, seconded by JAMES STEPHEN, Esq M. P. "That a Deputation of the Members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President of the Board of Control, to solicit their support to the objects of the foregoing Resolution, and the honor of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the Deputation be empowered to wait on any other of his Majesty's Ministers, and any of the Members of either House of Parliament to whom they may deem it expedient to apply."

Resolved, unanimously, on the Motion of CHARLES NOEL NOEL, Esq. M. P. seconded by T. R. KEMP, Esq. M. P.

"That the Governor and Treasurer of this Society be a Deputation for the purposes mentioned in the foregoing Resolutions, and that they be empowered to avail themselves of the assistance of any other Member of the Society whom they may think proper."

For the Panoplist.

ON PARTY SPIRIT.

IN the Panoplist for Sept. 1812, I read with pleasure an essay, "On the means of averting national calamities." In the present state of our nation, this subject is peculiarly interesting, and ought to engage the prayerful attention of every Christian, and indeed, of every citizen. In the counsels of divine Providence, there is a *reason* for the infliction of so great a judgment, as war, upon our nation. This *reason*, without the least doubt, is our individual and national transgressions. The directions in the above mentioned essay are well calculated, it is believed, to effect an object so desirable as the removal of national calamities. The proof is conclusive from Scripture, that general repentance and reformation will be followed with the blessing of God, and the cessation of evils which are suffered by the people. *Then will the Lord be jealous for his land, and pity his people.* This is one of the consoling declarations which God has made, in view of such conduct. But there is among us a great obstacle to general repentance and reformation, viz., the *influence of party spirit.* It is to be feared that this will, in a great degree, prevent the perception of our national sins, and lead to perseverance in iniquity. The course, which party spirit naturally takes, let the truth be where it may, promises nothing favorable. It is thought, however, that something may be done to check the progress of this destroyer of nations. To recommend a diligent search after truth, though it be granted that the influence of truth will banish party spirit, does not appear sufficient. The fact is, that truth, in politics, is often supposed to be already attained. Hence arise those strong prejudices, which are so opposed to repentance and reformation. Shall not we have more reason to expect good, if means be first used to allay the fury of party spirit—to render prejudices less violent—and to diminish the influence of existing animosity? Will it not be more probable,

eflection will then return, ıe mind inquire with more ity and ardor after truth? ng can be more indisputa- ıan that the great mass of ommunity act from feeling. passions are in some way d, and every thing concurs rengthen these passions. retend, indeed, to act from —but how often is it man- that their feelings give and weight to their rea- and that, without the feel- the reasons would have no nce, and would even ap- ridiculous. It must be the bject, then, to lessen the ce of party spirit. In or- effect this purpose, let the ing considerations be at- l to.

et the ministers of the l exhibit full proof *by their t*, that they percieve and ıe evils of party spirit. A ıay be jealous and anxious rights and privileges, and rity of the country, and manifest the deep concern rue patriot, without show- ıe extremity—the folly— nadness of party spirit. let the servant of God so get himself, as to discover lings of a partisan.

ther; let the ministers of spel, when they are uni- vith the people in public ıp, humbly and fervently s the Lord to destroy the ıce of party spirit. It is nowledged evil; all should herefore, that it may cease. considerations may be ap- ately introduced in this tion. One only is suggest- fervent supplication that ople may feel right in this evil,—may be indu- ced to examine their own hearts, —to reform themselves,—and to pray that others may be deliver- ed from its influence. I have sometimes been astonished, that ministers so seldom introduce into their public prayers any thing connected with this evil, which is so threatening to our country. Much good may be done by praying aright in refer- ence to this subject. The so- lemnity of the sanctuary will have much influence. If the speaker should not be guilty of the very iniquity, which he is praying may be brought to an end, the minds of the people will naturally be affected; and their attention will be turned to their own feelings and conduct.

It hardly need be added, that no minister can desire to see the influence of party spirit dimin- ished, who uses expressions which are calculated to strength- en and cherish party feelings.

2. Let ministers occasionally, in their sermons, lead the atten- tion of their people to the sub- ject of *brotherly love*. In addition to common cases, let them show what must be its operation in re- spect to party, and how hostile to its existence is the influence of party spirit. There is great reason to believe, that *a person, who is deeply engaged in party feelings, can have but very little religion*. Two things afford very conclusive proof of this. In times of revival of religion, party is almost forgotten—party spirit is nearly extinguished. And those, who appear to have the most re- ligion, have the least concern with the party politics of the country. If this proof be admit- ted, each Christian is deeply con- cerned. He is piercing his own

soul (if under the influence of party spirit) as well as wounding his Savior, and the religion of the Gospel.

Should it be objected, that such is the state of the country, that even the subject of brotherly love cannot be thus treated without giving offence to Christians, in case the church be composed of members of both parties, it might be sufficient to answer, that our churches then contain but little religion. The minister, or the members, or both, must be highly in fault. But another answer, more honorable to the Christian name, is now given. The writer is acquainted with facts to the contrary of the foregoing assertion, and that in the very case supposed. Let the *Christian* character appear in the preacher while he addresses his brethren, and the objection is wholly removed. Then might it be said, as it was of old, "See, how these Christians love one another."

3. It is not sufficient that ministers only should feel this subject, and act as reason and Scripture require. Their people ought also to be impressed with the importance of the subject. Various methods may be taken to effect this. Ministers, by conducting as is here urged, would contribute not a little. These few ideas may be read by some of the influential members of our churches, who can lend the helping hand. Our religious publications may present this subject to their readers in different points of light. Common Christians should be taught to join their prayers in aid of so desirable an object. Mutual regard, sympathy, and harmony, should be inculcated. We should be taught our own weakness and infirmity, and our exposure to do wrong.

The view which has been taken is calculated to fill the hearts of Christians with serious reflections. Much is depending upon their conduct. If they will with one heart do their duty, we shall have great reason to hope, that the evils, which now afflict our country, will ere long come to an end. May all be disposed to unite with engagedness in so good a work; and may the blessing of the Lord rest upon our land. BEAR.

ON GIVING MONEY IN CHARITY.

To the Editor of the Panoplist.

Sir,

I KNOW not that you are in the habit of giving advice; or that you will deem it compatible with the objects of your Miscellany to lay a plain statement of a difficult case, before your readers. But, believing that your sympathy will be excited by my painful situation, and that you will be disposed to do any thing reasonable for my relief, I submit the following account of my perplexities.

It is a notorious fact, that the present time is remarkable on account of the multitude of demands made upon our property for objects termed charitable. I am sure no age was ever burdened with so many *charitable societies*, and *charitable subscriptions*, and *charitable calls*, laying continual siege to a man's purse.

Our minister, Mr. Editor, has caught this phrenzy, (for such I

n it,) and he is borne away
e popular current beyond
ounds of reason, and (as it
rs to me,) beyond the dic-
of his own judgment. He
it to be a *privilege* to
in such an age as this,
demands on our charity
o rapidly increasing. He
s that there is in the Bi-
uch a text as this; *It is*
blessed to give than to re-

Consequently, he often
ates the duty of giving
money, as a mean of in-
ng our own happiness.
preposterous as it may ap-
I have heard him pray, that
tunities for exercising our
y might be multiplied, in
, according to his doctrine,
ur own happiness might be
rtionably increased.
t our minister, sir, is not
nt with barely preaching
raying in this style. If he
I should not trouble you
this complaint. For I can
out pretty hard things
the pulpit, if nobody will
them into my face and
on week days. But when-
the minister rides up to my
I am afraid of seeing some
ription, some constitution
charitable society, in which
y is the prime requisite of
bership. I expect to hear
thing about the poor hea-
or of some young man who
be educated for the minis-
or some other proposal,
ly hostile to my purse and
nclinations.

his many good qualities,
nown integrity, our minis-
s great influence with his
le. And whenever he pro-
a plan of charity, it re-
s pretty general patronage.
This practice of giving is becoming so customary among us, that any one who refuses his support to charitable purposes will feel himself in some danger of being counted niggardly.

Now, Mr. Editor, I and my wife have, by our industry and good management, scraped together a handsome property. We know that we have as much money as our neighbors, and we love to have others know it too. We wish to hold a respectable standing in society. We have as good a house, appear as well clad, and set as good a table as any around us. And we intend to do so still. But then, Sir, we came hardly by our property, and cannot think of throwing it away. We have never profited by the charity of others; and we can't see how others have any claim on the fruits of our hard labor. To give away our money for the various charitable purposes proposed, would be totally contrary to all our ideas and rules of economy. I was never convinced, that charity meant giving away money. I wish my fellow creatures well; I have as much feeling for them as any man. But I believe it was never understood in former times, that charity implied the giving away of our property. This is certainly a new coined doctrine. So, Mr. Editor, I am in conscience opposed to this new plan.

Besides, Sir, I have several children. And my wife, though she is notably industrious and frugal herself, intends to make ladies of her daughters. Fashions you know run high. We think we can afford to support our children on a level with the first. And to educate my sons, to in-

dulge my daughters with frequent parties, to keep up with the numerous improvements in fashions and manners; all this takes off my loose change, so that I have nothing to give, if my conscience were not opposed to the plan.

Now comes my difficulty. It wounds me exceedingly to fall behind my neighbors *in any thing*. I can't endure to be thought mean or stingy. It hurts me intolerably to put off a charitable subscription, on which I see the names of many, who are not so able as myself. A thing of this kind will sometimes make me feel disagreeably a whole month. I am afraid that many will think I am not so rich as my neighbors, because I do not give away so much as they do.

In a word, I am brought to this dilemma; I must either give away my money, or run the risk of being regarded as an underling, and of losing somewhat of my minister's good opinion, for you must know that he thinks me quite a reputable man.

Now I see no way of relief, unless our minister and his friends can be induced to suspend their exertions for charitable purposes. This would bring us all to a level again, and my money would be safe. I know of no one more likely to have influence with our minister than yourself Mr. Editor. He places confidence in you; and does not fail to read every thing which your work contains. Now what I have to request of you is, that you, or some of your keen correspondents, should produce a piece on the mischiefs of multiplying, and hunting up, objects of charity. Be pointed and severe in your strictures. Tell people how painful it is to see so many subscription papers. Paint their evil effects in glowing colors. They will drain all the money from the country; they will circumscribe the pleasures of our children, and reduce them to a state of penury. You will have a wide field before you, and I have no doubt but you will occupy it to advantage.

By speedy attention to this subject you will probably relieve your humble servant,

JAPHETH.

P. S. While I am about writing, Mr. Editor, I ought to put in a word for my wife, whose situation is full as painful as my own, and who agrees with me fully in my sentiments on this subject. You must know, that the women in our town, have formed a *Cent Society* for charitable purposes. It is very fashionable to become members of it. But my wife, though she wishes to be equal with any, cannot feel willing as yet to join this institution.

She has tried various methods to throw off the dreaded opprobrium of being backward in such a thing. Sometimes she wants the money for her daughters. At other times she endeavors to ridicule the society on account of its name, as a frivolous and childish thing. *Were it a Dollar, or an Eagle Society*, says she, *I would join it.* But it all does not answer. The women, she fears, will regard it as a little thing in my wife, to refuse a cent a week, when she cannot say but the object is good. And many have no more sense than to reply, to the last mentioned argument, that if a *cent* is too inconsiderable, she may freely put in a

r an *eagle*, in lieu of it.
e our situation, Sir. Do
ething very pointed a-
gainst *Cent Societies*, on my wife's account.

RELIGIOUS COMMUNICATIONS.

CRIPTURE READINGS.

No. IV.

erusing my second num-
serve a sentence liable
sunderstood; and there-
the first opportunity of
ng it. The sentence oc-
he Panoplist for Feb. p.
asserts, that 'the word
d *Lord*, Matt. ii, 13, 15,
undoubtedly means the
stent God; and is used in
or *Jehovah* in Hebrew.'
t be understood, that the
s here referred to are
nted as direct quotations
e Old Testament. This
t my intention; but sim-
state, that wherever the
the angel of the Lord,
Lord spake, occur in the
estament, the Hebrew
r *Lord* is *Jehovah*. That
f-existent God is meant
passages in Matt. ii, no
can doubt. But Matt. iii,
direct quotation from a
cy, in which Isaiah uses
rd *Jehovah*.

ke this occasion to say,
French translation refer-
in my last number, (Pan.
rch, p. 456,) was printed
he stereotype copy circu-
y the British and Foreign
Society. It may be pre-
, therefore, that learned
udicious men in England
t the best French transla-
n existence.

MATTHEW IV.

Various Readings.

4. Griesbach is of opinion, that a Greek preposition, different from the one which is translated *by* before *every word*, has nearly equal claims to be considered as the true reading. The proposed alteration could neither affect the translation nor the sense.

V. 10. a. G. *behind me*. If this addition be admitted, the clause will read, *Get thee behind me, Satan*, as in Luke iv, 8, instead of *Get thee hence, Satan*.

V. 12. p. o. *Jesus*. The verse will then read, *Now when he had heard*, &c.

V. 13. Griesbach proposes a different mode of spelling *Capernaum*, as of nearly equal authority with the common one.

V. 18. om. *Jesus*. The verse will then read, *And walking by the sea of Galilee, he saw*, &c.

None of these various readings affect the sense, unless that of the 10th verse; and if the force of the Greek verb, translated *Get thee hence*, be considered, the alteration of the meaning by the proposed addition seems scarcely perceptible.

No important emendation of our version of this chapter has occurred to me, except in regard to the word rendered *repent*, in the 17th verse. The meaning of this was discussed and explained in my last number. It has occurred to me as a natural inquiry, How came so many translators to render the word so inadequately as they have done, if the meaning of the original be in fact as I have stated? By way of answer let the following things be considered.

The original word, according to the explanation already given, imports a change of moral character, whenever it is used to express a preparation for evangelical enjoyment, or for a future state of happiness. This change of moral character implies many things; of which one of the principal is sorrow for sin. Perhaps among new converts, generally, self-loathing, or a deep abhorrence of their past character and conduct, is the most prominent feeling. It is not strange, therefore, that the Latin translation usually called the Vulgate should have adopted a word expressive of sorrow for past conduct; especially as the Latin tongue has no single word which gives the exact meaning of the original. Conformably to the Vulgate, many modern translations have expressions equivalent to our *repent*. This has not, however, been the universal practice. Beza has generally taken a word much preferable, and which conveys the idea of *a return to a state of sanity and wisdom*. Still he has not hit the exact meaning of the Greek. The error in most cases has been the taking of a part of the meaning conveyed, or rather *implied*, in the original, instead of expressing the whole.

Dr. Campbell, for instance, finding that the evangelical change here required is durable in its effects and consequences, lays much stress upon the idea of *permanence*, and expresses the change by *reformation*, which, according to him, is a permanent change from worse to better. Now the original word does not of itself convey the idea of a *permanent change;* but when used to designate the great *moral change* which the Gospel requires, the idea of permanence is perfectly compatible with all the ideas really conveyed: and we learn from many passages of Scripture, that this change is in fact permanent.

Let it be observed, also, that the word *repent*, in its genuine acceptation, has no reference to the moral nature of the action repented of, nor to the moral character of the person repenting. Thus a miser may repent that he gave a trifle in charity just as truly, as Paul repented that he had persecuted the Christians. Learned divines, however, have perceived in every age, that the common translations of the passage in question, and of others like it, needed explanation. They have defined repentance and the equivalent words in other languages, by explaining very fully the moral change above mentioned, and all its effects and consequences. An excellent Latin compend of theology, now lying before me, defines *repentance*, (i. e. the Latin word used by Beza,) to be *the circumcision of the heart, a conversion to God, a spiritual renovation, sanctification of the man, the new creation, and the first resurrection*. Though these are good definitions of the great moral change required by the Gospel, they are much too extensive for the meaning of our word repentance. On attentive consideration, therefore, I am confirmed in the opinion, that the French translation above referred to, and which is equivalent to *convert yourselves*, or *be converted*, is the best translation I have met with. The following paraphrase of the 17th verse is

ed to the consideration of eader: 'From that time be- esus to make proclamation, o say, Change your disposi- become of a different moral cter, in order to share in the ments of that heavenly king- that reign of piety and be- ence, which I am come to l, establish, and defend, and shall be perfected in a fu- state of unchangeable hap- s and glory.' Unless I am ly mistaken, this view of ubject throws light on many ges of Scripture. It is times asked, for instance, ch is first, repentance or

And taking the common tation of repentance among ous people, viz. *a godly sor- for sin*, it is difficult to tell is first, faith or this re- nce. But understanding vord translated *repentance* an a *moral change of char-* the difficulty is removed; his change must precede *godly sorrow for sin*, and *elical faith*. The reader xcuse the length of these rks, when he considers the importance of the subject. Campbell's translation of hapter is in several instan- much like a paraphrase.

Doctrines.

are taught in this chapter, our Savior was carried up he wilderness by the Spirit exposed to the temptations devil; v. 1; that after hav- asted forty days and forty He became hungry, and ccosted by the tempter with uest that he would work a le for his own sustenance, were, as He had been pro-

claimed from heaven, the Son of God; v. 2, 3; that he repelled the temptation by an appropriate quotation from the Scriptures of the Old Testament; v. 4; that the devil next conducts our Savior to one of the highest parts of the temple, which stood in the midst of Jerusalem, and proposes that he should cast himself down, in order to experience the fulfilment of a divine promise made to all the children of God; v. 5, 6; that Christ repelled the temptation by another quotation from Scripture; v. 7; that the devil again conducts him to the top of a very high mountain, spreads before him the wealth, power, and grandeur, of the whole world, and offers to give them to Him, on the single condition that He will prostrate himself before the giver, and worship him; v. 8, 9; that our Savior repels this third temptation by a third quotation from Scripture, and banishes Satan from His presence with indignation, and a tone of infinite superiority to the tempter and all his machinations; v. 10; that the tempter, being foiled, leaves our Savior, and angels come and serve Him; v. 11; that Christ, hearing of the seizure of John, left Nazareth and dwelt in Capernaum, so that a prophecy of Isaiah was accomplished; v. 12—16; that mankind without the Gospel are in a state of utter moral darkness; v. 16; that when our Savior first came to reside at Capernaum he made proclamation of the necessity of a moral change in the character of men generally, so that they might profit by the Gospel dispensation which was about to be revealed; v. 17; that Christ chose his four first disciples, afterward

to become apostles, from among the fishermen of Galilee; v. 18—22; that Christ publicly taught throughout all Galilee, proclaiming the glad tidings of the kingdom, healing every species of sickness, and delivering from the power of evil spirits all who were possessed by them; that these wonderful events carried His fame through all Syria; and that multitudes followed him from the neighboring territories; v. 23—25.

Among the implied doctrines contained in this chapter, we observe, that here is taught the existence of two intelligent agents; one, the Spirit, who afterwards is revealed as the third person in the ever blessed Trinity; the other, the devil, the false accuser, the tempter, the great enemy of God and man; v. 1; that Christ was truly man, being subject to human passions; v. 2; that the best way to resist temptation is to resort to Scripture; v. 4, 7, 10; that Scripture may be quoted for any purpose, however diabolical, and by any party, however, unprincipled; v. 6; that the proper way to correct a misapplication of a particular passage of Scripture is by comparing it with other passages; v. 7; that, therefore, every person ought to be acquainted with Scripture, as every person is exposed to temptation; that there are good angels, who delighted to minister to the Savior while on earth; v. 11; that it is sometimes prudent to yield to injustice, and to avoid exposing one's self to wicked men; v. 12; that mankind are so depraved as to need a thorough change before they can enjoy the Gospel; v. 17; and that malignant spirits were permitted to torment some individuals, at least, among the people of Syria; v. 24.

Miscellaneous Remarks.

It is utterly inconceivable to me, that the Spirit should be introduced, as He is in the first verse, if an attribute of God, as Socinians assert, or a mere abstract quality, were intended.

The word translated *Lord*, v. 7 and 10, is *Jehovah* in the Hebrew of the Old Testament, from which these passages are quoted.

Our Savior suffered himself to be directed by Satan, so far as to go, at his instance, to a height of the temple, and to the top of a a mountain. These actions, it should be remembered, were strictly innocent and lawful. The moment the tempter proposed any thing wrong, that moment he was repelled. Perhaps our Savior's conduct, in this particular, is designed to teach us, that we should not be deterred from doing what is clearly innocent, though bad men or devils mean to take occasion of our actions to injure us: provided, however, we have some good object continually in view, and never expose ourselves needlessly to temptation.

Christ says, v. 19, *I will make you fishers of men.* Considering that the conversion and salvation of men are the peculiar work of God, does not Christ here assume the divine prerogative of saving men by his own inherent power? He certainly does not intimate the necessity of any power superior to his own. And in the performance of these first miracles described by the evangelist, it does not appear, that our Sav-

eclared himself to work
les in consequence of de-
power. On the contrary,
hole narration strongly im-
that He healed the sick,
ist out evil spirits, by his
independent control over
tural causes.

our Savior's temptation it
e observed, that He shewed
lf perfectly superior to the
: influence of the human
ns to which he was sub-
The passion of hunger,
stance, which he doubtless
ienced to an excessive de-
is perhaps the most uncon-
le of all the passions. Yet
:mained unmoved by its
st paroxysm, nor would
its alleviation in any meth-
ggested by the subtle temp-

PHILALETHES.

EDITORIAL REMARKS.

are informed that several
al gentlemen, who consid-
mselves as included in the
l party, have manifested
ne displeasure at a pas-
in the second number of
Scripture Readings, which
ublished in the Panoplist
'ebruary last. The pas-
:eferred to contains the as-
n, 'that the liberal party in
nd, and the liberal party in
n and the Vicinity, have
led the Improved Version
the world, and have exert-
emselves much to obtain
a circulation.' p. 397. This
ion was declared to be "a
nant slander" by a member
Boston Association, at a
ar meeting of that body;
ther opprobrious epithets
called forth of a character

not less indicative of strong feeling. Now it is evident, that the assertion above quoted can be no slander if it is strictly true. We hold ourselves religiously bound not only not to assert ourselves, but also not to suffer any correspondent to assert, through the medium of our pages, any fact which we have not good reason to believe to be true; especially a fact, which may affect, in any manner, the reputation of an individual or a body of men. Should we, notwithstanding, be unintentionally drawn into error, and be so unhappy as to convey an injurious imputation on the character of any man, or any body of men, we should consider it our duty to make all the reparation in our power, however ungraciously the error might be pointed out, or whatever unmerited bitterness of reproach we might have experienced. Under the charge in question we feel at perfect ease, and are satisfied, as we have no doubt every impartial reader will be satisfied also, that the assertion complained of is strictly and literally true. But before we proceed to adduce any proof, it may be well to describe "the liberal party," as we understand that designation.

And, first, we do not mean to convey either praise or dispraise by the epithet *liberal*. We mean not to admit, by the use of this word, that the party are, what the word naturally imports, candid, ingenuous, free from bigotry and prejudice; nor do we mean to imply, by way of irony, that they are the reverse of all this, uncandid, disingenuous, slaves to bigotry and prejudice. We utterly abhor every attempt to ...

tle a dispute by fixing an opprobrious epithet upon an adversary. While there is a difference of opinion among men, however, and while we are obliged to use human language, we must have *some* words to designate the different classes of men, who hold different opinions. The least exceptionable words for this purpose of which we can conceive, are appellatives derived from proper names, such as Calvinists, Arminians, &c. President Edwards has shewn,* with his usual candor, good sense, and clearness of reasoning, that no just objection can be made to the use of such appellatives. But new parties are perpetually forming, which cannot be designated in this manner: what is to be done in these cases? The best that can be done, in our opinion, is, to yield to these parties some epithet of which they seem fond, without admitting its justice or converting it into a sarcasm. Let the words, which are used to point out different classes of men, be used for the mere purpose of designating the persons who belong to a class, and not at all for the purpose of describing their character. Let the estimation, in which any class of persons ought to be held, be formed, not from the meaning of the name which they have chosen, or which has been fixed upon them by their opponents, but from more infallible sources.

The persons composing the party, which we now have in view, are often described, in publications under their own patronage, as *liberal* men: it cannot surely give them just offence if we use the same epithet, after the explanation already offered. And, to exhibit our meaning more fully, we take the liberty of saying, that should we ever apply the word *orthodox* to the class of persons with whom we agree on theological subjects, it will be far from our intention to imply, from the meaning of the term, that these persons are of course right and all others wrong. This word, if used at all, will be used from necessity, and for the want of some other word which would be equally well understood to designate the persons intended.

But, secondly, we will endeavor to state, as briefly as possible, several particulars, which will show the acceptation in which we use the designation of "the liberal party."

It will easily be conceived to be a difficult matter to define any party, which embraces a considerable number of individuals, so as to include every individual of the party, and exclude all others. Yet it is by no means difficult to make a definition sufficiently accurate for ordinary purposes, and one which, with suitable qualifications, will do injustice to no one. For the sake of illustration, let us refer to the two great political parties in this country. Either of these parties can be so designated in a few words, as that every candid man will admit the general accuracy of the designation; and yet every individual member of each party might not come strictly within the designation of the party to which he in reality belongs, and to which he gives his influence. The same remark will apply to

*See the preface to his Treatise on the Will.

ferent classes of men who
lifferent religious opinions;
e are confident in saying,
he liberal party in New
nd is as well defined, as
:al parties usually are, and
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:aching, of praying, of con-
ıg, of writing, is perfectly
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:ularize some of the char-
stics by which the mem-
of this party are, and have
distinguished.

The clergy of this party,
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both in their prayers and
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ıs doctrines which are com-
y called the doctrines of the
mation. These doctrines
learly defined in the As-
ly's Catechism, and are, as
elieve, among the funda-
al truths of the Christian
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ty, the divinity of Christ,
ersonality of the Holy Spir-
e native and total depravity
n, regeneration by the su-
ıtural agency of the Spirit,
ication by faith alone, elec-
the divine decrees, the a-
nent, the perseverance of
aints, the endless punish-
of the impenitently wick-
ınd other doctrines closely
ected with these, are thus
:ed, or opposed.

All those who conducted,
red, or encouraged the An-
gy, after its character was
loped, and especially those
approved of the theological
of that work, must be clas-
with the liberal party. We
do not mean to include every subscriber; for there are probably, at least a few subscribers to every periodical work, who disapprove of its character and tendency, but who take it from curiosity or some other motive. When the devotedness of the Anthology to party purposes is considered; when the unbounded and indiscreet profusion of praise, which it was accustomed to pour forth so lavishly upon a certain class of persons, and the snarling, contemptuous manner in which it generally spoke of others of an opposite stamp, are called to mind; no one but a partisan, it will be admitted, could approve of that publication: and certainly no party but the one in question could expect to be profited by it.

3. The patrons and supporters of the General Repository belong to the liberal party, except a few subscribers on the principles above stated.

4. To the same party must be referred all who represent their opponents as denying the Scriptures to be the only independent rule of faith, when in fact no man can be found who makes this denial; all who raise a vehement clamor against creeds, confessions, and catechisms, and yet have no objection to deluging the country with *catechisms of their own;* all who are opposed to ecclesiastical discipline of every kind, in cases where doctrines only are concerned; all who admit members into their churches without requiring any evidence of personal religion, or even of seriousness, on the general confession that Jesus was the Messiah; and all who oppose examining

dates for ordination to the ministry of the Gospel.

5. To this party must likewise be referred, all those who have been conspicuous and violent in their opposition to the Theological Seminary at Andover, on the pretence that this institution was founded in illiberal and intolerant principles; and all who speak very gently and mildly of the character and state of open and avowed infidels, while they inveigh with intemperate zeal against Calvinists, and all who resemble them;—while they exhibit, in short, more animation, more spirit, more determined and persevering hostility against the very religious doctrines, which were esteemed the glory of our forefathers, than against all other objects put together.

There are individuals who come under each of the foregoing descriptions, though we do not wish to have it understood, that every member of the liberal party possesses all these characteristics.

We have for some time past intended to give a description of the persons whom we suppose to belong to the party in question. Our only design was to prevent being misunderstood by any one, and to obviate any imputation of using general phrases without assigning a definite meaning to them. Had we fulfilled our design before hearing of the charge, which has called forth these remarks, we should have mentioned the patronage of the Improved Version, and its extensive circulation, as among the most distinguishing marks of the liberal party. We cannot, on this occasion, avail ourselves of this part of our intended definition; but in future we shall consider an approbation of that version, as furnishing to the person who expresses such approbation pre-eminent claims to be admitted into the party, which we designate by the epithet liberal.

All general descriptions are liable to exempt cases; if, therefore, a few individuals, not included in the foregoing description, should claim to be ranked with the liberal party, and a few, who are thus included, should plead that they belong to no party, the validity of such claims is perfectly consistent with the accuracy of the general description.

We now proceed to prove the truth of the assertion, that 'the liberal party in Boston and the Vicinity have exerted themselves much to circulate the Improved Version;' and, for this purpose, beg leave to state the following facts, the most important of which have fallen under our own observation, and all of which have been communicated to us in a manner which we deem authentic.

Soon after the Improved Version was published in this country, a clergyman of the liberal party, in Boston, happening to converse with another gentleman on the meaning of a text of Scripture, said, "Come, let me see what *my* Bible says on this passage;" and then consulted his copy of the Improved Version.

A distinguished clergyman of the liberal party, not in Boston, was so engaged in circulating the Improved Version, that, as we are credibly informed, he imported a dozen copies from

n before the American
was published.
entleman imported a hun-
opies of the small edition
London for distribution.
know not who the gen-
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clergymen of the liberal
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hin a moderate space of
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we think,) several instan-
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posed, in the liberal faith,
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one to a young gentle-
another profession; one
ookseller; and we think
vas a fourth, but if there
is forgotten. As these in-
were entirely distinct
ach other, and were com-
municated without any inquiries on our part; and as, in this kind of charity as well as in others, the left hand would not be likely to know what the right hand did, we concluded, whether justly or unjustly others will decide, that the whole number of copies given away by the liberal party must be considerable.

At the sale of a library belonging to the estate of a clergyman who was considered as a leading member of the liberal party in Boston, fifteen copies of the Improved Version were sold. Thirteen of these were of the small London edition; and were kept on hand, as was naturally supposed, for gratuitous distribution. We are lately informed, that these copies were probably a part of the hundred mentioned above, and that if so, they were probably left, by the gentleman who imported them, to be given away by this clergyman as his almoner.

When these books were put up at auction, a clergyman of the liberal party, who lives in the vicinity of Boston, said repeatedly, addressing himself to different gentlemen who sat around the counter, "Buy one copy for yourself, and one to give away." A respectable literary gentleman present replied, that he would buy one if he had not a copy already in his library, but would never give one away. On being asked the reason, he added, that the work was a fraud, and, we think he said, "a gross fraud." On being further asked how it was a fraud, he observed, that the work professed to be a version on the basis of Archbishop Newcome's translation, whereas it in fact rejected many of the

doctrines which the Archbishop held.

After hearing the charge, to remove which these facts have been stated, we had the curiosity to inquire of very respectable gentlemen, men of undoubted integrity and veracity, and who have had good opportunities of knowing the truth, whether the statement in the Panoplist was accurate. In order to prevent all misconception, the occasion of the inquiry was stated, and the question put in the very words of the Panoplist; "Have the liberal party in Boston and the vicinity exerted themselves much to circulate the Improved Version?" This question, thus explicitly stated, was answered in the affirmative without the least hesitation. The gentlemen went on to mention facts to support their opinion; and among these facts the following remarkable one deserves to be noticed here. One of these gentlemen some time ago kept a school in Boston for the instruction of young Misses, and made a practice of giving them a weekly lecture upon a certain portion of the New Testament. While attending this exercise it was necessary that the learners should have their Bibles open before them; and for this purpose a considerable number, (how many cannot now be recollected,) brought with them copies of the Improved Version.

In addition to the foregoing facts, let the following remarks be considered.

The Improved Version was published in Boston by a gentleman, who is understood to be in habits of intimacy with most of the prominent individuals of the liberal party. Did he publish a book of this magnitude without the knowledge of these gentlemen, or against their advice?

Some time after the Improved Version had been published, it was declared by the publisher, of whose candor and fairness we are happy to express a good opinion, that 'both the Improved Version and Griesbach's Greek Testament had been published and *favorably received* in this country.'* By whom was the first of these works favorably received, if not by the liberal party? And if a work of this importance be favorably received by any party, is it too much to infer that the same party exert themselves to circulate it?

It is sufficiently well known, that a majority of the clergy who compose the Boston Association belong to the liberal party, and that a minority are of a different description. This Association meets once a fortnight. The Improved Version has been published four years. We have been informed by three members of this Association, that they never heard a word said against the Improved Version, by any member of that body who is considered as belonging to the liberal party, till the assertion in the Panoplist of February last was under discussion. Nor had they heard a word said by these gentlemen in its favor. A perfect silence had been observed respecting it. We know it will be denied that this silence proves any thing. We submit the question without comment, whether such a silence concerning such

* See the advertisement to the Eclectic Review of the Improved Version republished by Mr. Wells.

k, in the present state of
ous opinions, does not
much?

a more important consid-
n yet remains. The An-
y Reviewers, a number of
men clearly belonging to
eral party, and who often
red to speak in the name
t party, formally took up
nproved Version as an arti-
be reviewed with Gries-
nd the Review of the Im-
d version republished from
clectic Review. Their in-
tory paragraph is as fol-

"We take up these three
s together, not because
is any indispensable neces-
f considering them at the
time, but only because they
intimately connected, that
r review of one we shall
convenient to make fre-
references to the others."
l. for Feb. 1811, p. 107.

is it appears, that, when
riter began, he expected to
r the three works before
but is not the reader sur-
to find, that scarcely a
is said of the Eclectic Re-
and not a syllable of the
ved Version? What is the
n of this strange silence?
not the whole tribe of Re-
rs able to make up any
n of the work? Or was it
ed safest not to give a pub-
inion?

conductors of the Anthol-
ad expressed great indig-
at some omissions in a
infinitely less important
ne Scriptures. Were they
cerned at the exclusion
the sacred canon of nearly
apters in Matthew, and as
in Luke? How came it to
hat one of the most impor-

tant works, (if it should succeed as some of its friends have desired,) which has proceeded from the American press, or from any press indeed, should have been mentioned as an article to be reviewed, and then dropped in silence?

An earnest wish that our work may not rest a moment under the imputation of having slandered any man, or body of men, must be our apology for the foregoing remarks. Let it be kept in mind, that the question whether it is proper or improper, right or wrong, to circulate the Improved Version, has formed no part of the present discussion. That question must be settled by every man for himself, and with a higher responsibility than to any human tribunal.

We are extremely happy to find it to be a fact, (though a fact of which till lately we never had the slightest intimation,) that *some* of the clergy, who consider themselves as included in the liberal party, strongly disapprove of the Improved Version. At the conversation, which has occasioned these remarks, one gentleman of that party declared, that he should not be willing to have this version circulated among his people. Another, however, of the same party, declared, that he should have no objection to its being circulated among *his* people. There was also a difference in opinion with respect to the learning displayed in the work, the former of these gentlemen not being disposed to allow that the editors of the Improved Version were completely learned, and the other inclining to stand up for their reputation on that score. A

third gentleman of the same party has since declared, that though he keeps a copy in his study, he should not by any means use it, or suffer it to be used, in his family. Now, in reference to this subject, we honor the judgment of any man, of whatever party, who thinks the Improved Version an unsuitable book to be put into the hands of common readers.

It appears to us, however, that those, who have charged us with being guilty of "a malignant slander," in asserting 'that the liberal party had exerted themselves much to circulate the Improved Version,' have borne rather hard upon those of their brethren who have incontrovertibly thus exerted themselves. As we have been able, as we trust, to vindicate our work from the charge of slander, the blow which was aimed at us must, for ought we can see, fall upon the friends of those who aimed it. It would surely be no slander, though it might be a mistake, to say that any man had circulated a good book. To represent it as *a malignant slander*, therefore, to charge any party with circulating this version, is to condemn the version itself and all its friends, in terms sufficiently decided, and rather harsher than any which we had ventured to use.*

The foregoing remarks would not have been so long, had we not wished to lay before our readers the real state of the case; which could only be done by a copious induction of particulars. If, however, any clergyman of the liberal party still feels in any manner aggrieved by what has been said in our pages respecting the Improved Version, and will furnish us with his opinion of that version, briefly and categorically expressed, we engage to print it with his name.

When publishing the offensive paragraph we had not the least suspicion that its truth would be controverted; any more than we now have that it will be denied, that the liberal party countenance the General Repository. And should this latter fact be denied, we should feel the reputation of our work for veracity to be in quite as much danger, as in the case before us. No person ever supposed that the liberal party approved of the book in question, or of any other book, by vote, or in a general meeting. Some individuals of the party may have never seen the book; others may condemn it. But we did suppose, and do still, that so large a number of the leading and subordinate members of the party, countenanced, approved, commended, and circulated it, with so little opposition, or with no opposition at all, from other members of the same party, as that the language used by Philalethes was perfectly justifiable.

* This reminds us of the manner in which the illustrious Burke treated the charge of being the author of the war between England and Revolutionary France. Though he did not admit the fact, he was far from calling the charge a malignant slander. "It would be a most arrogant presumption in me," says he, "to assume to myself the glory of what belongs to his majesty, and to his ministers, and to his parliament, and to the far greater majority of his faithful people: But had I stood alone to counsel, and that all were determined to be guided by my advice, and to follow it implicitly —then I should have been the sole author of the war."

TRACT FROM SAURIN.

o not understand our own
: we are most of us inca-
perceiving the admirable
he beautiful symmetry of
ponent parts. Why? It
ise we have so little zeal
salvation; it is because
a such languid desires to
. Indeed I know, that, ex-
me few unnatural crea-
xcept some monsters, to
his discourse is not ad-
, every body professes to
o be saved, yea, to pre-
ation before whatever is
mpous in the universe,
st pleasant in this life.
en the attainment of it in
ay is in question, in the
y that agrees with the
of his nature to direct,
a our happiness to obey,
number of people do we
th whose desires vanish?
to be saved, says each to
—I desire to be saved,
by such a religion as the
prescribes, such as Jesus
preached, such as the
and ministers of the
preach after him: but I
o be saved by such a re-
s I have conceived; such
as gratifies my passions
prices. I desire to be
but it is on condition,
ile I obey some of the
s of Jesus Christ, he will
e with my obedience of
I desire to be saved;
ondition of my correcting
judices, and submitting
o the precepts of Jesus
but on condition that the
s of Jesus Christ yield to
judices. I desire to be
but on condition of re-
my prepossessions, the
I have arranged, the way of life I pursue, and intend to pursue till I die. To desire salvation in this manner is too common a disposition among Christians.* But to desire salvation in saying to God, with a sincere intention to obey his voice, *Lord, what wilt thou have me to do?* Acts ix, 6. Lord, what wilt thou have me to believe? Lord, what wilt thou have me to love? Lord, what inclinations wilt thou have me to oppose, to mortify, to sacrifice? To be willing to be saved in receiving, without exception, all the practical truths, which compose an essential part of that religion, which God hath given us. Ah! my brethren, how rare is this disposition among Christians!

Without this disposition, however, (and let us not be ingenious to deceive ourselves,) without this disposition there is no salvation. It implies a contradiction to say God will save us in any other way: for as it is contradictory to say that he will give to an equal number the qualities of an unequal number, or to bodies the properties of spirits, or to spirits the properties of bodies; so also it is a contradiction to say that vice shall reap the rewards of virtue, that the highway to hell is the path to paradise." *Sermons*, vol. i, pp. 82,83, Am. ed.

ON PRAYING FOR THE HOLY SPIRIT.

CHRISTIANS universally acknowledge the duty of praying for the out-pouring of the Holy Spirit, and for his indwelling and sanctifying influence. Yet how backward are they to perform the

*By Christians the preacher means the inhabitants of a Christian country.

duty which they so universally acknowledge; and how often is the duty performed, when performed at all, in a cold, unbelieving state of mind. Our blessed Savior exhorted and commanded his disciples to pray for all things which they needed, especially for the Holy Spirit. The following words ought to be deeply engraven on the memory of every Christian, and to have a daily influences on his prayers: *If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi, 13.

Whatever difference of opinion may have existed as to the encouragement here offered to the unregenerate, (while continuing in that state,) to pray for the Holy Spirit, all the pious have united in admiring the gracious and express promise which the passage presents to all true believers, as an incitement to ask for this divine blessing. Why are not Christians more awake on this subject? The promise to bestow the Holy Spirit, in answer to their prayers, might well keep alive an unquenchable flame of zeal in their hearts, and animate their whole lives with one continued exercise of vigorous piety. It is the design of this paper to lay before Christians some arguments, which ought to prevail on them to pray unceasingly for the Holy Spirit.

1. Christians should pray for the Holy Spirit because they continually need the influence of this Divine Agent. They need this influence for their own peace, and as the evidence of their own piety. They need it to subdue their internal corruptions, to rescue them from the power of the tempter, and to establish them in all necessary truth. They need it to prevent their becoming barren and unfruitful, and to preserve them from utterly falling away: for let it be remembered, that the doctrine of perseverance is perfectly consistent with the dependence of believers upon the Holy Spirit, and with its being their indispensable duty to ask for divine assistance as the grand mean of their preservation. As Christians value peace of conscience, therefore; as they value a title to the heavenly inheritance; as they regard their usefulness to their families, to the church of Christ, and to the human race; as they prize the salvation of their souls, they are bound to ask for the Spirit of all grace.

2. Christians have friends, members of the same families, children of the same parents, or at least intimate acquaintances and connexions, whose salvation is dear to them. What shall they do for the conversion of their kindred? They must pray for the Holy Spirit to convince, convert, sanctify, and save their friends; not neglecting other means indeed; but relying on earnest prayer for the Spirit, as incomparably the greatest and best mean in their power. They may have friends, who are amiable, modest, and disposed to listen to the calls of Christ. The Holy Spirit can communicate real holiness where there was only the semblance of virtue. They may have friends, who despise and revile religion, scoffers, gainsayers, infidels. The

Spirit can transform the
nto a lamb, and give to a
it the harmlessness of a
They may have friends,
re groping in darkness at
lay, or who are blind lead-
the blind, utterly ignorant
elves of the path in which
re attempting to lead oth-
The Holy Spirit can en-
n the darkest mind, and
om error the most bewil-
and perplexed soul. Who
as the least spark of grace
sitate to pray for the neces-
nfluences of the Holy Spir-
far as he regards the hap-
, temporal and eternal, of
iends?

The world around us needs
nfluences of the Spirit.
tians daily behold vast mul-
s who are walking the
ward road to perdition—
ne swearers, Sabbath-break-
ne openly vicious and im-
, as well as other multi-
of more decent appear-
who are going the same
n way. Nothing can save
multitudes but the exer-
of divine power. Down-
they all go every day of
lives, and downward they
continue to go, unless ar-
d, awakened, and converted,
ie Holy Ghost. The fur-
we extend our view, the
of sin and misery do we
ld. If we cast our eyes
s the Atlantic, and pene-
the heart of the eastern
nent, or take a survey
r own, we see little but the
nces of depravity, error,
a general exposedness to
rath of God. A vast vari-
f nations bowing down to
; others following in the
of a bloody impostor; oth-
ers sunk deep into infidelity and atheism; others abusing the privileges of the blessed Gospel, fill up the melancholy prospect. What is to be done for this guilty world? Christians, pray for the Holy Spirit to be poured out on all mankind. Unless this great gift is bestowed upon men, they will continue to sin and suffer till the world comes to an end, and will then enter upon a state of increasing sin, and unmitigated, increasing, and eternal suffering. O the awful thought of a world containing several hundred millions of immortal beings, all in need of deliverance from sin by the Holy Spirit, all perishing unless such deliverance is afforded in this life. Of these immortal beings millions die annually; many thousands every day. The world is now reeling to and fro like a drunken man; the moral elements of the universe have appeared to be dissolving; without divine interposition things will become worse and worse, and mankind will soon be without God and without hope. Blessed be God, there is a remedy for all these moral disorders, there is a method of deliverance from the sin under which the earth is groaning. The remedy is Christianity. All other professed remedies have been tried; they have never reached the seat of the disease; there is no hope from them; even to propose them would be a sinful trifling. Christianity is the only remedy; and this can only be applied by the Holy Spirit. Until thus applied it will be a remedy utterly disregarded. How urgent then is the duty of Christians to be continually praying for the arrival

of the time, when the Spirit shall be universally poured out, and all men shall be made willing in the day of God's power.

4. God has laid before Christians the most powerful encouragements to perform this duty. He has made a direct and express promise, that he will give the Holy Spirit to them that ask him. Who will dare to question the veracity of God? Besides, this promise has been fulfilled from generation to generation ever since it was given. The Holy Spirit has been shed abroad in the hearts of many redeemed sinners. The experience of the Church has also proved, that for Christians to supplicate the out-pouring of the Spirit upon sinners, has always been the most successful method of promoting their salvation. In vast numbers of instances, when individual churches have set apart a regular season for the purpose of praying for this greatest of gifts, their prayers have been remarkably answered. In other instances, prayers made for friends and relatives have, after a long interval in some cases, been as remarkably answered.

5. The duty of praying for the Holy Spirit can always be performed, if there is a disposition to perform it. Many other duties are much more difficult. It is our duty to admonish and reprove sinners. But we may be timid, and doubtful of our ability to discharge a duty of this kind usefully to them and acceptably to God. It is our duty to comfort mourners, relieve the wants of the poor, and visit the sick. But we may be destitute of the time, or the property, or the talents, which would be necessary in these cases. There is no obstacle in the way of praying to our heavenly Father, except it consists in our want of disposition to pray. The pious soul can daily mount up as on eagles' wings; it can plead earnestly for the compassion of God to be exercised towards guilty men; it can use weapons more efficacious than any which this world can afford; and, when other means have proved vain and unavailing, it can succeed in drawing down spiritual blessings upon the enemies of the cross of Christ.

How kind and compassionate is God, in thus making the most important of our duties the easiest to be performed at all times and by all persons! Let us never cease to praise him for this expression of his wonderful love to the fallen children of Adam.

And is it true that Christians have it in their power to draw down upon themselves, and their fellow creatures, such inestimable and eternal blessings as are included in the gift of the Holy Spirit? How, then, can we account for their criminal apathy, their deadness, their languor, in this respect? Let each one examine himself as to the state of his own soul. Let him awake, and call upon God. While he leaves no other duty undone, so far as his ability to perform it is afforded, let him above all apply himself earnestly, without intermission or weariness, to the great business of *asking for the Holy Spirit.* Who, that has a heart of flesh, would not gladly relieve, if he could, the sick who are now suffering under a fatal epidemic? What excuse, then,

can a Christian frame for not doing all in his power to promote the healing of his fellow creatures from the malady of sin, when this can be done by asking for the gift? Who would not gladly open the prison doors, and let the immured victim go free? How pressing, then, is the obligation upon Christians to intercede day and night for the deliverance of sinners who are led captive by Satan at his will, and are preparing under his malignant influence to be his miserable slaves for ever?

Are not Christians loudly called upon at the present day to unite in meetings for the express purpose of praying for the Holy Spirit? And is not every individual Christian called upon to bring all his faculties into action, and to intreat his heavenly Father, in the name and for the sake of Christ, to send down the Holy Spirit to purify believers, awaken, convince, and convert sinners, and renovate a guilty suffering world? A. B.

REVIEWS.

XLIII. *A short Biblical Catechism, containing questions, historical, doctrinal, practical, and experimental; designed to promote an intimate acquaintance with the Inspired Volume. By* HERVEY WILBUR, *A. M. Second edition, with the Assembly's Catechism.* Exeter; C. Norris and Co. Samuel T. Armstrong, Boston. 1812. pp. 48. Price 12 1-2 cents.

THE plan of this little publication is different from that of any catechism which we have seen. It is simply this: instead of inserting answers to his questions, the writer has placed a set of references to Scripture after each question, so that the learner is obliged to turn to his Bible and collect an answer thence. The questions are 188 in number. The references are of two classes: those of the first are to be committed to memory; the others are to be consulted. The questions embrace most of the great doctrines and duties taught in the word of God. The references to be committed to memory after each question are from two to ten in number; generally four or five.

We give the five following questions as a specimen of the work.

"47. What is the tenor of the covenant of grace?

"Is. lv. 3. Heb. viii, 10. || Jer. xxxi, 33; and l, 5. Gen. xvii, 7. Ps. ciii, 17, 18.

"48. Who is the Mediator of the new covenant, or covenant of grace?

"Heb. viii, 1, 6, 8, 10, 12. 1 Tim. ii. 5, 6. || Gal. iii, 19, 20. Heb. vii, 22; & xii, 24, 25. Is. xlii, 6.

"49. Is Christ both able and willing to save penitent sinners of every description?

"1 Tim. i, 15. Heb. vii, 25, 26. Col. ii, 9. Rom. iii, 25. || John i, 1, 14; and x, 25, 30.* Is. xlv, 22, 23. Rom. iii, 24—26.

**We presume this reference should be* x, 25—30.

"50. Why was it necessary, that the Mediator between the Father and sinners should be man?

"Heb. ii, 14 & vii, 24, 25; & ix, 13—15. ‖ Gal. iv, 4,5. Heb. ii, 16; & iv, 14—16.

"51. What is the Scripture doctrine of the Atonement?

"Heb. ix, 11—14. Is. liii, 4—6. 1 John ii, 1, 2. ‖ John i, 29. Heb. x, 19—24. 1 Pet. ii, 24; & iii, 18."

The references before the parallels are to be committed to memory. We give another question, and extract a part of the answer at length from the Bible.

"93. Will the cause of Christ finally prevail throughout the earth?

"Ps. ii, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; & lxxii, 8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. Is. ii, 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Mal. i,11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen saith the Lord of Hosts. ‖ Is. xlix, 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth; & xlii, 4. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law; & lx, 1—12; & lxii, 2. Mat. xxiv, 14. Rev. xx. 2—4."

The four last references would occupy more room than can be spared for the purpose. The pious reader will derive profit by consulting these interesting passages of Scripture.

Mr. Wilbur has executed his plan in such a manner, as to deserve the approbation of the Christian public. Improvements might be made, some of which we shall point out; but the questions are important, the texts referred to generally apposite and suited to impress the true answer on the mind, and the effect of teaching this catechism to the young, or rather inducing the young to teach themselves by the use of it, can hardly be otherwise than good. We have examined all the references which are intended to be committed to memory. They form a precious treasury of jewels taken from the inexhaustible mine of Scripture. To have them deposited in the memories of young persons must be a most desirable reward for the labor of collecting and arranging them.

The principal design of the author in composing this Catechism, was to benefit young persons, associated for the purpose of studying the Scriptures together in Catechetical Societies, a constitution for which is prefixed to the work. Twenty such societies have been formed, we are told, and have experienced essential advantage by consulting this little manual. A large portion of the members have produced answers to ques-

selected for the purpose,
: form of written composi-
The manifest tendency
:h a course is, to make the
er familiar with the Holy
tures; and while his mem-
s strengthened, and his
expanded, by studying the
entous truths there reveal-
iis conscience may be ;a-
ned, and, by a Divine bles-
his heart renewed.
'e would suggest as im-
:ments, that a few of the
:nces should be exchanged
hers, either shorter or more
)priate, and that the phrase-
of some questions should
ered for the better. The
question, for instance, is
)ng; the 160th is expressed
false taste; the 125th, and
131st, naturally convey a
ing different from the one
ded, we presume, by the
r. These improvements
easily be made in the next
)n; and we sincerely hope
editions will be called for.

*V. Hymns for Family Wor-
h, with Prayers for every
in the week, selected from
rious authors. By* JOHN
DMAN, *A. M. Pastor of the*
:ond *Church in Dorchester.*
ston; Samuel T. Arm-
ong. 1813. pp. 162. Price
1-2 cents.

design of this little book is
iently explained in the ti-
ge. It is a design to which
good man must wish suc-
Every attempt to enliven
y religion, and to multiply
levate the best enjoyments
: domestic circle, must re-
the cordial approbation of
)o have ever shared in the

happiness of worshipping at the family altar.

When we inform our readers, that of the 149 hymns, which are here collected, 40 are from Watts, 28 from Doddridge, and 9 from Steele, making more than half the whole number, we shall have little occasion to state the character of the collection. The remaining hymns are taken from about thirty different authors and collections. Among these, the 45th (from Hawkesworth,) is eminently beautiful; the 47th, being part of a version of the 19th Psalm by Dr. Dwight, may be seen in the Panoplist for Jan. 1811, p. 361; and the 62d, (from a Sunday School Miscellany) is a very happy effusion. Here will be found hymns suited to most of the occasions in which man, as a social and immortal being, has a peculiar interest.

We heartily join with the compiler in recommending the practice of singing a hymn as a part of family worship; and are happy to add, that the selection before us will render that delightful service more various than it could easily have been heretofore.

The prayers are taken principally from Scott and Toplady, and are well suited to their object.

There is a mistake in assigning the hymn, "While shepherds watch'd their flocks by night," to Watts. It was taken from Tate and Brady's collection.

As the hymn by Hawkesworth is not generally known, we present it to our readers.

"MORNING.

"IN sleep's serene oblivion laid,
We safely pass'd the silent night;

At once we see the breaking shade,
And drink again the morning light.

New born we bless the waking hour,
Once more with awe rejoice *to be;*
Our conscious souls resume their power,
And spring, O gracious God, to thee.

O guide us thro' the various maze,
Our doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around our head.

A deeper shade will soon impend,
A deeper sleep our eyes oppress;
Yet still thy strength shall us defend,
Thy goodness still shall deign to bless.

That deeper shade shall fade away;
That deeper sleep shall leave our eyes;
Thy light shall give eternal day,
Thy love, the rapture of the skies."

Those who make singing a part of their family worship, and who are not in the possession of more ample collections, will do well to use Mr. Codman's selection as a manual in their daily devotions.

XLV. *Two Sermons preached at Sandwich; the first, Feb.* 16, 1813, *on a day of fasting appointed by the First Church in that town; the second, Feb.* 17, *at the installation of the Rev. Jonathan Burr, A. M. Pastor of the First Church in Sandwich, to the care of the Calvinistic Congregational Society lately associated with that Church. By* OLIVER COBB, *A. M. Pastor of the First Church in Rochester. Also the Charge by the Rev. Mr.* EVERITT *of Wareham, and the Right Hand of Fellowship by the Rev. Mr.* LINCOLN *of Falmouth. Published by request of said Church and Society, and the profits to be appropriated to their benefit.* Boston; Lincoln & Edmands pp. 23.

THESE exercises are composed in a serious strain, and are replete with the plain momentous truths of Christianity; those truths, without which all preaching would be of no avail, but by the application of which God produces the happiest and most durable effects.

The text of the first sermon is 2 Chron. XXV, 9. *But what shall we do for the hundred talents?*

The design of the preacher is to exhibit the conduct of different classes of persons, when distracted between an attachment to their present worldly interest and a regard to their duty. He then presses upon Christians some motives by which they are urged to perform their duty at the expense of worldly sacrifices.

The second sermon is from Neh. vi, 3, *I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

The two objects of this discourse are 'to exhibit the characters of some of the numerous enemies of this great work, (the building of the church of Christ) and to point out the duty of those who wish well to spiritual Jerusalem, and especially of her watchmen.'

These discourses will be read with peculiar interest by those who have been acquainted with the peculiar trials experienced by the church and society, at whose request they were delivered, and are now published. We have no room for extracts.

There are a few unguarded expressions to which we should object; but which, we presume, the author would explain to our satisfaction.

RELIGIOUS INTELLIGENCE.

ER FROM MRS. NEWELL.

llowing letter was written
frs. Newell, the wife of
of the American mission-
, to a lady in Boston, and
l at Calcutta in June 1812.
parts of the letter as con-
he same intelligence, as
ntained in other letters,
mitted.

last request of my dear
. (when quitting the be-
nd of my nativity,) and
ere affection which I feel
are my principal induce-
or ranking her among the
of my American corres-
ts.

ve witnessed scenes this
g calculated to excite the
vely sensations of com-
in the feeling mind. My
hough so often a stranger
has been pained within
Weep, O my soul, over
orn state of the benighted
; and, O that the friends
anuel in my Christian
would shake off their
l slothfulness, and arise
help of the Lord against
hty, in lands where the
of darkness has long been

The worship of the
d of the Hindoos has this
n celebrated. We were
l yesterday at sunset of
commencement, by the
al rejoicing of the na-
hich lasted through the

This morning we went
gerow* to see the wor-
etween fifteen and twen-

. kind of boat.

ty thousand worshippers were assembled. The idol Juggernaut was taken from his pagoda, or temple, and bathed in some water taken from the river Ganges, which they consider sacred, and then replaced in his former situation with shouts of joy and praise. *This* I did not see, the crowd was so great. After this, the people repaired to the river side, where they bathed in the *sacred* waters, said their prayers, counted their fingers, poured the muddy water down their infants' throats, and performed many other superstitious ceremonies with the utmost solemnity, and with countenances indicative of the sincerity of their hearts. Many of the females were decked with garlands of flowers, nose jewels, large rings round their wrists, &c. Some deformed wretches and cripples attracted our attention, and excited our compassion. One man, bent almost to the ground, was supported by two of his companions, to the holy Ganges. There he doubtless anticipated to wash away the pollution of his heart, ignorant of the blood of Jesus, which does indeed cleanse from all sin. O that an abler pen than mine would delineate to my dear Mrs. C. this idol worship. Surely her pious heart would be filled with tender sympathy for these benighted Asiatics, and her prayers would become more constant, more fervent, for the introduction and spread of the blessed Gospel among them. Gladly would American believers leave the healthy civilized land of their birth, and spend

their lives in preaching Jesus to the natives of sultry heathen India, did they but know how wretched, how ignorant, they are, and how greatly they need the Gospel. Do Christians *feel* the value of *that* Gospel which bringeth salvation?

"Let us leave the melancholy subject, and turn to one calculated to fill our minds with holy joy and devout thanksgivings to God? In this land of darkness, where the enemy of souls reigns triumphant, I see the blessedness, the superior excellency of the Christian religion. Yes, my friend, there is in heathen Asia a favored spot, where the darkness of heathenism is scattered, and the benign influences of the Holy Spirit are felt. Even here, Jesus has a people formed for his praise, redeemed by his precious blood from eternal woe, and made heirs of bliss everlasting. *Bless the Lord, O our souls, and all that is within us, bless and praise his holy name.* Last Sabbath afternoon I shall ever remember with peculiar emotions. Mr. Ward, a missionary blessed and beloved of our God, preached in Bengalee to a large collection of Hindoos and Mahometans. The dear converted natives appeared to enjoy the precious season greatly. To hear them join in singing one of Zion's songs,—to see them kneel before the throne of almighty grace,—and listen with eagerness to the word of life, was sufficient to draw tears of joy from eyes which never wept before. After service each dear Christian Hindoo of both sexes came to us with looks expressive of their joy to see new Missionaries; and, offering us their hands, they seemed to bid us a hearty welcome. I said to myself, such a sight as *this* would seemally silence the scrapies, and the criminal opposition to missions, of every real believer. While such persons would intercede for the success of Missionaries, and praise the Lord for what he has already done for these once degraded wretches, they would weep and repent in dust and ashes for their former criminality. O that every American might be prevented by sovereign grace from opposing or discouraging those who feel willing to engage in this work, lest the blood of the heathen, at the last decisive day, should be required at their guilty hands.

"Last evening, while thousands were preparing for the impure and idolatrous worship of Juggernaut, the native Christians assembled at the missionary chapel for prayer. Their engagedness in prayer, though I could not understand a word they said, made a deep impression on my mind."

Extracts from the journal of Mrs. Newell transmitted to her mother by the Caravan. A journal from the time of leaving her native shores till the commencement of these extracts, was probably put on board the Francis; but the letters by this vessel have not yet arrived.

"JULY 15, 1812. Spent the greater part of this day in my room alone. Mr. N. went to Calcutta this morning to carry letters to the captain of the ship Francis—Went with Mrs. Ward to one of the mission buildings in the garden, to see the rooms intended for us. There are four convenient pretty rooms

bathing apartments, which have kindly offered us and ıissionary company. In the ıoon called upon Mrs. M.* a good woman, as usual, engaged in her school. firm a constitution must ave, to occupy a station at- d with so many cares. At .M. another message from nment was received. Mr. d J. *ordered* to appear be- he police again, to receive r *commands*. Mr. J. im- ıtely took the *Buggy* e] and set out for Calcut- n the evening, went with and Mrs. W.'s family, car of Juggernaut, which in the road. A huge ng five stories high—im- painted all over it—two horses with a charioteer of wood in front—with wheels drawn by the na- with large cables. From r we walked through the [market] to the temple, the great god of the Hin- is now residing—A horrid indeed!—Not allowed to the temple; but could see lainly—a log of wood paint- l with large hideous eyes— images were kept for sale Bazar. We walked through ımense crowd of Hindoos . Was confused with the and bustle of the place, :xcessively wearied with ng walk.

th. Called with Mrs. W. Mrs. Carapeit, the Armen- Mr. Carapeit has gone with r Kristno on a mission to e—will be absent four . Mrs. C. very ill—can alk Hindostanee. Brother

s. Marshman, we presume.
s. Judson.

J. returned about sun-set—A letter from Mr. Newell. He states that a collection has been made for us among the friends of missions in Calcutta. Mr. Thomason presented 500 rupees already collected.

How dark and intricate are the ways of Providence. We are ordered by government to leave the British territories, and return to America immediately. Capt. H. will be ready to sail in three weeks. He has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up—thus are all our prospects blasted. We cannot feel that we are called in Providence to go to Birmah. Every account we have from that savage, barbarous nation confirms us in our opinion, that the way is not prepared for the spread of the Gospel there. The Viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me. These are trials great and unexpected.

9 o'clock. Just returned from family worship in the chapel. My depressed spirits are a little revived. The good Dr. Marshman felt deeply interested for us, and has been interceding in our behalf—Not mine, O Lord, but thy will be done. I know that the gracious Redemer will take care of his own cause, and provide for the wants of his lit-

tle flock. How consoling this—I will trust him and doubt no more.

17th. I find that writing has become quite pleasant, now I am alone. My natural cheerfulness has returned, and I hope I shall never again make myself unhappy by anticipating future evils, and distrusting the care of my heavenly Father. I have been taking a solitary walk in the mission garden—a charming retreat from the bustle of the world. How happy would a walk with my dear absent mother, or dear brothers and sisters, make me: and yet as much as I long for their society, I am not willing to return to them. Yes, I am positively unwilling to go to America, unless I am confident that God has no work for me to do here. How far preferable to me would be an obscure corner of this paganland, where the wretched idolaters would listen to the Gospel of Jesus, to all the glittering splendor of a civilized land.

18th. My dear Mr. N. returned last evening fatigued in body and depressed in mind. There is now no alternative left but a return to America, or a settlement among some savage tribe, where our lives would be in constant danger. Lord, we are oppressed; graciously undertake for us. We know not which way to direct our steps. O that the Harmony would arrive. All these things are against us. Insurmountable obstacles attend us on every side. Pity us, O ye friends of Immanuel; pity our perplexed situation, and intercede with the prayer-hearing Redeemer for direction in the path of duty——

A prayer-meeting in the mission chapel on our account—the dear Baptist brethren deeply interested for us. Fervent were their prayers that God would direct our steps! Four prayers offered—three hymns sung—one chapter read. The exercises were all calculated to comfort our hearts.

"I hear the distant sound of heathen voices. These miserable wretches are probably engaged in some act of idol worship; perhaps in conveying the log of wood, which they call Juggernaut, to his former place of residence.—A conference in the chapel this evening. The bell calls us to breakfast at 8 in the morning. Immediately after, we have worship in the chapel. At half past one we dine—at 7 drink tea—go directly to the chapel again. Sabbath morning and evening service in English—afternoon in Bengalee. Monthly prayer-meeting, Monday morning. Weekly prayer-meeting, Tuesday evening. A lecture for the children, Wednesday evening. A conference, Saturday evening.

"20th. Mr. Judson preached yesterday morning; Mr. Ward in Bengalee, afternoon; Mr. Newell in the evening. Some good people from Calcutta present at worship—a large collection of hearers—all very attentive. Dr. Marshman returned today from Calcutta—Brought us some intelligence which has revived our spirits a *little*. Has had some conversation with Mr. Rickets, the secretary, about us. He said the Caravan should have leave to depart, if we would engage to leave the British territories, and that possibly we might have leave to go to the Isle of France or Madagascar. So,

e shall not go to America Caravan, but wait the ar- f our dear brethren in the ıy, and then conclude ıay to direct our steps. ırd is merciful and full of sion.

ı. Went early on Wed- morning in the mission ɔw to Calcutta, in com- ith brother and sister Col. Moxen, Miss Hob- l Mr. Newell. Spent the l night at Dr. Carey's The air of this confined ɔes not agree with me— ɔ head-ache kept me all hin doors.—Wednesday ;, breakfasted with Capt. t his house. I hope my ɔther and other friends e an opportunity of see- thanking him on his re- his kindness to us. f Mr. Thomson's death as. He had received orders from govern- return to England, ɔle with no other crime t of preaching the Gos- ɔ has now gone to his ng home, and will trou- pposers no more. Tired nfusion and noise of Cal- reached Serampore last —Found friends to wel- ır return. Why these .vors? Mr. and Mrs. ı, Mr. and Mrs. More ly at the mission house. the second wife of Mr. ut 15 years of age, coun- i. e. has an English d native mother. Mr. M. a charming couple, ioned at Patna——have her on account of their

Dr. Carey preached rning; Dr. Marshman noon.

"27th. Moved last Friday to a retired, pretty room in the garden—Letters from the brethren at the Isle of France—Rejoiced to hear of their safe arrival there—Long to see them—They will undoubtedly be here in a few days—How welcome will their arrival be to us. Mr. Newell, Mr. Judson and Nancy [Mrs. Judson] went to Calcutta this morning. Another order from government received last Saturday—and now our fate will be decided. I long to know the result—I do not intend to have one anxious feeling about our future destiny. I know that the cause of Zion is precious to the blessed Jesus, and that He will provide graciously for those who trust in him. I have spent the day alone.

"28th. I love dear Mrs. Ward more and more every day. She is remarkably obliging and kind to us. I go constantly to her for advice—she is ever ready to give it. Mr. Newell returned this afternoon from Calcutta. We have obtained liberty from the East India Company to go to the Isle of France. A vessel will sail for that place next Saturday commanded by Captain Chiminant, a serious man. But he cannot accommodate us with a passage. No other vessel is expected to sail at present. We hear that the English governor favors missions—that a large field for usefulness is there opened—18,000 inhabitants ignorant of Jesus. Is not this the station that Providence has designed for us? A door is open wide—shall we not enter and begin the glorious work? This must be a subject for fervent prayer.

"29th. A world of changes this! Early this morning brother

Judson called at our room, unexpectedly from Calcutta. Capt. Chimminant has agreed to carry two of us, in his vessel, to the Isle of France, for 600 rupees—Sail next Saturday. How can such a favorable opportunity be neglected? Halted long between two opinions—If we go, we shall relinquish the pleasure of meeting the dear brethren, and sister Roxana [Mrs. Nott.] Perhaps we shall never see them more. They may conclude to labor in some distant part of the Lord's vineyard, and we be separated from them through life. I shall go far away without *one single* female acquaintance—the dangers of a long voyage must be hazarded at a critical period—But here let me stop, and review all the way in which God has led me, since I left my mother's house, and the land of my birth, How have I been surrounded with mercies! What precious favors have I received! And shall I doubt? Oh, no; my heart gladdens at the thought of commencing with my ever dear companion the missionary work, and of entering upon missionary trials and arduous engagements. So plain have been the leadings of Providence thus far, that I can not doubt its intimations. I will go leaning on the Lord, and depending on him for direction, support, and happiness. We shall leave the dear mission family at Serampore, when another rising sun dispels the darkness of the night—Have packed all our things to-day--fatigued much and very sleepy—The wanderer and the stranger will ere long repose sweetly on the bosom of Jesus. It is sweet to be a stranger and a wanderer for such a friend as this.—A valuable present from my dear Mrs. Marshman. Thus are all my wants supplied. O for more thankfulness. When will this heart of adamant be susceptible of stronger emotions of gratitude. Bless the Lord, O my dear American friends, for his kindness to me a stranger in a strange land. O, pray that these abundant mercies may melt me into deep contrition, and sorrow of heart for sin.

"30th. I have this morning taken my leave of my dear Serampore friends. After a visit of six weeks I regret parting with them exceedingly. But such are the changes of this changing world. Friends must be separated; the parting tear will often flow. How consoling the hope, that there is a world where separation will be forever unknown. —A pleasant time in going from Serampore to Calcutta in the budgerow with brother Judson and Mr. Newell—Went on board the ship—Much pleased with the accommodations—Our birth is on deck—a cool pretty place—Dined at Dr. Carey's—Spent the afternoon at Mr. Myers's—a charming family, willing to assist us in every thing—Mr. and Mrs. More now residing with them—Drank tea with Mrs. Thomason, one of the kindest, best of women—More money collected for us. Mrs. T. has provided me with many necessaries—Went to church with Mr. and Mrs. T. in the evening—a most elegant church—Heard Mr. T. preach."

Here ends the journal. We have omitted many passages, which, though particularly interesting to near friends, it would be hardly proper to publish.

cts from letters written by
. N. to her friends just be-
sailing.

Calcutta, July 31, 1812.
Mother,
/ith a week's employment
me this day, I take my
write you a few lines. By
ş my enclosed journal you
come acquainted with our
s for leaving Bengal and
to the Isle of France. We
:ly to-morrow morning—
urniture and a thousand
ecessaries to get to-day.

— — —

o without one female com-
;—but I go with renewed
e, rejoicing that the Lord
:ned us a way to work for
I have received favors un-
d, unexpected, and great.

— — —

health is really excellent
ver felt so well in Amer-

r stating, that the inhabi-
f the Isle of France are
French, she observes, "I
o engage in the great ob-
r which I left my home.
begin to study the French
ge with Mr. N. on the pas-
Capt. Chimminant talks
.

or more ardent piety."

To a sister.

"*Saturday, Aug.* 1.
ving been detained by the
s not sailing to-day, I in-
evoting a few moments to
; to my dear ——."

— — —

e inhabitants of Calcutta
narkably distinguished for
iberality. Never did I
ith so much benevolence
spitality among any peo-

"*Sabbath noon, Aug.* 2.

"I have been my dear ——, to the Baptist mission church—Heard the good Dr. Marshman. It is ordinance-day, but we are not invited to commune with the church.

"This does not seem much like the Sabbath. The streets are all in confusion—business done as much to-day as any day. The ship has gone down the river; we shall follow it to-morrow morning."

To a female friend.

"Many have been the changes through which I have passed, since I left my beloved country. I have found many precious sources of enjoyment, and have had some *light* afflictions. Our voyage was *comparatively* short; but very tedious.

— — —

"But one week after we left the harbor, the vessel sprung a leak; and we were for some time under the apprehension of perishing. Many gales of wind threatened our vessel with instant destruction; but our gracious God preserved us from every danger, and brought us in safety to these sultry shores, where hundreds of missionaries are needed."

— — —

"Though a mission among the heathen is attended with many difficulties and discouragements, yet I do not feel sorry that I have joined the little company engaged in one. Since I have been here, I have been more decidedly positive than ever before, that a pious female, deeply interested for the heathen, can greatly increase the usefulness of a missionary and promote the good of the mission. Let me give you

one instance of this truth. Mrs. Marshman has had twelve children; (6 are dead, and 7 adopted ones fill their places.) With this numerous family, she has been engaged in a school for 13 years, consisting of 20, 30, 40, and sometimes 50 children. These children are mostly half-cast, i. e. their fathers are Europeans, their mothers natives. The good done in this school is incalculable. The children are not only instructed in all the branches of education taught in our American academies; but are particularly instructed in the religion of the blessed Gospel. I drank tea with her and her little family a day or two since, under a large tree. A little boy of seven came forward, and devoutly supplicated the blessing of Almighty God upon the refreshment before us."

— — —

"I feel more and more willing to be any thing, or to do any thing, that the cause of Jesus might be prospered. My courage is still remarkably good. I am not discouraged by the trials of a missionary life."

With respect to the climate, manners of the people, &c. we have selected from Mrs. Newell's journal the following particulars.

"July 18. Excessively warm weather; but not so hot as the last July in America. The Bengal houses are made so as to admit all the air stirring. In the room where I now keep there are four large windows—the size of American doors, with Venetian blinds, and three folding doors. There are no glass windows. A bathing house is commonly connected with each lodging room, and verandas to walk in, in the cool of the day. The floors of the houses are made of stone; —the partitions and walls whitewashed.

"20th. From nine to eleven last evening I spent in walking in the garden with Mr. Newell. I do not suffer the least inconvenience from the evening air in this country. When on the ocean we were very cautious of the least exposure. But here physicians, and every one else, advise walking in the evening. The jackalls are all that I am afraid of here.

"21st. Intend going to Calcutta to-morrow, should the weather permit. I like the climate of Bengal much. I do not long for a seat by an American fire-side, nor for pleasant winter evenings, as I once thought I should; but feel perfectly contented and satisfied with this hot, sultry weather. I am obliged to guard against heating my blood by walking in the sun, or by using too violent exercise. Fevers, and the prickly heat, are in consequence of this imprudence. Rosy checks are never seen in India, except where a lady uses paint.

"25th. I have become a little familiarized to the sound of the Bengalee language. It has become quite natural to say *chene* for sugar, *tony* for water, &c. &c. One servant's name is *Bozu*, another *Lol*, another *Golove*, another *Ram Done*. Ram is the name of one of their gods, and is therefore often added to their own name.

"26th. I am happy in finding, that the expectations of my American friends respecting my health in India will not be dis-

ted. I think I can say, never felt so strong in the r season, nor ever had n excellent appetite, as have been here. The r is sometimes excessive- and sultry, but to me not fortable."

llowing letter was received leaper. It is from the Rev. shman to Samuel Salisbury, Bos'on, and was obligingly icated to us, at our request, tion.

Scrampore, Oct. 27, 1812.

Sir,

rethren Mr. Johns and Mr. , we have been favored with s of the regard which our n friends bear to the Sacred es—the sum of 4640 dollars. a sum subscribed for the God, almost wholly by two Boston and Salem, fills us ual gratitude and surprise. we pass by unnoticed your exertions in this almost un- ted effort of Christian liber- ich you [illegible] forwarded, our own [illegible], it was still more important [illegible] Testament in almost any one of the dialects of India; so that the fruit of their Christian love may, through the Divine blessing (which we intreat them constantly to implore thereon) spring up from age to age in the country thus enlightened even to the day of Jesus Christ. Glorious thought! yet nothing less will be the fruit of this one effort of Christian liberality, (perhaps begun and ended in a month,) if it be wisely and faithfully applied, which it shall be ours to do to the utmost of our ability. We inclose the last statement of the Translations in our hands, which you are welcome to communicate to the gentlemen to whom we feel so much indebted, in any way you like.

With our warmest thanks to them and to you, I remain, dear Sir, (for my brethren) your obliged friend and servant in our common Lord,

JOSH. MARSHMAN.

Deacon Salisbury, Boston.

"N. B. We shall feel highly obliged by your particularly handing this to your worthy pastor and Mr. Channing."

The following is the statement referred to in the foregoing letter, and which will be found interesting to all the friends of Translations

STATE RELATIVE TO TRANSLATIONS

Addressed to the Christ[illegible] of

[illegible]

a fourth edition nor respecting the Sungskrit, as its being read with ease by pundits from all parts of India seems a sufficient proof of its perspicuity. Relative to the other three we have been careful to obtain all the information in our power. Respecting the *Orissa* version, Mr. John Peter who labors in Orissa, writes thus in a letter dated 20th December, 1811: "I have engaged nine persons to read the Orissa Scriptures for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare, "This is the Orissa language;" though some say, "there are some Sunskrit words in it." This latter fact is unavoidably the case, as none of the dialects of India contain a sufficient stock of current words to express every term in which the mysteries of Gospel doctrine are conveyed.

Of the *Mahratta* version a gentleman who has resided some years in that country, and who has distributed a considerable number of copies, writes thus to Mr. Ward; "Tell Dr. Carey that the style and language of the Mahratta New Testament are well understood and much commended. Mr. J. who knows something of Sungskrit and reads the Mahratta very freely, mentions it with great praise." He also adds, "Mahadeo, to whom I gave a New Testament, has nearly read it twice through, and seems greatly interested by its contents. Kistna has read the New Testament through once, and seems equally interested as Mahadeo. Bhuwanee is reading the New Testament through a second time, and seems rather more warmly attached to it than the other two. Narayuna a youth, is reading through the New Testament a second time to his mother and others of his family. His mother often declares her love for Jesus Christ and speaks of the glad tidings to her friends."

We have received information that the *Hindee*† version has been sought and eagerly read in Orissa, at Malda, at Patna, and even as far as Agra, which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India frequenting or residing in Calcutta and its neighborhood. Among others, several from a battalion of sepoys stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore soliciting copies of this version; and in some instances, they have afterwards employed us to bind them at their own expense. The demand for the Gospels and the Acts (which were stitched in a separate volume) has indeed been so great that we have reprinted a small edition to complete the New Testament again. But nearly every copy of it thus completed anew was given away prior to March last, when we resolved on printing a larger number of what would be the third edition of the Gospels, and the second of the rest of the New Testament.

These circumstances relative to the three versions just named, greatly encourage us, and give us reason to hope, that imperfect as they at present may be, they yet render the Sacred Oracles intelligible to the poor and the ignorant as well as to the learned; and by unremitted attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give the numerous millions around us a faithful and perspicuous version of the word of life.

II, We now advert to the *Progress* made in Translations within the last ten months, which indeed has not been very great, as much of our attention has been directed to revising and preparing for the press those already translated. The progress made has been chiefly in the Sungskrit,

†*We apply the term* Hindooee *or* Hindee *to that dialect of the Hindoost'hanee which is derived principally from the Sungskrit, and which before the invasion of the Mussulmans was spoken throughout Hindoost'han. It is still the language most extensively understood particularly among the common people.*

the Cashmire and the Chinese. In the two former the translations have been carried forward from the last book of Samuel to the 2d of Chronicles. In the *Chinese* the translation had advanced from the middle of Numbers to the 5th chapter of the first book of Samuel.

The following are the versions in which copy has been revised and prepared for the press. In the *Orissa*, copy has been prepared to the 20th chapter of the 2d book of Kings. In the *Hindee*, to the 26th of Numbers. In the *Mahratta*, the copy is ready for the press to the 2d of Deuteronomy. In the *Shikh*, to the 4th chapter of the Acts of the Apostles. In the *Telinga*, little has been done beside preparing a grammar of the language, which is now in the press. In the *Chinese*, the Gospel by St. John is undergoing a third revision, and the first chapter is now in the press. As the public have taken an interest in this version that demands our warmest gratitude, it may perhaps not be disagreeable to them to be made acquainted with the mode we adopt in thus revising, as this may possibly enable some learned and candid friend to suggest an interesting hint on the subject. It is this: with Griesbach before him brother Marshman goes through the corrected copy, sentence by sentence, with Mr. Lassar, and then slowly reads to him the English from the Greek of Griesbach, that he may judge of the meaning and spirit of the whole by seeing it in its connexion. When a proper portion is thus prepared, two copies are taken of it, one of which Mr. Lassar takes home with him (for in his daily course brother Marshman and he constantly sit together,) that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent. The other, brother Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his idea of its meaning in other Chinese words. When both Marshman and Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types cut in metal, which is perhaps the work of half an hour for one of the youths studying Chinese: a few copies are then taken off and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any further alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in beside, seems to demand this care. Nor will it be ultimately any real loss of time to the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge, yet we have reason to believe it will free it from any very gross faults; and the knowledge and experience daily gained by this method, in conjunction with the continued study of the most esteemed Chinese authors, will we trust at length enable us to purge it of these, and to proceed in the work with an increased degree of speed as well as of certainty.

III. We have also had an opportunity of extending the translation of the word of life to the language of *Assam*. A pundit, a native of Assam has been procured, and the nature of the dialect carefully investigated. The character current there is found to be Bengalee, and the construction, and at least nine tenths of the words are identically so. But the grammar differs. The terminations of the words and verbs vary so much as to render a native of Bengal scarcely intelligible to one of Assam. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee. It is at least equal to that between the Chaldee and the Syriac. On maturely weighing the matter therefore, it appeared well worth the labor to remove that slight philological barrier, and render the Assamese to be possessed of the word of life by

giving it to them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new fount of types. The translation is advanced to the beginning of John.

The death of that eminent philologist Dr. John Leyden having left unfinished several translations of the Gospels, we have retained a *Pushtoo* or *Affghan* moonshee, and by steady application we hope to be enabled in due time to carry forward the translation in this language.

IV. Instead of mentioning any new editions which have issued from the press since our last memoir, we are called to bow in silent submission to a most awful and mysterious dispensation of Divine Providence. March 11th, when the Pentateuch in Mahratta and Bengalee was nearly printed off, the New Testament in the Skikh and Telinga languages in the press, together with the Hindoost'hanee by Mr. Martyn, and a second edition of the Hindee, and a large edition of the Tamul New Testament, it pleased an all-wise Providence to suffer a fire to break out about six in the evening, which, after being resisted for four hours with all the help we could procure, baffled every effort made to stop it, and increasing, in about two hours consumed the building and all the printing utensils therein. In addition to extensive founts of English types, one of Hebrew and two of Greek, there were destroyed no less than *fourteen* in the various languages of the East, among which were founts of Arabic, Persian, Deva-naguree, Chinese, Burman, Mahratta, Skikh or Punjabee, Telinga, and Tamul. This calamity was heightened by the loss of about 1400 reams of English paper, great part of which had been deposited with us by the Calcutta Auxiliary Bible Society, for the sake of printing editions of the New Testament in Tamul, Singalese, and Malayalim, and by the destruction of books and manuscripts which has cost nearly a thousand pounds. The nett loss, including the buildings, amounted to about sixty thousand rupees, or £7,500 sterling, exclusive of the paper belonging to the Calcutta Auxiliary Bible Society.†

Yet amidst this melancholy dispensation of divine Providence it was easy to discern traces of its tender care. The Presses, which could scarcely have been replaced in India, being in a room adjoining, were got out unhurt; and to our inexpressible joy we, the next day, found uninjured among the ruins, the *Steel* Punches of the various Indian languages which had taken us nearly ten years to get made, and which it must have taken almost as many years to replace, independently of the expense, as they are made by only two artists in Bengal. Of above 4000, however, scarcely 70 were found missing. After maturely weighing this dispensation of divine Providence, we felt convinced that it did not free us in the least from the duty of pressing forward the work of publishing the Sacred Scriptures, but rather called for increased exertion therein. That the printing of them therefore might suffer as little delay as possible, we resolved on immediately commencing the work anew in a commodious building we had formerly let, but which had been given up to us four days before the fire broke out. There, with the melted metal, we begun casting afresh the various founts of types in which we were printing the Scriptures; and through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Devanaguree for the Sungskrit Scriptures and of small ones for the Hindee; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing some part of the Scriptures: namely the New Testament in the Hindee, Shikh, and Tamul languages; (the last an edition of 5000 copies at the sole expense of the Calcutta Auxiliary Bible Society,) the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The Chinese moveа-

†*It hence appears, that the loss was considerably less than was at first feared.* ED. PAN.

ble metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the Scriptures with them; but they were then all melted down. We have however kept the Chinese type cutters incessantly employed ever since, and have now the first sheet of John in the Chinese press.

Nothing further remains but the pleasing duty of acknowledging the supplies by means of which Divine Providence has carried forward the work this year. Part of these consists of a donation from the Corresponding Committee of the British and Foreign Bible Society of £1000; for which we beg you will tender the British and Foreign Bible Society our warm and cordial thanks.

Another most seasonable supply is is the sum of £ 901 received by you from a great number of friends to the Scriptures both in England and America, mentioned more particularly in your Periodical Accounts, No. XX. and to whom also we beg you to present our warm and grateful acknowledgments.

The last sum we mention, which demands our gratitude as evincing a love to the cause of God far above the value of the sum given, is a present of 20 dollars sent us from America by a friend of the word of God.

The sums stand thus:

Dr.	EXPENDED.	
To learned natives for assistance in the various languages, 10 months,		6034 4 7
	Balance,	9218 3 5
	Sa. Rs.	15.252 8 0
	RECEIVED.	Cr.
By money collected in England taken from the Periodical accounts, No XX,		7212 8 0
The British and Foreign Bible Society,		8000 0 0
By cash received from America,		40 0 0
	Sa. Rs.†	15,252 8 0

†*A Sicca rupee, at the present rate of exchange, is worth just half a spanish milled dollar in India; and eight rupees are equal to one pound sterling.* ED. PAN.

The balance of last year we are unable to give with accuracy, as the account was burnt at the time of the late fire. As we previously sent a copy to you, however, we beg you will supply the deficiency.

We have to add, that although we have editions of various parts of the Scriptures in the press, we have been unable, through the late fire, to carry any of them to account, as we never place any version to the account of the public till it be wholly printed off. This in the present instance makes a difference in the balance of more than 8000 Rupees; that sum having been expended by us on the editions now in the press though not yet carried to account.

The following is a View of the State of the Translations as already detailed.

1. *Sungskrit*, N. T. Printed. O. T. Pentateuch printed; historical books printed to 2d Samuel. Copy prepared to 2d Chron. ii.

2. *Chinese*, N. T. completed; St. John in the press. O. T. Translated to 1st Sam, v.

3. *Bengalee*, N. T. Third edition printed and nearly distributed. O. T. Second edition of the Pentateuch printed to Leviticus iv.

4. *Orissa*, N. T. Printed. O. T. The Hagiographia and the Prophets printed; the historical books printed to 1st Kings. Copy prepared to 2d Kings xx.

5. *Mahratta*, N. T. Printed. O. T. The Pentateuch printed to Num. iv, Copy revised to Deut. ii.

6. *Hindee*, N. T. 2d edition in the press. O. T. The Pentateuch printed to Exodus ii. Copy prepared to Num. xxvi.

7. *Telinga*. Matthew in the press.

8. *Kurnata*, Matthew revised for the press.

9. *Shikh*, N. T. Printed to Luke, vii. Copy revised to Acts iv.

10. *Cashmire*, N. T. Translated to Rom. ii.

11. *Burman*. N. T. Copy prepared to Luke xviii.

12. *The Assam*, N. T. Translated to John vi.

13. *The Pushtoo*, or *Affghan*, N. T. commencing.

DONATIONS TO FOREIGN MISSIONS.

March 29, 1813. From Mr. Peletiah Perit of New York			$50 00
Mar. 29—April 14. From individuals in Norfolk, (Vir.) remitted by William Maxwell, Esq. for Serampore loss			60 00
Mar. 31. From Mr. James Irwin of Painted Post, Steuben county, (N. Y.)			2 60
From individuals in Hartford, (Con.) and the vicinity, by Mr. Peter W. Gallaudet,† viz. towards the translations	$80		
—— to the disposal of the Board	100		180 00
Ap. 1. From the Foreign Mission Society of Boston and the Vicinity, towards the translations	493 97		
Annual subscriptions received since Jan. 15	106 64	—600	61
3. From D. P. S. a Postmaster, by mail			5 00
20. From Mrs. Wheaton, Dedham, toward repairing the Serampore loss			15 00
23. From the First Congregational Society in Fairfield, (Con.) by the hands of David Judson, Esq. a contribution towards repairing the Serampore loss			67 00
26. From the Foreign Mission Society of the Western District of Fairfield County, by Mr. T. Dwight, jun.	58 25		
From individuals in Middlebury, (Con.) by the Rev. Mark Mead, remitted by the same hame hands	27 00	85	25
		$1,065	46

†This sum, added to the sums previously remitted by Mr. Gallaudet, makes $1,030; viz. $600 published in the Panoplist for Jan.; $250 in the Pan. for March; and $180 above. These sums were contributed as follows, as stated in a memorandum transmitted by Mr. Gallaudet; viz.

Jan. 14, 1812. From a stranger	$3 00
Feb. 13. In a note, in which was written, "A tribute of female regard to the Asiatic Mission"	100 00
March 12. From Alfred Bliss	1 00
Ap. 3 From Mrs. Wadsworth, her subscription on a paper in A. G. Phelps's hands	50 00
6. From Miss Eunice Wadsworth	12 00
16. From Daniel Wadsworth, Esq.	60 00
May 6. From a lady	1
14. From Israel Ely, (Sharon)	5 00
June 3. From Nehemiah Lambert	5 00
12. From Miss Mather by Mr. Mills	2 00
July 21. From A. G Phelps on account of a subscription in his hands	335 33
Sept. 14. From the Rev. Mr. Finley of New Jersey	3 00
Dec. 29. From Anson G. Phelps, being the balance of subscriptions in his hands	67 00
Feb. 3. 1813. From two ladies, $5 each, by the Rev. Mr. Perry of Sharon, $10—From two young ladies, by the same, $5	15 00
5. From the Rev. Joseph Stewart, in behalf of the First Presbyterian Church in Hartford	100 00
10. From Joseph and Martha Rogers $5 each	10 00
22. From Mrs. Cogswell, by Dr. Cogswell	5 00
23. From a friend to missions towards repairing the Serampore loss	100 00
March 9. From John Caldwell, Esq.	20 00
11. From three sisters, the donation to be at the disposal of the Board	100 00
From F. Cheeseborough, by Mr. Boardman	5 00
—— J. Selden by Mr. Corning	1 00
Interest on a part of the foregoing sums	29 67
	$1,030 00

The foregoing subscription was taken up at the special instance of the Rev. Dr. Strong of Hartford.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 12. MAY, 1813. VOL. V.

MISCELLANEOUS.

ACCOUNT OF THE EMPIRE AND CHURCH OF ABASSINIA.

The following article is taken from the Christian Observer for October last, and was doubtless furnished for that work by the Rev. Mr. Yeates, a professor in the university of Cambridge. The information here collected is, therefore, worthy of particular attention. Africa has many and strong claims upon the Christian world. Those who are earnestly engaged to promote the knowledge of the Gospel, in every part of the earth, will inquire as to the practicability of establishing missions in Africa, as well as Asia; in places partly enlightened with Christianity, as well as among pagans and idolaters.

It will be observed, that Mr. Yeates has spelt the word Abassinia differently from the common mode. As he probably has the means of being correct in this particular, we have followed him. ED. PAN.

To the Editor of the Christian Observer.

As, Sir, you wish to gratify your readers with some useful and authentic information respecting the Ethiopic Christians, and seem to invite such communications, I here transmit to you what I have collected from various books; being part of a work I may hereafter publish, under the title of *Ecclesiastical Collections, chiefly Oriental*, &c. T.Y.

ABASSINIA is a vast and extensive country, situated on the eastern confines of Africa, where it is bounded by the shore of the Red Sea, towards the Straits of Babelmandel. Its extent is computed at a million of square miles. It contains several principalities, subject to the same sovereign, of which one, called Tigri, formerly the seat of the Ethiopian kings, comprehends twenty-four provinces: these principalities are, in reality, so many petty kingdoms. Abassinia distinguishes Christian from Pagan Ethiopia; which last is considerably more extensive, and comprehends a number of nations.

Gondar, or, as it is called, *Gondar a Catma;* i. e. the City of the Seal; is the capital of the empire, and the chief residence of the Emperor, and of the *Abuna*, or Patriarch, who has a handsome palace contiguous to the patriarchal church. The city is three leagues in circumference, and contains a hundred Christian churches.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Abassinia, and the only one where the Mahometans are allowed the public exercise of their religion, and where their

houses are intermixed with those of the Christians.

The population and strength of the empire may be inferred from the numerous armies they can raise at a short time, and at a small expense. They wage war with the Pagans annually, for the security of their own dominions, and to prevent the growing power of their enemies, especially the kings of Galla and Changalla. Their armies are very large: one commanded by the Emperor in 1699, or 1700, consisted of between four and five hundred thousand men.

In Europe, says my author, we have long been in an error about the color of the Ethiopians; because we have confounded them with the blacks of Nubia, who are their neighbors.—Their natural color is brown, or rather that of the olive; their stature is tall and majestic; they have good complexions, beautiful eyes, well-set noses, thick lips, and white teeth: whereas the inhabitants of Nubia, or Sennar, have flat noses, thick lips, and very black complexions.

The language of the country is a dialect of the Arabic, called by some the *Amharic* tongue, and is probably no more than a corruption of the ancient Ethiopic, formerly spoken in the kingdom of Tigri. The Ethiopic is their learned language; and herein all their ancient writings are extant, and all books of prime note in the religion and laws of the empire continue to be written, because they esteem it a noble tongue. They pretend to have derived it from Chaldea, and therefore call it also *Chaldee*. It is in this language that the Holy Scriptures are written and read in their churches, as also their liturgies and other church books.

The sovereign of Abassinia is a Christian prince; and from the extent of his dominions, and the multitude of his subjects, he claims the title of emperor. It is by virtue of his profession of the Christian faith that he holds the empire, and bears the imperial titles. His motto is, "*Jesus, Emperor of Ethiopia, of the Tribe of Judah, victorious;*" and this is the seal of the empire, displayed by a lion holding a cross, which are his arms. His titles of embassy to foreign princes announce his descent, religion, and government, in the usual forms of Oriental magnificence, of which we have a specimen in letters of embassy sent to Pope Clement VII, and Don Emanuel, King of Portugal, as follows: "David the Beloved of God, Pillar of the Faith, of the blood and line of Judah, Son of David, Son of Solomon, Son of the Pillar of Sion, Son of the Seed of Jacob, Son of the Hand of Mary, Son of Nahu after the flesh, Emperor of the Great Ethiopia, and of all the kingdoms and countries thereon depending, &c. &c." It may be observed, that formerly, not only Abassinia, but all Ethiopia, was subject to the Emperor; but these domains having fallen into paganism, were lost to the empire; nevertheless, the title of sovereignty is claimed by all that succeed to the throne of Abassinia.

Next to the Emperor is the Abuna, i. e. *our Father*, who is the patriarch, and sole bishop of all Abassinia: he ordains all priests and deacons, appoints

them to benefices, nominates the superiors of monasteries, and has an absolute power over the monks, who are there very numerous; he is the only bishop of the Ethiopic church, but is himself subject to the patriarch of Alexandria in Egypt, by whom he is consecrated and invested with the powers and title of his office. The Abuna is nominated by the Emperor, who is supreme in all ecclesiastical as well as civil affairs.

We may judge of the greatness of the ecclesiastical establishment from this; that, at one ordination, the Abuna is said sometimes to ordain ten thousand priests, and five or six thousand deacons. The whole ceremony of the ordination consists in this: the Abuna, sitting down, repeats the beginning of the Gospel over the heads of such as are made priests, and gives them his benediction with an iron cross, which he holds in his hand, weighing seven or eight pounds: but as for the deacons, he gives them his benediction without reciting the Gospel.

The Ethiopic church is entitled to the veneration due to every Christian church of early foundation. It is a tradition among the Abassinians, that their empire became Christian in the days of their celebrated Queen Candace, who was converted by the Eunuch baptized by Philip the deacon, as it is recorded in the Acts of the Apostles. However this may be, the conversion of their country and the purity of its doctrine, bear evident marks of an early origin, and though it may not be safe to [illegible] than the expiration of the apostolic age. Ruffinus writes, that their conversion was brought about by the instrumentality of one Frumentius, in the fourth century; but this seems a far less probable statement; and could I enter into the subject, ample testimony might be produced in favor of an earlier date.

The Ethiopic Christians acknowledge the Holy Scriptures to be the only rule of faith and practice. They worship one God in Trinity. They believe in the incarnation of the Son of God; and that Christ is perfect God and perfect man. They own the merits of Jesus Christ to be sufficient for eternal salvation. They celebrate the sacraments of Baptism and the Lord's Supper, and administer the latter in both kinds to clergy and laity, conformably to the custom of all the eastern churches. Finally, they use the Nicene Creed in their liturgy, which comprises the fundamental articles of the Christian faith.

As to forms and ceremonies in worship, wherein all churches differ more or less, as well in the East as West, to these the Europeans Christians have [illegible] perhaps [illegible] the principles of Christianity [illegible]

[illegible]

ancient Judaizing Christians: they assign other reasons for it.

They baptise their male children at forty days old, and females on the eightieth day after the birth, except in cases where there is danger of death. The children, it is said, are not immersed in the water at baptism, but only dipped, or sprinkled.

Adult baptism is performed in the following manner: The priest begins with reciting Psalm li, and then perfumes the person with incense, and asks his name; certain other prayers are then recited, and several parts of the body are anointed with holy oil; the priest then lays his hand upon the head of the [illegible], while he renounces the devil and his works, makes his vows to Christ, and rehearses the creed; after which he is again anointed with oil. The remainder of the consecrated oil is then poured into the baptismal water, when the priest descends into the pool; and the new convert being conducted thither by the deacons, is plunged thrice under water by the priest, who uses the form of words, "I baptise thee," &c. taken from Matt. xxviii, 19. After baptism, he is assisted by the deacons, who lead him out of the pool; and put on him a white under garment, to signify purity of soul, and over it a red vest, in token of his salvation purchased by the blood of Christ; and being thus initiated into the church of the faithful, he partakes of the holy communion. At his dismissal, he is presented with milk and honey; and the priest, laying his hand upon his head, gives him his benediction; "Son of baptism, go in peace."

The holy sacrament is administered in both kinds, and is received standing both by priests and people. The officiating priest administers the bread, and the deacon the wine in a spoon. The bread is leavened, except on certain days of humiliation and fasting, when they use unleavened bread; and the wine is prepared from the stones of raisins.

They observe Saturday in remembrance of the Creation, and solemnly keep the Christian Sabbath, or Lord's day. Their public worship, which they attend twice on that day, continues for several hours, when they observe the usual services proper for its solemnization, prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them, is, the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David: they call it rejoicing before the Lord. It may be presumed, that this practice is observed more particularly on festivals. Their fasts are many, and they keep them with great strictness.

It is not lawful to communicate in private, or any where else but in the church, with an exception only in favor of the Emperor, when he receives the communion in his royal chapel. This office completes their divine service at all times, being administered every Sunday in every church, after the custom of the primitive Christians.

Their churches are built in

the usual form of those in the East, in imitation of the Temple of Jerusalem; having a sanctuary and an outer court. In the sanctuary stands the holy table, set on four pillars; upon which is placed the *tabot*, or chest with the utensils for the consecrated elements; and over this is a canopy.

The outer court, or body of the church, resembles that of the cathedral churches amongst us, and consists of a spacious pavement, on which stand the pillars that support the superstructure, or roof, and which is without pews or seats. Age and infirmity compel many to lean where they can for rest; and as their service continues for several hours, and no sitting is allowed, most churches accommodate the weak with a sort of crutches fixed for the purpose, which is also the practice among the modern Greeks.

As to the *tabot*, or holy chest, it is thought to be in imitation of those used by the Christians in the ages of martyrdom, when, being forced to meet in caves and burying-places in the night, for fear of their persecutors, they carried the sacred elements and utensils in chests made like a coffin, the better to escape the notice of their cruel enemies, and secure a peaceful celebration. In after times, these chests were brought into the churches, and by degrees were made to resemble a table: but the Ethiopian Christians alone seem to retain it in the ancient manner, having both table and chest, tho' the latter is made in a tabular form. In other churches, especially in the West, the table is the altar, without a chest.

These Christians have so great a veneration for their churches, as the temples of God, that, in riding by them, they alight from their mules and walk a space, and then remount. When they enter, they put off their shoes at the door; and never spit on the pavement, or commit other indecencies in or about the house of worship.

It is observed they have pictures in their churches, but do not allow of any statues; and though they have crosses, they will not suffer crucifixes to be used: it is counted a heinous offence among them to carry even a picture of Christ crucified.

Monks and monasteries abound in Abassinia. The monks labor hard in the fields and gardens; fast daily till three in the afternoon; and assemble for devotion at midnight, and other stated hours: they are subject to priors and superiors, who are all appointed by the Abuna. Their monasteries are more like villages than the Roman convents; and as the country is fertile, and land is plenty, their labors procure them an easy support. The most celebrated of their monasteries is that of *Alleluiah*, which formerly had four thousand monks. The monkish life is purely voluntary, and they are allowed to decline it whenever they please. Some of them are schoolmasters and tutors; and others, of superior ability, are preferred to civil offices, and become principals and governors of provinces. The Ethiopic clergy, like the Greek, are allowed to marry once; but on a second marriage they are degraded — Marriage is forbidden the monks; nor can their children be admit-

ted to the priesthood: so that if they are inclined to marry, they must quit the order of monachism.

With respect to learning among the Ethiopians, little can be said. They are, it seems ignorant of other languages; and this, with the nature and situation of their country, shuts them out from a free intercourse with learned and commercial nations. They possess few books, except such as concern the religion and laws of their country; and these being of ancient compilation, and written in their ancient language, the Ethiopic, the reading and understanding of them is esteemed a considerable acquirement. It is said, however, that some Jesuits discovered in one of their churches, a library, well stored with books in most languages; and, for ought we know, learning might, at some former period, have flourished in this country, though at present, both priests and people are sunk in extreme ignorance.

Their version of the Holy Scriptures is valuable, on account of its antiquity. Chrysostome, in his second Homily upon Job, attests, that in his time, the Ethiopians had a translation of the Bible. This translation is little known in Europe; and the Latin Version, published in the Polyglott, is very incorrect. The Ethiopic New Testament, printed in the time of Paul the Third, at Rome, 1549, is faulty, in consequence of some illegible parts in the MS. having been supplied by the editors, from the text of the Vulgate. It would be important to investigate the genuine text of the Ethiopic version, but few in Europe know any thing of the language.

Besides the Holy Scriptures, the Ethiopic church is possessed of several ancient and valuable church books. They have a volume called *Synodum*, or the book of Synods, containing what they call *the Apostolical Constitutions*, which are found to differ much from those known in Europe.—This book they divide into eight parts; and it is held in such veneration among them, that it is sometimes bound up with the New Testament.* They have the decrees and acts of some of the most celebrated councils, down to the Council of Chalcedon; the Acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c. It were much to be wished that copies of them were brought into Europe, as they might furnish some valuable materials for ecclesiastical history.

The Ethiopians seem far from averse to learning: the Jesuits found a ready acceptance among them at first. These Roman missionaries were gratefully invited to instruct the Ethiopian youth, and lands were assigned them, with many honors, for their labors; but no sooner did these men arrive at power and consequence, than they pursued measures which at length ended in their banishment from the empire.

The first of the Jesuit mission-

*It is not improbable that this book of Apostolical Constitutions is the same with the eight books of Clemens, extant with the Syrian Christians, fragments of which books, bound up at the end of the large Syriac Bible, lately brought from India by Dr. Buchanan, shew that they were much esteemed and used in the Syrian church; and they were probably translated from the Syriac into the Ethiopic tongue.

aries that entered the country, was F. Corvillon, a Portuguese, in the year 1491; since which period several expensive missions and embassies were sent by the Roman Catholic powers, to effect, if possible, the subjugation of the Ethiopian church to the see of Rome; and considerable attention was paid to them on the part of the Emperor and patriarch; but the designing views of the Jesuit missionaries, and the tyranny exercised by them, at length rendered them odious and detestable.

Whoever reads the violent proceedings of the Jesuit missionaries in Abassinia, and the confusion, discord, and bloodshed which they caused, will not wonder that it should have been made death for a papist to enter the country: and this irreconcileable hatred appears to have continued to a period long subsequent to their expulsion, as appears from a letter dated Madrid, June 30, 1720.—"We have received an account that Father Lamberat Vaiz, a German, Michael Pio de Cervo, and Samuel de Biuno, natives of the Milanese, monks of the order of St. Francis, who, after having escaped many perils, were arrived in Ethiopia, with a design to convert to the Roman Catholic faith the natives of that country, had reached Gondar, where they were carried before the king, the metropolitan, and chief men both of the clergy and state, by whom they were sentenced to die, unless they abjured the Council of Chalcedon; which, with the utmost constancy, they refused to do: whereupon they were delivered up to the fury of the people, who stoned them to death: the metropolitan having threatened to excommunicate any one who should cast less than seven stones at them."

The Roman Catholics are obnoxious to the Ethiopians on account both of their intolerant usurpation in spiritual matters, which led them to insist on an entire change of the ancient discipline and constitution of the Abassinian Church; and of their restless and tyrannical disposition in matters relating to civil government, in order to increase and establish their own power. But the same causes of offence would not exist in the case of the Protestant and reformed churches; so that we might hope that the Ethiopians would accept their Christian services in love and unity.

Respecting the decree of the Council of Chalcedon, to which the Ethiopic Christians so strenuously object, and for which the unity between them and the Greek church was dissolved by an entire separation, I shall only observe, that, by all I can learn, the subject of that decree was no more in reality than a strife about words, which each party understood in their own way, and chose to express in their own terms; the decision of the Greeks and Latins, concerning the two natures in Christ, being rejected by the Ethiopic church as novel and innovatory. The subtile and metaphysical terms and distinctions applied by the Greeks and Latins to that sublime mystery, the Ethiopians did not, perhaps, well understand in their language, and they refused to adopt them: nevertheless they acknowledged the truth which was intended to be expressed by the

decree of Chalcedon, as appears from their uniform use of the Nicene Creed, in common with all orthodox churches.

The reformation of the Ethiopic church to the pure and primitive doctrine that formerly flourished amongst them, would be a most desirable object. They have the holy Scriptures; they have a pure Confession; and retain the doctrine and discipline of their ancient church with as much integrity, and as little innovation, as could be expected, secluded as they are, and have been for ages, from intercourse with other Christian nations, and surrounded by Pagans and Mahometans. The bare existence of a Christian church at this time in Abassinia may be regarded as a miracle!

For the Panoplist.

ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

No. III.

3. THE effects of intemperate drinking upon the disposition, as well as the estates of its victims, are often terrible. It converts the gentleness of the lamb, into the ferocity of the tiger. Under its malignant influence, persons who used to be distinguished for kindness and habitual equanimity of temper, become excessively morose, and irritable. It dethrones reason and lets loose all the bad passions, to range and rage without control. It more than brutalizes the whole man, and often causes the unhappy subject of its influence to vent the most outrageous abuse, upon the nearest relations and the best friends.

How frequently, for example, does strong drink drown, or rather consume, conjugal, parental, filial, and fraternal love. How many husbands who once cherished the most tender affection for their wives, have gradually, but not slowly, exchanged it for the love of intoxicating liquors? How many wives, once lovely and well beloved, have, in the course of a few months or years, been so sadly changed by intemperate drinking, as to take a kind of infernal pleasure in planting their husbands pillows with thorns. How many fathers and mothers, who, before they began to follow strong drink, were patterns of parental care and affection, have, by yielding to its enticements, ceased to love their own offspring? How many once dutiful and affectionate sons and brothers, have undergone a transformation so complete, in those laboratories of Satan and his under-workers, called dramshops, that every spark of filial reverence and fraternal kindness is finally extinguished? How many, whose friendship and society were formerly coveted, on account of the sweetness and frankness of their dispositions, are now shunned, and with good reason, as the offscouring of all things? To sum up the whole in one short sentence, under the inebriating influence of strong drink, the husband becomes a brute, the wife a serpent in the bosom, the parent a monster, the friend an enemy of all that is good, and the child a son of perdition.

4. Intemperate drinking greatly impairs, and often wholly

destroys, the understanding. Dr. Waters of the Pennsylvania hospital, some years ago, observed to Dr. Rush, that one third of the patients confined there on account of madness, had brought that terrible disease upon themselves by the use of ardent spirits. What a solemn lesson to all who indulge themselves in hard drinking! Nor let it be supposed, that this lesson is taught only in the ravings of the miserable tenants of the Pennsylvania hospital. The fair inference from the above fact, is, that one third, or nearly that proportion of all the maniacs in our country are self made in the same way. But not to insist, at present, on any exact proportion, because no investigation, sufficiently minute and extensive has yet been made, it may safely be presumed, that multitudes might be pointed out in every state, and not a few in some towns, who have literally made themselves mad by intemperance. Indeed, till people cease from drinking to excess, the same melancholy effects must be expected. Frequent intoxication cannot fail to impair the understanding. It must and will, gradually enfeeble and ultimately prostrate, the noblest powers of the mind.

And how affecting is it to see brilliant talents clouded, and strong powers enervated, or in other words, to behold, the noblest part of the noblest work of God on earth, shattered and lying in ruins, by the terrible agency of ardent spirits! How melancholy to witness the opening buds of genius blasted by the fumes of intoxicating liquors! But alas! how frequent are such instances in this Christian land. I have known men who had been numbered with the wise and respectable in society, gradually reduced to mere idiocy by intemperance. I have seen the masculine and discriminating mind sinking by the same deadly influence into premature old age and second childhood. I have seen more than one promising youth, of high hopes and flattering prospects, snared and taken by that insidious enemy, whose ravages I am attempting to describe. I beheld and the eye which lately beamed with intelligence grew dim. The mind, naturally vigorous and ardent, lost its tone. The memory became weak and treacherous. The healthy shoots of genius, instead of putting forth leaves and bearing fruit, became sickly and dwindled almost to nothing. Every faculty was benumbed, or enervated by excess, and the young man sunk away into insignificance and contempt.

When I indulge the train of reflections which are suggested by such instances as these; when I think how many thousands of superior minds have been destroyed by intemperance, I cannot but compare these ruins with those of some large and noble city. I walk over the ground where it stood, examine with painful retrospection the fallen columns and broken arches, survey the broad foundations of magnificent edifices now no more, and sigh to think, that the glory is departed forever.

5. Intemperate drinking prompts men to the perpetration of all the most shameful and abominable crimes. It instigates them to trample on every law, divine and human. Heated with

strong drink they care not whom they insult and abuse. It is then, that they mock at the remonstrances of their best friends, and bid defiance to the civil arm. It is then, that they fight in a manner which would disgrace dogs and bears. It is then, that breaking over all restraints they make the air ring with the most shocking profanation of God's holy name. It is in fits of intoxication that men often commit crimes at which they shudder when they come to themselves; such as blasphemy, robbery, rape, manslaughter, and murder. Judge Rush, in one of his excellent charges to the grand jury of Pennsylvania, solemnly declares, that he does not remember a single indictment, before him, for manslaughter, and very few for murder, which were not occasioned by intoxication.

6. The course pursued by hard drinkers is the high road to hell. The stream on which they embark empties into the bottomless pit. They are in imminent danger of eternal damnation. Though here and there a drunkard has been reclaimed; though now and then a brand has been plucked from the burning; it is agreed on all hands, that the case of the intemperate, is all but hopeless. Their consciences are seared, their hearts are hardened to a degree, which sets all intreaties and remonstrances at defiance. They have yielded to the power of an enemy, that knows no pity, and is daily making their bands strong; an enemy, that will not be satisfied with any thing short of their endless perdition.

It surely is not too much to say, that in the case of those who murder body and soul by intemperance, strong drink will add fuel to that fire, which shall never be quenched; will increase the torments of the burning lake; will impart a terrible activity to the deathless worm, and deepen the horrors of the blackness of darkness forever. *Drunkards shall not inherit the kingdom of God.* How dreadful, how overwhelming the thought, that a single immortal being, should reel into the grave and into hell, under an immense load of guilt, contracted by intemperance. How amazing that rational creatures can thus trifle with their eternal interests, and with tremendous perseverance work out their own destruction.

Z. X. Y.

SOCIETY FOR SUPPRESSING VICE AND IMMORALITY.

A pamphlet containing *Articles of Association, Addresses, and Extracts from certain Statutes of the Commonwealth of Massachusetts* compiled by a *Society for suppressing Vice and Immorality* lately formed at Newburyport, has been obligingly put into our hands. We intended to have inserted large portions of it in our last number, but could not find room. The attention of our readers is now invited to the subject. Let no one consider these Societies as mere matters of form, instituted to express a few common-place good wishes, and utter a few lamentations over the moral evils of the times. They are far different bodies. They generally unite, wherever formed, the wisest and best men of our towns; men who feel a deep interest in the present and future welfare of their country and of the rising generation; men who examine subjects before they give their opinions, and who, in their addresses and con-

stitutions, express their united and deliberate conviction; men who are willing to devote a portion of their time and influence to the prevention of vice and misery and the promotion of virtue, piety, and happiness. The united opinions of such men, engaged in such a cause, are surely entitled to more than ordinary respect and attention.

We read over the *Articles of Association* twice with a view to leave out such as would be less interesting to readers in general; but considering that societies of this kind will be formed, as it is earnestly hoped, in many other places, and it will be desirable that the public should have several complete models before them, we have concluded to print the whole.

The *Address* on the subject of visiting the Post Office on the Sabbath is worthy of particular consideration. Our readers will do us the justice to remember, that we have repeatedly called their attention to the terrible inroad upon the sanctity of the Sabbath, which has been made by carrying the mails and keeping open post-offices on that sacred day. Unless the friends of virtue and piety unite to uphold all our good institutions, and to stem the torrents of ungodliness, the public observation of the Lord's day by the mass of the people will cease in the course of a few years, and Christian institutions will be honored by a small remnant only, in the midst of a nation of practical, if not avowed, infidels. Now is the time for union and exertion in the cause of God and man; if the truly wise and patriotic wait much longer in silence, all attempts at resisting vice and impiety will be vain and unavailing. ED. PAN.

The following is the Preamble to the Newburyport Society for suppressing Vice and Immorality.

A survey of the moral state of the community, and of the aspects of Providence, cannot fail to excite in the serious mind, the most painful emotions. On the one hand we perceive a rapid decline of religion and morality, a prevalent disregard to Divine institutions, and human laws, with a lamentable increase of licentiousness and vice. On the other, calamities, private and public; distresses, individual and national; dangers threatening the very existence of our once happy republic, every where present themselves.

Believing in the moral government of God, and in the truth of his word, we of course believe, that our sufferings and our sins have a *connexion;* and that all hope of relief from the one without an abandonment of the other, would be irrational and absurd.

At such a crisis, the Christian and the patriot have much to do. Whether we love God or our country, whether we regard the best interests of the present age, or of posterity, we must realize an imperious call to awake, and to act; to employ our faculties and our means, in opposing the progress of evils so alarming, in supporting the majesty of the laws and suppressing, as far as practicable, every species of immorality and licentiousness.

Influenced by these considerations, and anxious to promote these great objects, the undersigned have determined to form themselves into a "*Society for suppressing Vice and Immorality;*" a Society in which, as they fondly hope, the friends of order, of virtue, and religion, however distinguished in other respects, will delight to combine, as a band of brothers, in support of a cause dear to all their hearts and claiming all their exertions.

While we thus engage to reprove and discountenance the faults and vices of others, we

would be far from forgetting that we have much to lament, and to reform in ourselves. We hope ever to regard this association as a special bond to personal circumspection and virtue: and we explicitly engage, that if any of us shall be found offending in the modes hereafter pointed out, we will hold ourselves subject to the same rebukes and animadversions which are, in similar cases, to be administered to others.

Conscious that all human designs and efforts, without the smiles of Heaven, must prove abortive, we would commend our association, and request every friend of God and man to commend it, to the Divine protection and blessing.

ARTICLES OF ASSOCIATION.

1. The object of this society is the suppression of vice and immorality, together with the encouragement of reformation and virtue. The accomplishment of this design is to be sought by admonition and persuasion, and by promoting a faithful execution of the laws.

2. There shall be annually chosen, by ballot, a Chairman, Clerk, Treasurer, and twelve others, all of whom shall constitute a Committee to conduct the business of the society; who shall meet at least once in three months, and oftener if necessary. At any meeting duly notified, five shall form a quorum.

3. Each member shall hold himself bound to endeavor, by counsel, persuasion, and warning, or by other kind and prudent methods to reclaim the vicious, and call the attention of the careless and immoral, to their duty. He shall likewise prudently endeavor, by his own example and advice, to discourage the improper use of ardent spirits, within the sphere of his influence.

4. When persuasion, reproof, and other measures of caution and lenity shall prove ineffectual, or when any circumstances shall require it, we will aid the tythingmen, and all other legal officers, in bringing the vicious and disorderly to justice.

5. It shall be the duty of those members of the society, who are parents, or guardians of children and youth, to keep them from such places, and such company, as might be instrumental to the corruption of their minds and morals.

6. Each member shall deem it his duty to communicate to the committee, so far as may be needful and convenient, such violations of the Lord's day, and such instances of profane cursing, swearing, gambling, and excessive drinking, as shall come to his knowledge. He shall take particular notice of improper conduct in the keepers of victualling houses and cellars, and of the venders of strong drink; to the end that the means of intemperance may be withheld from the youth and from persons notoriously irregular. The members shall likewise actually concur with the committee and tythingmen, in suppressing irregularities on the Lord's day, and at other seasons of public worship; not only during divine service, but before and after it.

7. The committee shall pay a compassionate attention to the case of those youth, of either sex, who from poverty, or other causes, may be growing up in habits of idleness and vice; and shall endeavor to rescue them from ruin, either by recommending them to the care of the proper authorities, or by appropriating to their relief, instruction, and reformation, such portions of the society's funds, as they shall judge expedient.

8. If a member or members, not exceeding five at a time, shall wish to attend the meetings of the committee, for the purpose of communicating information or advice, full liberty for the purpose shall be granted.

9. The committee shall have power to appoint such sub committees as may be necessary to effectuate the designs of the institution. Should

for this purpose, appoint mem- f the society, not of their own such members shall, unless ed, discharge the duties thus ed them.

The committee shall supply all ies which may happen, during ar, in their board, and in all mmittees of their appointment.

There shall be a standing sub- ittee, whose duty it shall be to additions to the number of the , from among the friends of and order.

As idleness is an avenue to vice, and industry a principal nt and guard to virtue, there e a standing sub committee for ering and devising means to af- nployment to the poor; partic- those of virtuous character, or om may appear auspicious ms of reformation from vice.

As the funds of the society lmit, the committee shall have to procure and distribute such written pamphlets, or small es, as may be peculiarly cal- l to promote the designs of the tion.

Any person disposed to aid in ting the objects of the society, n subscribing these articles, e a member.

Each member, on subscribing, f convenient, pay 25 cents He ikewise, *then*, or at any future nake such additional donations, may think proper, in further- f the important subjects of the tion.

Any member, wishing to aw from the society, may do easure, provided he signify his n to the clerk.

The officers of the society e chosen at the annual meet- such day of the first week in s the chairman of the commit- the time being, shall direct. thereof shall be given by the in the newspaper or newspa- inted at Newburyport, seven least, previous to the meet- Occasional meetings may be by the Committee, or, on ap- n of seven members of the so- y the Clerk; notice to be giv- efore mentioned.

18. The clerk shall register the names of the members of the society. He shall attend the meetings of the society, and of the committee, and keep a fair record of their respective proceedings.

19. The treasurer shall keep an accurate account of all monies received by him for the society, and of all monies paid by order of the committee; and shall render an account of his doings, and of the state of the funds, whenever required by the Society, or the Committee.

20. The society shall have power, at any regular meeting, to dismiss any member, whose conduct is manifestly unfriendly to the design of the institution.

21. These articles shall be subject to revision and alteration. They may be altered at any annual meeting, by a vote embracing a majority of the members present.

Newburyport, Dec. 17, 1812.

ADDRESS

To the citizens of Newburyport and its vicinity; especially such as are parents or guardians of youth.

Fellow Citizens and Friends,

THE SOCIETY FOR THE SUPPRESSION OF VICE AND IMMORALITY are constrained to notice, among the evils of the times, the prevalent practice of visiting or sending to the Post Office on the Sabbath. By many the practice has probably been adopted without a due consideration of its nature and tendency. For who, that seriously reflects, can doubt its opposition, both to the spirit and letter of the divine command? And who, that carefully peruses the Scriptures, can fail to observe the frequency and solemnity of their injunctions respecting the Sabbath?

The fact is, that under the wise constitution of heaven, the Sabbath is the principal support and guard of all the best inter-

ests of man. On its punctual and sacred observance, not only the piety and virtue of individuals, but the peace, the order and well being of communities, essentially depend. No sincere believer in the truth of the Bible, no careful observer of the ordinary causes of human events, can doubt, that wherever this day of *holy rest* is trampled on, there disorder and vice will triumph; there calamity and ruin are at the door.

It is time, then, to take the alarm. Well may we tremble for ourselves, for our children, for our land and nation; for the guilt of this sin lies heavy upon us. Can it be unnatural to apprehend that this sin, which has made such a rapid and unexampled progress among us within a few years, has had a *special* influence to bring down upon our country the distresses which it so deeply and extensively feels; distresses which, unless followed by a general repentance and reformation, may too probably be but a prelude to judgments still more awful and desolating.

We intreat you, brethren, seriously to ponder these brief hints; and to suffer them to have that influence on your determinations and conduct, to which they are entitled. Every intention to interfere with the rights of individuals, or of families, we pointedly and solemnly disclaim. Nor do we, in the present instance, propose any sacrifices, either grievous in themselves, or of doubtful obligation. Occasions for visiting the post office on the Sabbath, such as are stamped with clear and pressing necessity, if they occur at all, must be extremely rare. If such occasions arise, let them be considered as *exempt cases;* altogether *distinct* from those of ordinary occurrence. And let each individual pursue the dictates of an enlightened and faithful conscience, on the subject. But in respect to all other cases, let us unitedly determine, that we will neither *go* nor *send* to the post office on the Lord's day, nor encourage any one, over whom we have influence, to visit it. Thus will a speedy period be put to the spectacle, exhibited for months and years past, of crowds assembled, on every returning Sabbath, at this scene of business and amusement—a spectacle unworthy a Christian people, wounding to every pious heart, polluting to the minds and morals of the community, and destructive to the souls of the rising generation.

ADDRESS
To the venders of Spirituous Liquors.

The committee appointed by the "*Society for the suppression of vice and immorality,*" being anxious to use all means to effect the objects of the association, esteem it their duty to address you, as a vender of spirituous liquors, and to solicit your aid and co-operation with them, to carry into effect one of the most important articles of reform, contemplated by the society.

The committee therefore most earnestly request you to suspend, in future, the sale or supply of spirituous liquors, to all persons whom you may know, or are credibly informed, are in habits

of intemperance; and to all minors who may apply for them for their own use.

The evils which result from excessive drinking are so numerous, that a volume might be filled with them—suffice it to say, the following are among the most prominent, which result from this practice: the mind and conscience become seared: religion and morals decline; reputation and respectability are lost—and idleness, poverty, and disgrace follow in their train.

It frequently happens that even the food, fuel, and clothing, but sparingly provided for a family, or collected in charity from a benevolent public, are either sold or exchanged for ardent spirits, while the dependent and helpless are left to suffer hunger and cold.

For your information and direction, the laws of the Commonwealth are herewith published. Each member of the Society will feel it a duty incumbent on him to see these laws carried into full effect.

Should there be any person, or persons, among us, who disregard or abuse them, the committee request you to lend your aid in bringing them to justice. They likewise entreat you to guard against every violation of these laws, not only as they regard excessive drinking, but gambling, keeping open house, on forbidden days, or at unseasonable hours, or entertaining the youth of the town and vicinity, who may resort to your house for the purpose of spending idle time with their associates:—as this practice is often productive of the most unhappy effects on the morals of young men; and thus extends its baneful influence through the whole community.

After these *Addresses* the Society have published in their pamphlet the Laws of Massachusetts for the due regulation of licensed houses, against gaming, blasphemy, profane cursing and swearing, and for the due observance of the Lord's day. We intend, at some future time, to abridge these laws, and insert the abstract of them in our pages.

CHARLESTOWN ASSOCIATION FOR THE REFORMATION OF MORALS.

An association under the above denomination has lately been formed in Charlestown, of which the Preamble and the Constitution are as follows:

THE present state of morals in this town, especially among the youth, and the temptations to vice, which, from several causes, have been lately multiplied among us, obviously and loudly call for the peculiar and combined efforts of all good citizens, in the use of all prudent and proper means, to reform the morals of this community, and guard the rising generation against the dangers and vices which surround them.

Deeply impressed with these truths, and willing and desirous to contribute our individual and joint influence to effect these important objects, we, the subscribers, agree to associate for this purpose under the name hereafter mentioned; and for the guidance and regulation of our conduct to adopt the following

CONSTITUTION.

Art. 1. The name of this association shall be *The Charlestown Association for the Reformation of Morals.*

2. The specific object of the

association shall be; in the use of all lawful and prudent means, to discountenance and suppress vice and wickedness generally, and to promote Christian virtue and morality; particularly shall it be their object to discountenance and suppress, especially in the youth, the prevailing vices of idleness, falsehood, disobedience to parents, gaming of every species, intemperance, profanity, dishonesty, and Sabbath-breaking, and the vices immediately connected with these; and to promote generally the opposite and corresponding virtues; and also to give aid and countenance to magistrates, in the execution of the good and wholesome laws of the land against vice and immorality. And we hereby engage by divine aid, individually to avoid these vices ourselves, to suppress and guard against them in our families, and to exert our influence, in union with the members of this association, for the like purpose, in reference to all others within the sphere of this association.

3. There shall be a meeting of this association, at such place as the Standing Committee shall appoint, on the third Wednesday of April annually, at which time the officers herein after named shall be chosen in such manner as the association shall direct; and an appropriate discourse connected with the immediate objects of the association delivered by a member previously designated by ballot for that service. All meetings of this association and of the standing committee shall be opened with prayer. In all meetings of the association twenty, and in all meetings of the standing committee five, members present shall constitute a quorum to do business; except at the annual meeting for the choice of officers, when thirty members shall be necessary to constitute a quorum.

4. The officers of this association shall be a Chairman, Clerk, Treasurer, and a Standing Committee of twenty-four members. The three first officers shall be, of course, members of the Standing Committee.

5. The Chairman shall preside in all meetings of the association, and of the standing committee, and with the concurrence of any five of the committee may call a special meeting of the association. In the absence of the Chairman, the senior member of the standing committee present shall take the chair; or, if he decline, such other member of the committee, as they shall appoint.

6. The Clerk shall keep a fair record of the doings of the association, and of the standing committee, and shall notify all meetings of the association and of the committee, in such manner as the committee shall direct.

7. The Standing Committee shall meet monthly, on the evening of the first Wednesday in every month. It shall be their business to execute such measures, as the association may from time to time adopt for the accomplishment of their objects; and to do all other things necessary in their judgment fully to effect the important design of the association; and they shall make report of their proceedings at every annual meeting, and oftener if required.

8. All expenses, which the association may think proper to incur, shall be defrayed by voluntary contribution of its members to be made at any general meeting. The sums contributed shall be deposited with the Treasurer, and expended by the standing committee.

9. Any person subscribing this constitution, shall be considered as a member of this association.

10. As much reliance is placed on the influence and exertions of the female part of this community to aid in the accomplishment of the objects of this association, with a view the more effectually to engage this influence, and to prompt and authorize these exertions, it is herein provided that all of this sex, who are desirous of uniting in the accomplishment of the objects of this association, shall be furnished with a copy of this constitution for their signature; and all who shall subscribe their names shall be considered as members of this association; without, however, implying any obligation on them to meet as members, except at the anniversary meetings for religious worship; and unless they shall choose to meet by themselves for the purpose of increasing their influence and stimulating their exertions.

11. Any member of the association wishing an alteration or amendment of this constitution, may propose the same in writing to the standing committee three months before any annual meeting; and if such alteration or amendment shall be approved by two thirds of the committee, it shall be laid before the association at the next annual meeting; and, if approved by three fourths of the members present, shall become a part of this constitution.

A Discourse was delivered at the first annual meeting of the above association, by the Rev. Dr. Morse, which will be published with extracts from the Laws of this Commonwealth in the form of a tract for distribution. Dr. Morse was appointed Chairman, Dea. David Goodwin, Treasurer, and Mr. Charles Cleveland, Clerk.

ON FREQUENT COMMUNION.

To the Editor of the Panoplist.

Sir,

I have lately been reading the works of President Edwards in which I found the following passage, vol. i, p. 257. "The apostle Paul continued at Corinth, constantly laboring in word and doctrine for a long while together, no less than a year and six months; and, as we may well suppose, administering the Lord's supper among them every Lord's day; for the apostle speaks of it as the manner of that church to communicate at the Lord's table with such frequency. 1 Cor. xvi, 2, The communicants were expressly told at every communion, in every week, when the bread and the wine were delivered to them in the administration, that the bread signified the body, and that the wine signified the blood of Christ."

In reflecting on the foregoing, I was induced to examine Haweis's Church History, in which he observes, vol. i, p. 150, "The supper of the Lord closed the devotions of his day; I think it was as constant as the return of that day, and every member as

constanly a participant." I then turned to Dr. Mosheim's History where I found the same opinion supported, vol. i, p. 123 and 125. Query. Is weekly communion supported by the Scriptures, and the most approved ecclesiastical authors? Is the practice of the Apostolic churches to be imitated by churches in the present generation? It is hoped some of your correspondents will satisfy the inquirer on the above.

A SEARCHER AFTER TRUTH.

CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS WHICH TOOK PLACE DURING THE YEAR 1812.

Jan. 6. A bill passed the House of Representatives, 94 to 34, to raise an army of 25,001 men, in addition to the present force.

Valencia in Spain taken by the French under Suchet. Blake surrendered with 17,000 Spaniards.

8. Annual estimates for the year 1812 laid before Congress by the Secretary of the Treasury.

14. Mr. Monroe addressed a letter to Mr. Foster, in answer to a letter from him dated Dec. 28, 1811, in which the latter denies the existence of British agency in fomenting the Indian war.

16. A revolution in the administration of Sicily.

16—22. The coldest seven days in succession within the range of thermometrical observations in this country. At some time during this period, the mercury of Farenheit stood at 7 below cypher at Hartford, (Con.) 12 at Boston, 23 1-2 at Burlington, (Vt.) 28 at Brunswick, (Me.) 32 Hallowell (Me.)

17—23. The American ship Asia and brig Gershom burnt on the high seas by French cruisers according to the express orders of Bonaparte. About this time a considerable number of other American vessels burnt in the same manner.

19. Lord Wellington took Ciudad Rodrigo by storm, after an investment of 9 days.

23. A considerable earthquake was experienced in the western parts of the United States.

In this month Col Skerrett with 1,800 men defends Tariffa in Spain against two assaults by the French with 10,000; and compels them to raise the siege.

Feb. 6. Five missionaries ordained at Salem with a view of preaching Christianity in Asia. These were the first missionaries destined to foreign parts from America.

7. A great earthquake at New Madrid on the Mississippi.

13. The Prince Regent of England wrote to Lords Grey and Grenville with a view to form a coalition ministry.

17. The Committee of Ways and Means reported to Congress a system of direct and internal taxation.

18. The Massachusetts House of Representatives vacated the seats of the Rehoboth members, 208 to 191, on account of the riotous and illegal proceedings when they were elected.

19. Two American missionaries and their wives sailed from Salem for Calcutta.

20. A protest signed by 227 members of H. R. of Massachusetts against the law just enacted for districting the Commonwealth.

24. Three American missionaries, and the wife of one, sailed from Philadelphia for Calcutta.

25. A bill passed Congress authorizing government to borrow 11,000,000 dollars.

rch 9. The President U. S. transmitted to Congress a statement of the Henry Plot with all the papers and documents to support it.

.10. Bonaparte's minister makes a formal report, which recognizes the decrees of Berlin and Milan as still existing.

11. The mission printing office at Serampore burnt, with founts of type in fourteen languages beside the English. The loss of property was about 50,000 dollars.

The British minister at Washington disclaimed all knowledge of the Henry plot.

16. Lord Wellington invests Badajoz.

26. A great earthquake at Laguira and Caraccas in South America. Of 40 churches in those two places 38 were demolished. A great number of lives were lost, estimated at 12,000.

ril 4. News of an intended embargo reached Boston by express in 76 hours from Washington.

An embargo for 90 days passed both houses of Congress and was approved by the President. Many hundred vessels put to sea in anticipation of that event.

6. Lord Wellington takes Badajoz by storm. Four thousand prisoners surrendered, and 172 heavy brass cannon taken. British loss during the siege in killed and wounded 4,800.

17. Bonaparte made an overture of peace to the British government.

20. Death of the Hon. George Clinton, Vice President U. S.

21. The British government made a formal declaration that the Orders in Council will be revoked immediately on the revocation of the French decrees.

23. The British government rejected Bonaparte's overture.

28. The British ministers in both houses of parliament disclaimed all knowledge of the Henry plot, and all intention of tomenting disunion among the people of the U S.

In this month there was a great scarcity of bread in England and France, and riots on that account.

ay 11. Mr. Perceval, the British prime minister, assassinated in the lobby of the House of Commons by one Bellingham, who was executed on the 18th.

18. A meeting of 83 members of both houses of Congress nominated Mr. Madison as a candidate for the next Presidency of U. S.

22. All the British ministers resign.

30. Mr. Foster, the British minister at Washington, entered upon a long correspondence with our government, on the subject of the Orders in Council, &c.

In the course of this month a state paper was published at Paris dated Ap. 28, 1811, purporting to be a revocation of the French decrees so far as they related to U. S.

ne 1. The President U. S. transmitted a message to Congress recommending the declaration of war against Great Britain.

5. The H. R. of Massachusetts adopted a memorial to Congress against the impending war, 406 to 240.

10. Peace ratified between Russia and Turkey.

18. War declared by the U. S. against Great Britain, 79 to 49 in H. R. and 19 to 13 in Senate.

20. Bonaparte's first bulletin of the Russian campaign issued from Gumbinnen.

22. The second French bulletin issued from Wilkowiski, a little south of the Niemen. It was accompanied by a proclamation, signed by Napoleon himself, in which he speaks with the utmost arrogance of the result of the war. His armies in Prussia and Po-

land amounted, according to his own account to 600,000 men; but probably the real number was not far from half a million.

23. Chase of the Belvidera by Com. Rodgers's squadron.

24. Bonaparte crossed the Niemen.

29. First Russian bulletin issued from Wilkomar beyond the Niemen.

July 12. Gen. Hull issued his proclamation at Sandwich in Upper Canada, having just effected a landing in that province.

15. The French corps under Sebastiani defeated by a sudden irruption of the Russians.

16—18. The Constitution frigate escaped from a British squadron by most vigorous and meritorious exertions.

17. The Russians evacuated their entrenched camp at Drissa on the Dwina, & retreated toward the heart of Russia. Battle of Polotsk.

20. Algiers declared war against U. S.

22. Gen. Brock issued his proclamation.

Lord Wellington defeats Marmont in a great battle near Salamanca. The British and their allies lost nearly 5,000 in killed, wounded, and missing; the French more than twice that number.

23. A fast in Massachusetts on account of the war.

A hard fought battle for nine hours between the French under Davoust and the Russians under Bagration at Mahilow on the Berezina. The Russians retired.

25. A skirmish between the Indians and 4th U. S. regiment in Upper Canada, in which a few fell on each side.

A battle between the French and Russians at Ostrovno.

27. A mob at Baltimore attack the office of the Federal Republican, where a number of the friends of the editor had assembled to defend it. One of the mob is killed while entering the house through the broken doors.

28. Twenty four persons who remained in the above office were escorted to prison by the civil and military authorities of Baltimore At night the prison was left undefended, and attacked and broken open by the mob; Gen. Lingan, a revolutionary officer aged 65, was barbarously murdered, and nine other persons, among whom was Gen. Lee of Virginia, were bruised, mangled, and left for dead by the mob. The rest escaped, with more or less injury, by mingling with the crowd.

Aug. 7. Gen. Hull re-crossed from Sandwich to Detroit.

8. Detached Col. Miller to open a passage for supplies. After a smart skirmish the attempt failed.

9. Astorga capitulated to the Spaniards.

10. Gen. Maitland landed at Alicant with 14,000 British troops.

11. A smart skirmish between the English and the French at Majalahonda.

12. Lord Wellington entered Madrid.

13. The U. S. frigate Essex captured the Alert sloop of war.

16. Gen. Hull capitulated at Detroit, and surrendered the Michigan Territory to the British under Gen. Brock. Prisoners nearly 2,500, with very considerable warlike stores.

A treaty of peace signed between Russia and England.

17. The battle of Smolensk.

18. Bonaparte entered Smolensk, nearly all of which was burnt.

19. The battle of Volontina.

The British frigate Guerriere, 38 guns, Capt. Dacres, taken by U. S. frigate Constitution, 44 guns, Capt. Hull, after 25 minutes close fighting. British loss 15 killed, and 64 wounded. U. S. loss 7 killed and 7 wounded. The Guerriere was dismasted, and made a complete wreck, so that Capt. Hull was obliged to destroy her.

20. A national fast in U. S. on account of the war.

A terrible hurricane at New Orleans which ruined the houses

in a great part of the city, destroyed nearly all the shipping in the harbor, and occasioned the loss of many lives.

25. The siege of Cadiz raised by the French after a most vigorous prosecution of it for two years.

26. Seville evacuated by the French, leaving a garrison.

27. The garrison of Seville taken by assault.

29. Bonaparte entered Viasma, which was burnt, the Russians still retreating.

31. Com. Rodgers arrived at Boston, with the frigates President, United States, and Congress, and the sloop of war Hornet, after a cruise of 70 days.

st. 3—6. The Spaniards under Ballesteros harass the French in their retreat under Soult.

5. Bonaparte took a favorable position from the Russians preparatory to the battle of Borodino.

6. Bonaparte spent the day in reconnoitring, and preparing for the battle of the ensuing day.

7. The battle of Borodino—the most sanguinary conflict in modern times. The French attacked the Russian entrenchments through the whole line about 6 o'clock—various batteries were taken and retaken—the carnage was horrible through a great part of the day—the Russians remained masters of the field of battle till the morning of the 9th. Bonaparte retreated 8 miles, where he remained till the 9th, when he passed over the field of battle to Mojaisk. At this place he issued his first account of the battle on the 10th. The Russians, convinced that they could not sustan another such conflict, retired without molestation. Kutousoff, the Russian commander, dated his first account on the field of battle, the day after it was fought. It is difficult to ascertain the numbers engaged;—probably Bonaparte had about 200,000, and the Russians somewhat less. The killed and wounded are thought to have been nearly equal, i. e. not fewer than 40,000 on each side, either killed, or so wounded, as to be incapable of service in future.

8. The funeral obsequies of Gen. Lingan, (who was murdered by the Baltimore mob,) was attended at Georgetown by 2000 persons.

14. Bonaparte's advanced guard entered Moscow, the Russians having withdrawn to the south. That vast city was set on fire by the inhabitants, and by order of the government, in 500 places. The flames raged till the 19th, and left not a tenth part of the city standing.

17. A Peace Convention of the State of New York met at Albany.

19. Lord Wellington laid siege to the castle of Burgos.

22 He attempted to take the outworks of the castle by storm, and failed with considerable loss.

Toward the end of this month the Emperor of Russia issued a spirited proclamation, which held out to Bonaparte no hope of peace.

t. 8. Com. Rodgers's squadron put to sea from Boston.

About 100 volunteers crossed lake Erie, and took two British armed vessels, the Detroit and Caledonia, the former of which was burnt.

11. English convoy of 22 sail lost in the Baltic.

13. The American forces under Gen. Van Rensselaer crossed into Canada, and took Queenston, after an obstinate conflict. In the afternoon of the same day, being unsupported by their associates, the party was obliged to surrender. American loss, 100 killed, 900 prisoners. Gen. Brock, the British commander was killed early in the day.

14. Great Britain issued letters of marque and reprisal against the United States.

18. The U. S. sloop of war Wasp of 18 guns, Capt. Jones, took the British sloop of war Frolic, of 20 guns, Capt. Whinyates, after an action of 43 minutes. Both were taken two hours after by the Poictiers, 74.

Murat with 45,000 men defeated by the Russians, and driven back 11 miles with the loss of 38 cannon.

19. Bonaparte left Moscow with the mass of his army.

20. Gen. Wittgenstein beat the French under St. Cyr, and took Polotsk by storm.

Gen. Steinhill beat the French under Macdonald.

22. Gen. Winzingerode entered Moscow with his troops, but was himself taken prisoner by the French rear guard.

23. A conspiracy at Paris on the pretence that Bonaparte was dead. It was headed by three ex-generals Malet, Guidal, and Lahoire, who suffered death immediately with several of their accomplices.

24. Battle of Malayoroslavitz, in which Bonaparte's main army was defeated, and obliged to abandon its purpose, with severe loss.

25. Death of his Excellency Roger Griswold, Governor of Connecticut, an eminent statesman.

A French detachment on the Dwina beaten, and 8 cannon taken by the Russians.

The British frigate Macedonian, 38 guns, Capt. Carden, taken by the United States, 44 guns, Com. Decatur, after an action of an hour and a half. U. S. loss, 5 killed, 7 wounded; British loss, 36 killed, and 68 wounded.

29. The Prince Regent issued a proclamation against deserters employed in American armed vessels.

In the course of this month Lord Wellington began a retreat from Spain, compelled by the superior force of the French.

Nov. 2. Congress of U. S. assembled.

3. Bonaparte's retreating army greatly harassed by the Russians at Viasma. The corps of Ney, Davoust, and Beauharnois, were engaged; their loss 6,000 killed and wounded. 2,500 prisoners.

4. The President U. S. communicated his Message to Congress.

Earl Moira sworn in Governor General of Bengal.

5. The French retreating army began to be in universal and extreme distress, on account of the cold, and the continual vexations experienced from the Cossacks

7 and 8. Beauharnois's corps in imminent danger, and was able to form a junction with the main army only by the sacrifice of nearly all its artillery and baggage.

9. Bonaparte re-entered Smolensk.

14. Battle on the Dwina between Wittgenstein and Victor; the latter retired.

16. Battle of Krasnoi. Davoust's corps defeated with great loss.

17. Ney's corps defeated with great loss.

18. A skirmish between the Indians and a party of militia in the state of Ohio.

19. A detachment of 300 U. S. troops marched a few miles over the line into Canada from the camp north of Plattsburgh, and returned again without seeing an enemy; after which the northern army of the U. S. went into winter quarters.

Lord Wellington reached his old lines near Ciudad Rodrigo after a long retreat in presence of an enemy vastly superior to his army.

23. The French corps under Dombrowski on the Berezina defeated by Tchichagoff's advanced guard.

27. A small detachment of U. S. troops passed the Niagara river, and took a redoubt with 30 prisoners. The next day Col. Winder was sent to relieve the former detachment, and driven back with loss; and Gen. Smythe rallied to pass into Canada, but did not pass.

23. Battle of the Berezina between the small remnant of Bonaparte's army from Moscow, joined by the corps of Victor, Oudinot, and St Cyr, on the one side, and the Russians under Tchichagoff, Wittgenstein, and Platoff, aided by the advanced guard of the main Russian army, on the other. Both parties seem to have been so exhausted by forced marches, as not to have fought with their accustomed vigor. The French suffered severely, and were obliged to alter the course of their retreat. This day, or the next, Bonaparte left his army, and fled across the country with a small guard of trusty officers to Wilna. He had been in great personal danger the preceding fortnight. Judging from his own account, his army must have suffered more from the united horrors of sword, cold, famine and continual fatigue and alarm, during the whole month of November, than is recorded to have been suffered by so large an army within the same time, since the world was made. Thirty thousand horses died in a few nights, and the army from Moscow lost all its cavalry and all its artillery. It was with difficulty that a small body guard for the Emperor could be mounted.

30. The Prince Regent opened the new Parliament with a speech.

c. 1. Gen. Smythe rallied and embarked his men to pass into Canada, but did not pass.

2. Gen. Harrison gave up his expedition against Detroit.

3. The 29th French bulletin issued, dated at Molodetchno.

5. Mr. Gallatin laid his estimates before Congress.

10. Samuel Tully executed at Boston for Piracy.

The Russians entered Wilna, and took several thousand French prisoners.

14. A bill passed the Senate U. S. to build four 74's and six frigates, 28 to 2.

A bill also passed the Senate for the relief of merchants, who had given bonds under the non-importation act, 23 to 5.

18. Bonaparte reached Paris about 11 at night, having fled with the utmost speed from Wilna in disguise, under a feigned name, and with a single attendant.

23. The bill to augment the navy passed H. R. 70 to 56.

The bill to relieve the merchants also passed, 64 to 61.

27. The Russians entered Memel.

29. The British frigate Java, 38 guns, capt. Lambert, taken by the Constitution, com. Bainbridge, after an action of one hour and 55 minutes: British loss, 70 killed, and more than 100 wounded; U. S. loss, 9 killed and 25 wounded. The Java was made a complete wreck, and burnt by the captors on the 31st.

30. A bill to raise 20,000 additional troops passed H. R. of U. S. 70 to 37.

The Prussian Generals De Yorcke and Massenbach, with their corps, joined the Russians.

31. Com. Rodgers with the President and Congress returned to Boston.

During this month a great mortality prevailed among the soldiers of U. S. army, at all their stations.

At the close of the year, the very small remnant of the French armies, principally officers, were at Marienbourg, Marienwerder, Elbing, and Thorn, on the Vistula. This remnant was, for the

most part, collected from the fragments of corps from the Dwina, the army from Moscow having become almost utterly extinct by the middle of December. The ruin of all Bonaparte's forces engaged in the attempt to conquer Russia, is one of the most overwhelming events which ever took place in the whole history of the wars of ambition. In June he entered Russia with an immense army, after three years of preparation, and had under his control a more effective and formidable force than was ever before at the disposition of a single commander; in December, a fugitive in disguise, he returns to his capital, and relates with his own mouth the frustration of his designs, and the annihilation of his army. The loss of the army included the loss of 1200 cannon, 60,000 horses, and immense quantities of ammunition and baggage. The history of the world affords no parallel.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. V.

IT has been intimated, that there is danger of becoming tedious, at least to common readers, by too minute a detail of particulars in the course of these *Plain Scripture Readings*. Perhaps this danger may be somewhat diminished by stating, in this place, the design of the writer in noticing *all* the emendations proposed by Griesbach, and the principal doctrines contained in each passage of Scripture taken as the subject of examination.

Mention is frequently made, in modern publications, of the great number of various readings in different manuscript copies of the Scriptures. This number is so great as to astonish the unlearned, and to make them think the variations of different copies of the Scriptures to be vastly more important than they really are. It seemed useful, therefore, to set before the common reader *all* the alterations of our text proposed by Griesbach, a very highly valued critic in this branch of sacred learning, that the true character of these alterations may be understood, and the grand edifice of Christianity with all its pillars of doctrine and duty may be seen to stand on an immoveable foundation. If a selection were made comprising those various readings only which affect the sense, the writer might be suspected of partiality. Besides, it is desirable that every person should actually see, that such various readings as the omission of the word *and*, or the transposition of a word, or the change of a preposition, or the omission of the nominative case, cannot possibly, in a vast majority of instances, alter the sense in the least.

In detailing the doctrines taught by Christ and the Evangelist, the writer has two objects in view.

The first is, to induce his readers to compare each doctrine with the passage from which it is stated or inferred. A habit of reading the Scriptures attentively, and with a desire to understand their whole meaning,

vast importance to every stian, who intends to ad- e in divine knowledge.

he second is, to shew with t comparative frequency the ous truths of Christianity are ht. It is sometimes said, by disciples of modern liberali- hat those doctrines, which usually called the doctrines e Reformation, are seldom ht, *even in appearance*, by acred writers. A particu- xamination of any consider- portion of Scripture will se the error of this asser-

ie prosecution of my pres- lan through the Gospel of hew will, perhaps, answer chief purposes I have in . The plan may then be al- , or dropped altogether. If papers should be generally ed unprofitable, they will continued immediately on ing that such is the fact.

e word more: Let no per- uppose, that, because these s are numbered, it is neces- o read the whole in order derstand any. They are ered for the sake of dis- on; but may be read sepa- , after the abbreviations ined in the first number are stood.

Matthew V, 1—20.

only various reading admit- Griesbach as an alteration first twenty verses of this er, is the omission of the *falsely* in the 11th verse. asses this among the pro- omissions. I know not he omission of the word can have any effect to ren- ie passage doubtful, or to favor any class of disputants. If the word be not genuine, it doubtless crept into the text from some comment. The passage appears more forcible without it. No doubt, great malice has been exhibited against Christians, even in speaking what was true, in order to disparage their characters, and out of hatred to the cause of Christ. Thus, for instance, when Christians have sustained immoral characters before they became Christians, the world are apt to take special care that this fact be kept in remembrance. Real hostility to Christ is very frequently manifested in this way; and when thus manifested may operate as a testimony in favor of the persons against whom it is particularly directed.

Proposed emendations in our version.

Ver. 5. *Blessed are the meek; for they shall inherit the land.* Dr. Campbell has shown very satisfactorily that this is a preferable translation to the common one. By the word *land* he understands *heaven*, spoken of by the Psalmist, (from whom this clause is quoted,) under the figure of the *promised land*. He argues that all the blessings here described are of a spiritual nature, and are to be enjoyed in a future state of happiness. It has been a difficult thing to tell in what sense the meek inherit the *earth*. Persons of this character often suffer in this world from the rapacious, the proud, the violent; but there is a *land* which they will hereafter receive in undisturbed possession, even the *rest, which remaineth for the people of God*. To explain at large

the attention here proposed would take up more room than can here be afforded. See Camp. Gos. vol. iv, p. 35.

V. 13. *If the salt become insipid.* It is worthy of remark, that the Greek word, like our *insipid*, means to become *foolish* or *tasteless*, though the former is the primary meaning.

V. 17. *Think not that I am come to annul the law, or the prophets; I am not come to annul, but to establish.* It is not easy to find a single word in English, which shall convey the whole force of the word translated *to fulfil* in our common version. Perhaps it comprises, in this passage, the most important meanings of the words *to establish, to ratify, to accomplish, to make full and perfect.*

This verse has been greatly misunderstood to mean, that our Savior came not to *transgress* the law, but to *obey it*; whereas the true meaning of the passage is, that Christ, as the great moral lawgiver of mankind, came not to annul the law previously revealed, but to establish, confirm and ratify the same law, and, by explanations, to enlarge it; and make it as perfectly intelligible as it was universally obligatory.

V. 18. *Till all be accomplished.*

V. 19. *Whosoever, therefore, shall transgress one of the least of these commandments,* &c.

V. 20. *Except your righteousness shall surpass,* &c. Dr. Campbell uses *excel* instead of *exceed*; because *exceed* relates to quantity, but *excel* to quality or kind. *Surpass*, like the original, may relate to quantity and quality, and is therefore to be preferred.

Doctrines.

We are taught, in this passage of Scripture, that our Savior, seeing the multitudes, went up into a mountain, sat down with his disciples about him, and directed his discourse to them particularly; v. 1, 2; that the following classes of persons are happy; first, the humble, because they shall enjoy the kingdom of heaven; v. 3; secondly, the mourners, because they shall be comforted; v. 4; thirdly, the meek, because they shall partake of a spiritual inheritance, which was prefigured by the promised land; v. 5; fourthly, they who hunger and thirst after higher attainments in holiness, because they shall be satisfied; v. 6; fifthly, the merciful, because they shall obtain mercy; v. 7; sixthly, the pure in heart, because they shall see God; v. 8; seventhly, the peace-makers, because they shall be children of God; v. 9; eighthly, they who are persecuted on account of their goodness, because they shall enjoy the kingdom of heaven; v. 10; that the disciples of Christ are happy when reviled, persecuted, and calumniated for his sake; v. 11; that they ought to rejoice, in such circumstances, and be exceeding glad, because their reward will be great in heaven; v. 12; that the prophets were thus persecuted; that the disciples of Christ are the salt of the earth, the means of preserving the human race from a state of moral putrefaction; v. 13; that they are also the light of the world; v. 14; that it is the duty of Christians to let their good works be seen by others, so that they also may be brought to glorify God; v. 16;

that God is properly called the Father of the human family; that Christ came not to abolish, or annul, but to make perfect and ratify, the divine law, which had been previously revealed; v. 17; that every syllable of the revelation of God shall be exactly accomplished, and shall perfectly attain the end for which it was given; v. 18; that whosoever shall violate one of the least of God's commandments, or shall teach others to violate it, shall be of no esteem in the kingdom of heaven; v. 19; that whoever shall obey and teach these commandments shall be highly esteemed in the kingdom of heaven; and that unless the virtue of Christians shall surpass that of the Scribes and Pharisees, they can never enter the kingdom of heaven.

The number of implied doctrines in these interesting verses is exceedingly great. A few will be mentioned. We are taught, that the customary ways in which men have sought happiness are all erroneous; v. 3—10; that those whom the world accounts unhappy may in fact be in the only path to happiness; that a desire of happiness is not only lawful, but the grand motive to a course of virtue; v. 3—12; that the great reward of the highest attainments in virtue is the vision of God; v. 8; that whatever wants or privations may be experienced by Christians in this world, they will all be removed in the world to come, and the opposite blessings will be conferred without measure and without end; v. 3—12; that if professed Christians are destitute of real holiness they will be among the most useless of the human race; v. 13; that one motive to do good is a desire that others may become religious, and that God may thus be glorified; v. 16; and that the only foundation of distinction in heaven will be obedience to the revealed will of God; v. 19.

Miscellaneous Remarks.

The Sermon on the Mount is the longest continued discourse of our Savior recorded by the Evangelists, except that in which he comforts his disciples and makes an intercessory prayer, which is of about equal length. The purity of the instructions here contained, the sublimity of the sentiments by which these instructions are enforced, and the authority with which our Savior speaks, cannot fail to strike the mind of every reader.

The authority manifest in every sentence is worthy of very particular notice. Our Savior evidently speaks as the moral lawgiver of the universe, and delivers the most weighty truths, those by which the future allotments of men are to be fixed, under the sanction of his own name. *Verily I say unto you.* From this I argue, that Christ is the moral Governor of the world; and, if so, the unchangeable and eternal God. If Christ were a creature, however exalted, is it credible that he should not have explained himself to speak in the name of God only, and with no authoritative power of his own? Would he not have done this in every instance, as the prophets were wont to do, in order to prevent all mistake in so important a matter? The passages which speak of our Savior as *sent*, and as declaring the will

of the Father, &c. are all susceptible of an explanation perfectly consistent with the purport of these questions. PHILALETHES.

THE RELIGIOUS EXPERIENCE OF MRS. E. H. A SISTER OF PRESIDENT EDWARDS, EXTRACTED FROM HER DIARY.

In extracting the following passages liberty has been sometimes taken to alter the phraseology, but not the sense. A large collection of private papers written by this lady is in the possession of one of her grand children.

In her youth Mrs. H. thus wrote;—

"God has been graciously pleased to be working upon my heart by his Holy Spirit from my childhood, and, especially at times, to be powerfully inclining me to the things of religion. In the latter end of the year 1712, I was made more sensible of the reality and greatness of the things of religion than formerly, and my chief concern was about my soul. I was stirred up to search the Scriptures with diligence, that I might know the will of God, and what was required of me in order to salvation. I was also made sensible of my danger of perishing, and that continually. I saw that I was condemned already, and hung over the pit of misery by the slender thread of life. I was sometimes terrified,—sometimes encouraged,—sometimes made sensible of eternal things, and of the preciousness of my own soul,—sometimes tempted to neglect prayer and every duty on account of my vileness. Thus I continued, till one day being under more than ordinary concern, I found my heart in a froward and evil frame; and, upon the arising of wicked thoughts in my heart, an uncommon horror seized me, with a more than usual fear that God would deal with me according to my deservings, which so increased in the evening that I was unable to attend to my work. A sense of my exceeding wickedness, and of the dreadfulness of the misery I had exposed myself to increased till I had but little hope of escaping eternal punishment. About midnight I had an amazing breaking in of light into my soul; and though I would write it down, that the particular steps of God's dealings with me may not be forgotten, yet I know not where to begin, nor how to express what I then felt. I saw myself to be more vile and hateful than it is possible for tongue to utter, or for the heart fully to conceive. Sin appeared to be exceedingly sinful; especially, the sins against the Gospel, such as slighting the mercy of God, refusing an offered Savior, and grieving the Holy Spirit, seemed to me greater sins than any open immorality, or even murder. I saw myself lost and undone, and could see no way of recovery. The threatenings of God's word were like sharp arrows which pierced me through and through. I was made sensible of the greatness and holiness of God, and that the least breach of his commands deserves damnation. I saw myself to be under the law, a child of wrath; and felt that, if the threatenings of God were true, I must surely be executed. I found my heart harder than the nether

tone, full of enmity against
rising up in rebellion and
ng against him. I seemed
l down slain before him, in
ir of mercy. I thought
lf as sure of going to hell,
I were there already; for I
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hus in the greatest distress,
words came to me with
power; Lam. iii, 29. *He*
th his mouth in the dust, if
there may be hope; which
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nmity and hardness seem-
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fter this I was enabled to
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arose very much animated,
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et before me."

what Mrs. H. wrote was
ded for her private use on-
he stops here, and refers to
parts of her diary. Her
exercises, as nearly as can
llected, were as follows:—
y heart was very much sof-
and melted before God. I
grieved that I had sinned
st so good a God, especially
spairing of his mercy and
n, as I had done. I had a
great sense of God's goodness to me, not only in the above mentioned instance, but through the whole course of my life. I was now in a manner wholly taken up about the concerns of my soul; and things of a spiritual nature were to me things of the greatest excellency and of the last importance. I had not a thought that I was converted, but was stirred up earnestly to desire conversion. I had a great sense of the happiness and dignity of a child of God. The reasonableness of Christianity was made so clear to me, that had there been neither command, reward, nor punishment, I could not have withstood it. I had God always before my eyes, and walked under an apprehension of his wisdom, holiness, and goodness. I not only believed, but *was sure;* which wrought in me a pleasing and profitable view of the Divine Majesty, whereby I was obliged to do my utmost to please him, not from fear of punishment, but from regard to his infinite excellency, which was the sweetest and most powerful help to holiness. I think I may say, my conversation was much in heaven: these were the objects of my desires and the subjects of my thoughts and meditations; and indeed I seemed, for half a year together, not to live in the world. The loss of all outward things, even of the nearest friends and relatives, and of life itself, did not seem grievous to me, provided the loss might be made up in God. It seemed that, with the presence of God, and the manifestation of his love and favor, I could freely burn at the stake. It did not appear at all strange to me, that the martyrs

cheerfully and joyfully suffered. In meditation, I was filled with such transports of joy and thankfulness, as are altogether inexpressible; and indeed I never experienced the like before nor since. But I little thought that these were my best days. I thought that if I believed I should see greater things than these.

"After a while, I began to lose something of my lively sense of divine things, and to grow discouraged. I was very much afraid of backsliding; and dreaded nothing so much as having my portion in this life. The loss of God's favor was insupportable. I summed up all God's threatenings against backsliders and applied them to myself; and, being once fixed in meditation on them, I had a more than ordinary sense of the punishments of the wicked, and of the strictness of God's tribunal. As I was thinking how awful it would be if hell were my portion, these words came home to me;—*I, the Lord, have spoken it, and I will do it;* which had a very discouraging effect upon me; and, if any thing of a contrary nature was offered, it would be immediately suggested, that God had *told me* he would damn me, and that it would signify nothing if all the divines in the world should encourage me. Thus I was under the power of discouragement a long time. But my fear of hell soon wore off in a considerable measure; yet a sense of my loss daily increased upon me. The world looked like an empty place. I could find no comfort in creatures. They were all empty and vain to me. These words of our Savior were always in my mind; *No man having tasted the old wine straightway desireth new; for, he saith, The old is better.* The thoughts of living without God in the world broke my heart. I went mourning all the day long. Tears had now become my drink. I dwelt in darkness, as those that had been long dead. My soul was shut up in a deep pit, that I could not come forth, and enclosed in Egyptian darkness; but now and then a gleam of light appeared, which kept me still waiting upon God in ordinances, with assured hope that he would at last shine in upon my soul. Thus I continued for a year and a half. Every place, every enjoyment, and every ordinance being empty to me, I could see no happiness but in the light of God's countenance, nor any misery like being shut out of his presence.

"While I was in this condition it pleased God to move my parents to send me to Boston, where the preaching of the Rev. Mr. Colman and Mr. Cooper was blessed to me. I found God's ordinances very precious, and began to have a sensible sweetness upon my spirits whenever I drew near his house. I went to Mr. Wadsworth, who to my surprise treated me as one of God's children, and convinced me that the foundation of my present trouble was temptation. By this I was much helped, as also by the words of Christ, *My grace is sufficient for thee.* Also the consideration, that Christ had undertaken for them that are his, afforded me much relief. But I was not suddenly let into light, but by degrees; many sermons contributing thereto, as also many books. I had some thoughts

oining the church, upon
I advised with Mr. Col-
who encouraged me, and
me that I might come re-
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Aug. 3, 1718. I gave up
elf to God in a solemn cove-
, and joined with his peo-
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id enable me to perform all
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be steadfast therein. Then
I say, *This God is my God,
will be my guide even unto
h.* O that I might be made
ible of the infinite greatness
goodness of that God, who
condescended to be a God
ovenant with his people,—
has called them friends, and
n them children's bread,—
is the portion of their inher-
ce and of their cup,—who
in the work of their re-
ption, made a glorious dis-
of his infinite holiness, jus-
, wisdom, and mercy. Will
lease God to grant, that I
so behold his glory as to
hanged into the same image
n glory to glory.

Oct. 12. This was the first
ament-day I enjoyed in
dsor. I had the evening be-
fore some quickening and earnest desires after Christ and the ordinance; but the next day was very dull and dead. My father preached from Heb. v, 9. *And being made perfect, he became the author of eternal salvation unto all them that obey him.* My heart still continued very much unaffected, till the participation of that ordinance, wherein I had a sense of the infinite mercy of God in the redemption of the fallen children of men. And though I fell infinitely short of my duty, yet would humbly hope, that my fellowship was in some measure with the Father and with his Son, Jesus Christ. I then solemnly engaged to endeavor, by the grace of God, after a more strict walk with him, and to watch against the vain thoughts which swarm in my heart. May it please God to keep this in my thoughts continually, and to grant me his grace, whereby I may be enabled to walk worthy of the vocation wherewith I am called.

"Nov. 2, the Sabbath before the Public Thanksgiving. My father entertained us from Ps. lxv, 11, *Thou crownest the year with thy goodness; and thy paths drop fatness.* The doctrine was, that the mercies and blessings of the year were given us by God, and called for suitable returns of praise and thankfulness to Him."

Mrs. H. gives the plan of the sermon. Among the general mercies of the year the preacher ranked *peace.* "It may be reckoned one of the great mercies of the year, when God delivers his people from the hurtful sword, and from the grievousness of war." Among the special, or individual mercies, converting

grace is not forgotten. "It may be, that God has bestowed converting grace upon some person. This is a special mercy of the year wherein it was bestowed, a mercy for which God will be blessed through eternity." Among the proofs, that these mercies proceed from the goodness of God, this is mentioned;—"Because we are undeserving of them. They are not merited by us, but are the free gift of God. It may further appear that they proceed from the goodness of God, if we consider our own sinfulness and vileness. We are all sinners; have naturally hearts full of enmity and rebellion against God; have a thousand times broken his holy law, and deserved eternal misery from him."

Nov. 5. It is now just the dawning of the solemn day of thanksgiving. O that I might see the infinite wisdom, power, and goodness of that God who makes the day-spring to know its place, and causes his sun to shine on the evil and on the good; and that I might be enabled to wait upon him this day with thanksgiving and praise; that he would please to hear my voice in the morning, and that, with the true devotion of the Psalmist, I may direct my prayer unto him, and may look up. May it please God this day to clothe me with the garments of praise, and to put a new song into my mouth, even praise to my God. May my heart be fixed in the duties of the day, that with suitable fear and reverence I may draw near before Him; knowing him to be a God of infinite greatness, sovereignty, power, and holiness, and that with him is terrible majesty; with deep humiliation and abasement, knowing myself to be a vile, sinful creature, a worm of the dust, and as nothing before Him: yet rejoicing and believing, that the great, holy, and sovereign God is also gracious and merciful, slow to anger and of great goodness. His tender mercies are over all his works. How wonderful have been the expressions of God's goodness to me this last year, and how loudly do they call for my thankful acknowledgements. I have been visited with great weakness and bodily infirmity: it has pleased Him, who is the Lord my healer, to restore me to a comfortable degree of health and strength again. I was once visited with a mortal distemper; but God was pleased to rescue me from the jaws of death, and to add to my days another year. When I was in the depths of darkness and discouragement, quite overrun with melancholy; when the waters came into my soul, and my feet sunk in deep mire; when I dwelt in darkness as those that have been long dead; when my spirit was overwhelmed within me and my heart was desolate—I remembered the days of old, my spirit failed, I became like those that go down to the pit. I cried unto the Lord, and he helped me, and delivered me out of my distress. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Bless the Lord, O my soul; and all that is within me praise his holy name.

March, 1719. I am this day called to wait upon God, in the holy and solemn ordinance of the Lord's supper. Wherewith

come before the Lord, and yself before the most high t is, indeed, a solemn and hing for a sinful creature r near to a holy and glori- ɔd. Where, then, is the ıg garment, the righte- s of Christ, with which I ɔe clothed, if I would be t at this marriage feast? : is that faith, that love, ımility, that holy fear and ıce, which are necessary er to my suitable attend- ı this ordinance? Where godly sorrow for sin, that ng in Christ Jesus, that in the ways of holiness, God requires, and which : hoped I experienced ıing of? Ah where indeed! old and dead am I grown. ıave I lost my sense of spiritual things, and am become earthly and carnal. How lifeless in duty; how full of unbelief and formality; how are vain thoughts crowding upon me, interrupting every duty, and defiling my best performances.— Lord, I desire to come unto thee for justification and sanctification, for the renewing of the Holy Ghost. Thou art the fountain opened for Judah and Jerusalem to wash in. Wash me in thy blood, sanctify me by thy Spirit, prepare me for this holy ordinance. Thou, that raisest the dead, quicken my dead soul. Thou, who art the fountain of light, the father of mercies, the God of all grace, enrich my soul with thy grace, and irradiate me by thy Spirit."

(To be continued.)

RELIGIOUS INTELLIGENCE.

ERICAN MISSIONARIES.

as have been received Mr. Nott as late as the November. He was then rd ship with Mrs. Nott r. Hall, just losing sight , having left Bengal for y. If the ship touched at , they thought it proba- y should attempt a mis- station there. Early in ıber, they engaged their e, and obtained the regu- sports from Government; the 18th, they were noti- the police, that it was the e of Government that they be sent to England in the ınder despatch; and that es were provided by the : Office for Messrs. Hall and Nott on board the Surrey, and for Messrs. Judson and Rice on board the Prince Regent; and their names were published in the Calcutta newspapers as passengers on board those ships. Messrs. Judson and Rice went on board a ship bound for the Isle of France, and after some difficulty obtained passports for that place. Messrs. Nott and Hall went on board the ship bound to Bombay, and were regularly reported to Government as passengers. The ship Creole, in which Messrs. Judson and Rice embarked for the Isle of France, left Bengal early in December. Letters have been received from Dr. Carey dated toward the close of that month. It will probably be some time be-

fore we shall hear again from the brethren, there being no American ships, we believe, either at Calcutta, Bombay, or the Isle of France. The friends of missions will not cease to pray, that God would fix the brethren in some station where they may be employed to proclaim the Gospel, and in due time to assist in giving the word of God to the heathen in their own languages.

In a letter to the Rev. Dr. Woods written by Mr. Nott just as he was recovering from sickness, September 8, and while the minds of the brethren were directed principally to Madagascar are the following passages.

"We received Dr. Worcester's letter of March 10, accompanied by the ordination services, about a week ago. I thank you for your Sermon, and the authors of the Charge and Right Hand for their performances, with all my heart. Nothing since I left America has seemed to be so much the means of recalling to my mind the principles on which I put my hand to the plough, and of awakening every desire to persevere in the undertaking, as reading this manual of missionary motive, caution, and instruction. Its intention seems to be to bring us to an exclusion of the unhallowed leaven, to an ire dependence upon, and devotedness to, the Lord;—and I hope it may have that most desirable effect. The letter and sermons came to hand just as I was beginning to recover from a severe illness; and I am now only so far recovered as to be able to do a little business in my apartment, this letter being the first business which I have done since my illness. But I am growing better very fast, and shall probably be about in a few days."

"Providence has been very good to me, and provided me with kind friends, in whose house during my sickness I have been at home. Through Divine goodness we all yet live. While I was sick I thought it likely that God was going to make an inroad upon us, and shew us that he needed us not. But he spares us yet. May it be to fulfil our duty, and do something for his honor."

"The determination of our future residence must be left in the hands of God. I feel myself, and I know the Christian public feel, a particular propensity to Asia; but God may say *Africa*. If he does, we must go thither. Madagascar is a very interesting and important field; the only question is, can we enter into one more interesting and important. You and our other good friends at home, I have no doubt, are praying for us; and, if we wait upon God ourselves, we may hope and expect to be guided right."

BIBLE SOCIETY OF NASSAU HALL.

The students of the College at Princeton, together with the members of the Theological Seminary at the same place, having taken into consideration the inestimable value of the Revelation which it has pleased God to make to our world, and the great benefits to be expected from the distribution of the Bible which contains this revelation, among persons unable or not disposed to purchase it, have

formed themselves into a society for that purpose to be called *The Bible Society of Nassau Hall*, the sole object of which is the distribution of the Bible among the poor and the destitute The following are some of the fundamental principles of the association, viz. The regular members are to consist only of students of the College and members of the Seminary—honorary members are received—the business of the Society to be conducted by a Board of Directors consisting of a President, two Vice Presidents, a Secretary, a Treasurer, and twelve Managers, annually elected—and the copies of the Bible to be distributed to be always of the common approved version, without note or comment.

After the Society was organized, the following persons were chosen officers: William A. M'Dowell, *President*, Leverett I. F. Huntington, 1st *V. Pres.* William Blair, 2d *V. Pres.* William Pennington, *Sec.* Backus Wilbur, *Treasurer*, and twelve others, *Managers*.

The Society cordially invite contributions to aid their endeavors to circulate among the suffering poor the inestimable treasure the word of God.

CONNECTICUT BIBLE SOCIETY.

At the annual meeting of the Connecticut Bible Society held at Hartford on the 13th inst. the following persons were chosen officers; viz.

His Ex. JOHN COTTON SMITH, Esq. *Pres*

Gen Jedidiah Huntington, } *V. Presidents.*
Rev. Samuel Nott, }
Rev. Lyman Beecher, }
Rev. Samuel Merwin, }

Mr. Henry Hudson, *Secretary*.

Mr. Joseph Rogers, *Treasurer*.

Directing Committee.
Hon. Chauncey Goodrich, Esq
Samuel Pitkin, Esq.
Rev Amos Bassett,
Hon. Theodore Dwight, Esq.
Rev Henry A. Rowland,
Rev. Calvin Chapin,
Rev. Andrew Yates,
Ichabod L. Skinner, Esq.
Rev. Samuel Goodrich,

We intended to have noticed before now the very excellent report of this society made at the annual meeting in May 1812. By this document it appears that the Society distributed 5,250 Bibles in the year preceding, and 5,303 since the commencement of its operations. The exertions of this institution have refuted a common opinion, that there is no want of Bibles in our old settlements, and the well regulated parts of our country. Even in Connecticut, which is justly said to be as well supplied with Bibles as any part of the world, many families have been found, and many others probably could be found, destitute of the word of life.

Besides distributing Bibles extensively in Connecticut, this Society afforded its bounty to the poor in several of the other states. The committee sent 300 copies of the Scriptures to the Oneida Bible Society, 100 into the state of Vermont, 50 into Pennsylvania, 300 into Ohio, and 100 into Rhode Island. The committee expended for Bibles during the year $1,238.72; and the balance on hand, May 9th, 1812, was $2,371 54, of which $1,550 was a permanent fund.

MASSACHUSETTS BIBLE SOCIETY.

By the report of the executive committee of this Society prepared for the annual meeting, June 4, 1812, it appears, that the committee distributed, during the year preceding, 93 octavo, 8 minion, and 1,050 common Bibles and 566 Testaments, and since the formation of the society, 3,963 Bibles and 664 Testaments. The balance on hand was $3 370 12, of which $3 236,74 was a permanent fund. The committee expended for Bibles during the year $1,317 66.

PHILADELPHIA BIBLE SOCIETY.

We learn from the report of this Society prepared for the annual meeting, May 6, 1812, that the managers had lately been directing their principal efforts to procuring stereotype plates of the whole Bible, after they shall have obtained which they hope to distribute the word of life with more liberal hands. During the preceding year they had given away 81 German and 243 English Bibles, and 12 Testaments. Since the institution of the Society in 1808, they have distributed 6,299 Bibles and Testaments. During the preceding year, they had paid $1,569 15 towards the stereotype plates, and $309 37 for Bibles. The balance on hand was $1,779 15, of which $1,552 was a permanent fund.

NEW HAMPSHIRE BIBLE SOCIETY.

Before the annual meeting of this society in Sept. last, the treasurer had received $508 77, of which 290 had been expended for Bibles. The Society had then been in existence but about three months.

DOMESTIC MISSIONS.

Extract from a letter written by the Rev. James Johnson, a missionary of the Society for Promoting Christian Knowledge. He is employed to labor in the N. W. parts of the state of New York.

"THE people in this country are exceedingly corrupt, both in principle and practice. Infidelity, profanity, and a disregard of the Sabbath, are among our most prevalent vices. But we can discover a visible reformation, where preaching has been enjoyed but a short time; and I think in most towns a desire to obtain regular preaching increases, while the means of supporting it are daily diminishing. Very many families have left the country; and some flourishing settlements are entirely deserted. So ruinous has the war already been, that we are almost all reduced to poverty. Our husbandmen have been dragged from their farms to guard the lines, till we are apprehensive of a distressing famine.

"God has visited Stockholm the last fall with a remarkable outpouring of his spirit. There was a church, in the settlement to which the awakening was confined, consisting of eleven or twelve members. They were in the habit of holding reading meetings on the Sabbath, which were usually attended by 30 or 40 persons. But they were very stupid; and I have been often discouraged, when I have preached to them. It appeared to be laboring in vain. Last summer, in particular, they were so alarmed by the war, that they could hardly listen to any other subject for an hour, even on the Sabbath. During this alarm, in October, Mr. Parmele, as he passed through the town, preached an evening lecture, at which one man was awakened, and a number of others seriously impressed. I visited them the next week, and found three persons under conviction. I spent several days with them, and from that time the work became general, and almost every individual in the society became solemnly impressed. The work continued about 6 or 8 weeks: during which time they had no minister with them but myself; and I could be with them only a small part of the time. Thirty persons in this time obtained a hope, and give evidence of having passed from death to life. In this work I never saw any thing like enthusiasm, which was the more to be expected on account of their having no minister. All appeared deeply impressed with a sense of the entire depravity of the human heart, and placed their entire dependence for salvation on the merits of Jesus Christ. The settlement, to which the work was confined, consisted of 53 families, 10 of which were Baptists, and seldom attended meeting with the other society; and I do not recollect an individual of these, who was a subject of the work."

Extract of a letter from a missionary employed in the western parts of New York.

"ON account of the pestilence, which makes dreadful havoc in

this region, the minds of the people in many places are very tender. Yesterday I exchanged with the Rev. Elnathan Walker, pastor of the Congregational church in Homer. The Lord is doing wonders in this place. A very powerful awakening commenced here in August last. In December it became general through the town. From 15 to 20 conferences have been attended weekly, and still continue in various parts of the town. Although the awakening is thought at present not to be so powerful, yet there still prevails a very great solemnity on the minds of the people. I had a very full and devout audience yesterday. And the conference in the evening was very solemn. A new song, even praise to our God, is put into the mouths of multitudes here. One hundred and one, mostly those who have been brought home to Christ, were added to the church on the first Lord's day in January; and 56 on the first Lord's day of the present month. At another time three were added; so that 160 have publicly professed Christ and joined themselves to the family of his disciples since last August. Twenty or thirty more hopeful converts are soon to be added to Mr. Walker's communion. Between 70 and 80 are stated to have been added to the Baptist church."

"Homer, March 22, 1813."

Extract of a letter from a clergyman in the western part of the state of New York, on the need of missionaries, and the extent of the missionary field.

"In regard to the information, which you requested, I will state briefly, that the northern and southern parts of the county of Cayuga are missionary ground. In the towns of Virgil, Menta, Dryden, and Cato, there are small churches formed. In the two first there is some attention to religion. The western part of Locke, and the southern part of Genoa, are in great want of the word of life. They have formerly had small churches which are now dissolved. The counties of Broome, Cortlandt, Tioga, Seneca, and Steuben, furnish much missionary ground. In the Holland Purchase, there is a wide field for missionary labors. This tract is about 90 miles square. In the southern parts of it there are a vast number of people, and I think but two churches formed, and those small. In some places I hear lately there is a degree of religious excitement in the minds of the people. Faithful missionaries might labor here to great advantage. Bibles and tracts are much wanted, I imagine, in these districts.

"It is a subject of deep regret, that missionaries should spend so little time in a place. They travel on rapidly over a great extent of country, preach once or twice in a place, and then return. If they would preach the same number of discourses in one quarter of the number of places, I believe more good might be done. The fact is, more missionaries are wanted, seven for one. But these are not likely to be furnished, unless God should open the hearts and hands of his people to a greater extent than hitherto."

The writer then proceeds to urge the sending of men of tal-

ents and experience as missionaries, from the consideration that infidels and heretics abound in the new settlements. These persons he represents as being "in general overawed by the presence of a respectable minister of the Gospel, while they often attack the weaker sort, and talk them out of countenance."

ABSTRACT.

The Society for missions to Africa and the East held its twelfth anniversary in London about the first of June 1812. The Rev. William Goode preached the anniversary sermon, after which a collection was made for the benefit of the institution, which with donations and new subscriptions amounted to about $1,450. The Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the Society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement who had accompanied his teacher on a visit to England. The missionary stated, that 72 slave factories on that coast were reduced to 18, in consequence of the abolition of the slave trade by the British. Mr. Wilberforce reported, that the committee appointed for that purpose had waited on the late deeply lamented chancellor of the exchequer, and on the president of the board of control, on the subject of providing, at the renewal of the East India Company's charter, for more easy access of Christian Missionaries to India; and that they had found them to be very favorable to the general object, though strongly impressed with a sense of the delicacy and prudence with which measures for the attainment of that object should be devised and executed. Lord Gambier was appointed President of the Society, and other noblemen and gentlemen, who have befriended the institution, vice-presidents.

A Prayer Book and Homily Society has been formed within a year past in England, for the purpose of distributing, gratuitously, the articles, liturgy, and homilies of the Church of England. We observe the names of Lord Teignmouth, Lord Calthorpe, Lord Gambier, Mr. Wilberforce, and Mr. Thornton, among the officers of this Society.

From the mission at Karass intelligence was received in England, in a letter from Petersburgh, dated Jan. 17, 1812, of which the following is an extract: "Two of my friends, who are returned from the waters of Caucasus, tell me, that they passed a fortnight very agreeably with the Scotch missionaries in that neighborhood. The principals are the Rev. Mr. Branton and Mr. Patterson. During the seven years they have been there, they have suffered much from

the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The missionaries have a small wooden church, a printing house with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors. Mr. Brunton has nearly completed the New Testament; which, considering he was ignorant of the language several years ago, proves him to be an indefatigable man. They have a cloth manufactory; and as much land allowed them by the Russian government as they choose to cultivate; from which they furnish the surrounding country with potatoes, tobacco, &c. In their school they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good will of their neighbors. They are often applied to as arbitrators, &c."

A letter received by the Rev. Mr. Bayley of Newcastle, (Me.) dated Grecnock, (Scotland) Ap. 18, 1812, states respecting this mission, 'that a private letter had lately been received from one of the missionaries at Karass, (the only letter which had been received for two years.) They are still persevering The New Testament is mostly translated into the country language. Many tracts have been distributed. The missionaries have some land, work at their trades, and make a hard shift to live, as they have had no communication from the society for a long time. Some of the neighboring inhabitants have stolen their cattle, &c. more than once. They have a hopeful school, &c."

Bible Associattons are formed in various parts of England to which the laboring classes of people contribute a penny a week. Those who thus contribute take a lively interest in assisting to dispense the word of life. If these classes of people in England can give two cents a week each to this charitable purpose without feeling it, as seems to be admitted by all writers on the subject, the great mass of laboring people in our country can afford ten cents a week each for similar purposes. The price of labor is higher with us, the price of living cheaper, taxes incomparably lighter, and the condition of the great body of the people vastly preferable.

The Blackheath Auxiliary Bible Society held its annual meeting in May last, the Right Hon. N. Vansittart in the chair. It appeared from actual examination, that at least 5000 families in this populous district were without a Bible; that great eagerness was every where manifest to obtain the word of God; that actual application had been made for it by between 2,000 and 3,000, and that 1,000 Bibles and Testaments had been distributed. The amount of subscriptions and donations was about $4,440; and ten Bible associations are already formed within the district. Her Royal Highness the Princess of Wales was declared patroness, and Lord Hood, Lord Eardly,

Admiral Sir J. Colpoys, Rear Admiral Taylor, and the Rev. J. Mathew, were added to the list of vice presidents. Among the speakers were several noblemen, naval and military officers, and clergymen.

The Liverpool Auxiliary Bible Society had taken peculiar pains to furnish copies of the Scriptures to such of the numerous foreign seamen who frequent that port as were able to read them; and also to the poor, the needy, the sick, and the prisoner at home. The eagerness to possess the sacred volume is stated to have been general and strongly marked. It was found that out of 4,386 families inquired of for the purpose, only 1,544 were possessed either of a Bible or a Testament. The sum remitted to the parent society was $8,000 dollars. The number of Bibles distributed in different languages was 1,340, and of Testaments 2,046 Nothing prevented a much larger distribution but the absolute inability of the parent society to supply the growing demands of its auxiliaries; the presses hitherto employed in printing Bibles being insufficient for the purpose.

The Manchester and Salford Auxiliary Bible Society held its second anniversary on the 22d of June last. An able report was read by which it appeared, that, notwithstanding the extraordinary pressure of the times, by which that district was peculiarly affected, the receipts of the preceding year had far exceeded their most sanguine expectations; and five Branch Societies had been formed. The second year's income amounted to £9,300; which in addition to about £1,770, the balance of last year's account, had been remitted to the parent society. The number of Bibles circulated was 2,677, and of Testaments 3,052.

The Bath Auxiliary Bible Society was formed on the 10th of March, 1812, at a most numerous and respectable meeting of the inhabitants. Eloquent speeches were delivered by Mr. Owen and Mr. Hughes on the occasion.

The Uxbridge Auxiliary Bible Society had distributed 233 Bibles and 1,251 Testaments during the year preceding its last annual meeting. Besides the usual parochial distribution, the committee had passed a vote by which a Bible of a large type is allotted to each of the barges navigating the Grand Junction Canal, and is attached to the barge by a printed label specifying its name, and inviting the crew to read it. The committee state the following important fact. "It might have been expected," they say, "that in consequence of the recent circulation of the Scriptures in the neighborhood, either gratuitously given, or disposed of at reduced prices, the *sale* of Bibles and Testaments, on the *usual terms*, would be considerably diminished, if not altogether precluded; but this, it appears, is so far from being the case, that, since the institution of the Uxbridge Society, the demand on the trade for Bibles has been increased in a threefold proportion; a circumstance which indicates a growing spirit of reli-

gious inquiry, and both rewards and stimulates exertions to spread the word of God. The sum remitted to the parent Society is about $2,760.

The South West Essex Auxiliary Bible Society was formed on the 28th of July last, Admiral Harvey in the chair. The Admiral observed, in the course of his speech, that as a seaman he was not much used to public speaking, and his profession was not the most likely to lead him to speak on religious subjects; but he was convinced that the distribution of the Bible must be attended with the happiest effects; and he could add from his own observation in the navy, that there was the highest state of discipline on board those ships in which the Bible was most read. A considerable sum of money was subscribed.

An important act of Parliament, highly favorable to religious liberty, received the royal assent on the 29th of July last. It repealed the *Five Mile Act* and the *Conventicle Act*, which were a disgrace to the English Statute Book. All descriptions of Methodists and Dissenters have expressed, in the very strongest terms, their obligations to the archbishops and bishops and his majesty's ministers.

The Naval and Military Bible Society had distributed, in the year preceding April 1812, only 2,135 Bibles and 518 Testaments, although there were 26,327 applications for copies of the Scriptures; the funds of the Society being rather low. These funds however had been replenished by collections on the Fast soon after the above date, when about $9,000 were contributed in the metropolis.

The three following articles are taken entire from the Christian Observer.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

A large and overflowing meeting, the object of which was to establish an Auxiliary Bible Society, for the City of London, was held on the 6th instant, in the Egyptian Hall, at the Mansion House, which had been promptly and liberally granted by the Lord Mayor for that purpose. The hall was crowded at an early hour, and it is supposed that there were not less than from 2000 to 2500 persons present on the occasion. The persons who addressed the assembly in succession, were the Rev. Dr. Brunmark; the Rev. Mr. Hughes; Mr. Rowcroft; Mr. Favell; the Chancellor of the Exchequer; Mr. R. H. Marten; Mr. J. Thornton; the Rev. Mr. Hatch, the Rev. Mr. Wilson; Alderman Scholey; Alderman Wood; Mr. B. Neale; Mr. G. Barclay; Mr. W. Allen; and the Rev. Mr. Owen. A detailed account of the proceedings of the meeting will be published. In the mean time we will only remark, that there was much powerful eloquence displayed on the occasion; that the harmony and cordiality which pervaded the assembly were in the highest degree gratifying; and that the conduct of the Lord Mayor in the chair was such as fully entitled him to that warm homage of applause which he received from the multitude that surrounded him. The Lord Mayor for the time being was chosen president of this society. The vice-president are—the Right Honorable N. Vansittart; Aldermen C. S. Hunter; H. C. Combe, M. P.; Sir J. Shaw, Bart. M. P. Sir C. Flower, Bart.; Thos. Smith; J. Sylvester; G. Scholey; S. Birch; M. Wood; J. Atkins; C. Magnay, W. Heygate; and J. Ansley, Sir Thos. Baring, Bart. M. P.; Samuel Whitbread, Esq. M. P.; Joseph Marryatt, Esq. M. P.; W. Manning, Esq. M. P.; John Mait-

land, Esq. M. P.; S. Thornton, Esq. M.P.; Edward Parry, Esq.; T. Rowcroft, Esq.; and R. Clarke, Esq. Chamberlain;—the treasurer is D. Bevan, Esq.;—and the secretaries are, the Rev. D. Wilson, the Rev. H. F. Burder, and Gurney Barclay, Esq.

We congratulate the Christian world on the formation of a society, so supported and so patronized, whose attention is to be directed to supplying that grievous want of the Holy Scriptures, which is found to prevail among the poor of the metropolis. We trust that the powerful example of the first city in the world, thus recognizing, almost in its corporate capacity, the paramount importance of the word of God to the happiness of man, will be felt, not only in every part of the British empire, but in every corner of the globe.

LONDON SOCIETY FOR THE JEWS.

The London Society for promoting Christianity amongst the Jews, held their anniversary meeting at the London Tavern, Bishopsgate Street, on Thursday the 21st of May. The meeting was respectably attended; the Lord Bishop of Meath in the chair The Report of the proceedings of the Society, during the past year, having been read and approved, his lordship examined three of the youths under the care of the Rev. Mr. Frey with a view to the ministry, and expressed the highest satisfaction with their progress in their studies.

A very numerous company afterwards assembled at dinner, the Rt. Hon. the Earl of Grosvenor in the chair, when they were gratified with the appearance of the children who attended. The Rev. Basil Woodd expressed the deepest regret that the cause of the Jews had not been taken up at an earlier period, and recommended the continued exertions of the society, in the spirit of patience, temperance, long-suffering, and fervent prayer, as means of obtaining the Divine blessing on institutions like this, and concluded by moving the thanks of the meeting to the Rev. W. Marsh of Reading, and the Rev. W. B. Collyer, D. D. for their sermons, requesting them to allow the same to be printed.

The Rev. C. F. Frey stated, in an impressive manner, the actual situation of the Jews. He shewed that, in addition to the enmity to God and Christ, which renders mankind in general indifferent to religion, the Jews are induced by their pride, and the influence of their priests, to believe that all who are born of Israel will go to heaven, however they may live; and hence they refuse to believe in the despised Jesus of Nazareth. This evening, he observed, had produced proofs of the happy effects arising from the exertions of the society; and he had the satisfaction to state that forty-two Jews had been baptised, and that there are now sixty-two children wholly maintained and educated under its patronage.

The Lord Bishop of Meath declared, that from the first time he became acquainted with the formation and object of the society, he had the greatest satisfaction in contributing to the advancement of its designs in Ireland. He was persuaded the day must come, when the Jews will be completely united with the Church of Christ. That he knew of no other means for this purpose, than those adopted by the Savior and his apostles, and which were the very means pursued by the London Society; and he could not doubt that Providence would bless its endeavors.

The Right Hon. the Earl of Grosvenor, in an animated speech, declared that the interests of the Jewish people had engaged his very serious attention; and proved, from various arguments, the duty of Christians to continue their most zealous exertions in their behalf. He considered the prophecies of Scripture as affording the clearest evidence of the ultimate success of the object of the Society, and warmly recommended it to the friends of the institution to persevere in their exertions.

Plans of proposed buildings, including an episcopal chapel, schools, asylum, &c. having been laid on the table; the Rev. Dr. Randolph declared, that the great object of the institution was one in which he felt

a lively interest; that he was satisfied with the views of its conductors, and rejoiced in the plan of erecting an episcopal chapel, in conjunction with the present Jews' chapel, and engaged to support the society to the utmost of his power. Many excellent remarks were also made by the Right honorable Lord Calthorpe, and various other gentlemen, who favored the company with their sentiments.

The fourth Annual Report is in the press, and will soon be before the public.

SOCIETY FOR THE SUPPRESSION OF VICE.

An occasional Report, marked No. VI. has lately been published by this Society. Their former Report, we are happy to find, had produced such an accession of subscribers as enabled them to resume those active operations which had been in some measure suspended through a deficiency of funds. But for the narrowness of those funds their operations would have been much more extensive. They have entered, however, on five prosecutions, which they hope to bring to a successful issue.

The vigilance of the Society has continued to be directed to insuring the decorous observance of the Lord's day, and its aid has been solicited by respectable individuals, clergymen, and even magistrates. In one instance a clergyman requested the Society to undertake to repress the licentiousness of his parish, which was represented as a task become too arduous for the parish officers. The prosecutions of this class, resorted to by the Society since the last Report, have amounted to 150, all of which were cases in which previous admonition had failed to produce any effect. The attention of the Society to this offence has been complained of as harsh and unjustifiable. This complaint is ably repelled, and it is shewn that no blame can attach to the Society which does not at least equally attach to the laws of the land. On this subject the learned Judge Blackstone has thus expressed himself:—

"The profanation of the Lord's day is an offence against God and religion, punished by the municipal law of England; for, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country that professes Christianity, and the corruption of morals, which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanizes, by the help of society and conversation, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitting continuance of labor without any stated times of recalling them to the worship of their Maker." 4 Bl. c. p 63.

The Committee add, in conclusion, "that, independently of the obligation which is incumbent on every one to obey, both the laws of God, which command that the Lord's day shall be kept holy, and those of the land, which prohibit, under certain penalties, all open profanations of it; it is evident that much temporal advantage and comfort would be derived to all who live by trade or labor, from an entire cessation of their ordinary business and occupations on the Sabbath. It is felt, and has frequently been expressed to the Society by many tradesmen, as a great hardship that they cannot enjoy one day's respite in the week from the fatigues of business: and that they are deprived of an opportunity of attending public worship. But if some persons of that description open their shops on a Sunday, it is evident that others must either do the same, or risk the loss of their customers. To relieve them therefore from this hardship, it is in justice due to them, that the law be applied equally to all."

The committee next state the ef-

forts they have made, and the success they have had, in detecting the venders of obscene books and prints; several of whom are under prosecution.

The accounts received from the Societies at York, Hull, Chatham, and Rochester, are highly satisfactory. Much has been done at each of these places for the suppression of the flagrant evils of prostitution and the violation of the Sabbath. At Hull alone, fourteen brothels had been suppressed, and four more remained under prosecution; besides which, some landlords, through fear of disgrace, had cleared their houses of infamous tenants, whose crimes they had before promoted.

(To be continued.)

THE CHRISTIAN OBSERVER.

We are happy to announce that the first volume of the Christian Observer, i. e. the volume for the year 1802, has lately been republished from the press of T. B. Wait & Co. for the principal booksellers in the United States. The price is fixed at $5 full bound, which is moderate considering the quantity of matter, the style of execution, and the number of copies printed. As this is a heavy work, and as there are eight intermediate volumes to be republished, it is greatly to be desired that the subscription list should be so increased as to enable the publishers to proceed with vigor and safety in the republication. We are authorized by the publishers to state, that not more than three volumes will be issued in a year, and that any gentleman, who has part of a set imported from England, will be supplied with the remaining volumes to complete his set; provided he makes application, specifying the volumes which he wants, before they are put to press. We earnestly wish that means could be devised to furnish every clergyman, and every parish library, with a copy of this valuable work. Few publications have a more direct tendency to enlarge, strengthen, and purify the mind. The religious part of the work has received the approbation of so many learned and judicious men, that it would perhaps be worse than superfluous in us to say any thing for the purpose of corroborating their opinion. We take the liberty of saying, however, that the Christian Observer is of great value as a repository of the principal historical events which have taken place the last eleven years, and that the political information contained in the *View of Public Affairs* is worthy of very particular consideration. These articles are never dictated by a servile devotion to any party. They are the result of great practical wisdom. They keep in view the grand doctrine of a superintending Providence in national affairs. They direct the reader to look for national blessings at the hand of God, and in consequence of national repentance and reformation.

It has been said, that the republication of the Christian Observer in this country would diminish the circulation of the Panoplist. We have never believed that any material effect of this kind would be produced. A foreign Magazine, however excellent, by no means supersedes the necessity of a domestic one. But should there be some hazard of diminishing our own subscription list, it would not deter us from cordially recommending the Christian Observer. After saying this, it will not be improper to add, that in our opinion, every reason, which has at any time rendered the support of the Panoplist desirable, now exists in all its force and that new reasons are daily presenting themselves.

BATH FOREIGN MISSION SOCIETY.

At the annual meeting of the Foreign Mission Society of Bath and its Vicinity, holden Jan. 12, 1813, by adjournment from the 8th of the same month, the following gentlemen were chosen officers for the year ensuing, viz.

Rev. William Jenks, *President.*
Rev. John W. Ellingwood, *V. Pres.*
Dr. Samuel Adams, *Sec.*
Mr. Jonathan Hyde, *Treasurer.*
Dr. John Stockbridge, *Auditor.*

BERKSHIRE AND COLUMBIA MISSIONARY SOCIETY.

AT the annual meeting of this Society, Sept. 15, 1812, the following persons were chosen officers; viz.

Rev. BERIAH HOTCHKIN, *Pres.*
Rev. Jacob Catlin, *Vice Pres.*
Rev. Alvan Hyde, D. D. *Sec.*
Maj. Henry Brown, *Treas.*
Rev. Samuel Shepard, *Clerk.*
Joseph Woodbridge, Esq. *Auditor.*
Rev. David Porter, D. D.
Rev. Ephraim G. Swift,
Rev. Jonathan Nash,
Hon. William Walker, Esq.
Noah Rosseter, Esq.
Hon. Thomas Cook, Esq. with the Vice President, Secretary, Treasurer, Clerk, and Auditor, *Trustees.*

This society expended $448 the preceding year in supporting missionaries; and had received returns of 63 weeks of missionary labor actually performed within the year. A vote was passed that the society would aid in the promotion of Foreign Missions, as far as their funds would permit; and that when the annual income of the society shall exceed $400, the Trustees may appropriate a part, or the whole, of the excess to the aid of Foreign Missions. A committee was also appointed to prepare an address on the subject of Foreign Missions, who prepared one accordingly which is published with the annual accounts. The receipts of the society during the year preceding were as follows:

Donations	$203 05
Payments of members	66 00
Profits on the Panoplist	17 13
Interest	13 33
	$299 51

ORDINATIONS.

ORDAINED, at Rutland, (Mass.) the Rev. LUKE BALDWIN FOSTER over the church and congregation in that place.

At Leverett, on the 9th of Dec. last, the Rev. JOEL WRIGHT. Sermon by the Rev. Dr. Payson of Rindge, (N. H.) from Mal. ii, 7.

LITERARY INTELLIGENCE.

NEW WORKS.

A Discourse in two parts, delivered Aug. 20, 1812, on the National Fast, in the chapel of Yale College, by Timothy Dwight, D.D. L.L.D. President of that seminary. Published at the request of the students. New York; J. Seymour. 1812. pp. 60. 8vo. 37 1-2 cents.

A Discourse, delivered at the Old South Church in Boston, before the Society for Foreign Missions of Boston and the Vicinity, Jan. 1, 1813. By Abiel Holmes, D.D. Pastor of the First Church in Cambridge. Published at the request of the Society. Cambridge; Hilliard and Metcalf. pp. 36. 20 cents.

Remarks on a Sermon preached before the Plymouth Association of Ministers in the third Congregational Society in Middleborough, Sept. 26, 1810, by John Reed, D.D. Pastor of the first church and congregation in Bridgewater. By Samuel Niles, A. M. Pastor of the first church and congregation in Abington. Boston; Lincoln and Edmands. 1813. pp. 62. 37 1-2 cents.

An Oration delivered Feb. 22, 1813, in Washington Hall, before the Washington Benevolent Society of the city of New York. By Isaac M. Ely. New York; Hardcastle and Van Pelt. pp. 28.

Slave Representation. By Boreas. 1812. pp. 23

Formula of Prescriptions, and Various Instructions, for the service and guidance of those who have applied, are applying, or shall apply, to the Enemy of Human Diseases: to which is prefixed a Vindication concerning the Dietical Abstinence, detecting the dangerous tendency of several articles forbidden as pernicious to the human body, in which are included

tobacco, salt, and salted food, spirituous liquors, all sorts of spices and coffee. By Sylvan, Enemy to Human Diseases Providence, for the author. 1812 pp 140. 40 cents.

Karihwiio Wanotirihotase ne Iroke we Naho Nonhwentsoten: or, Good News to the Iroquois Nation: a Tract [in the Iroquois language] on man's primitive rectitude, his fall, and his recovery through Jesus Christ. By Eleazar Williams. Burlington, (Vt.)Samuel Mills 1813.pp 11.12mo.

A Sermon delivered at Weston, Jan. 12, 1813, on the termination of a century since the incorporation of the town. By Samuel Kendal, D. D. Minister of said town. Published at the request of the hearers. Cambridge; Hilliard and Metcalf. pp 60.

Record of Proceedings of a General Court Martial, holden at the Courthouse in Salem, in the county of Essex, Monday, Sept. 28,1812, by order of his Excellency Caleb Strong, Esq. Governor and Commander in chief of the Militia of the Commonwealth of Massachusetts, on the complaint of Lieut: Col. Samuel Brimblecom and others against Ebenezer Goodale, Maj. Gen. of the second division of the militia. Cambridge; Hilliard & Metcalf. 1812, pp. 80. 38 cents.

Romanum Imperium, or a Classic Map of all the important parts of ancient Europe, Asia, and Africa;—designed for those who are studying the Classics or ancient History. Boston; Cummings & Hilliard. 1813.50 cents.

A Sermon, preached April 20th, 1813, in compliance with a request of the Gloucester Female Society for the promotion of Christian Knowledge and Practical Piety. By Timothy Woodbridge, A. M. Published by request. Boston; Samuel T, Armstrong. pp. 21.

A Sermon, occasioned by the death of Mrs. Abigail Basset, consort of Mr. Cornelius Bassett, jun. who died at Lee, (Mass.) Dec. 8, 1812, in the 54th year of her age; with an appendix containing a brief account of three seasons of the revival of religion in Lee. By Alvan Hyde, D. D. Pastor of the church in Lee. Stockbridge; Heman Willard. 1813.

The Kingdom of the Messiah; a Sermon preached before the Foreign Missionary Society of Salem and the Vicinity, on the first anniversary, Jan. 6, 1813. By Samuel Worcester, D. D. Salem; Joshua Cushing.

An address on the subject of missions from the Trustees of the Berkshire and Columbia Missionary Societiety to the churches and congregations; together with an abstract of the proceedings of the society at their annual meeting, Sept. 15, 1812. Stockbridge; H. Willard. 1812.

A Compendious History of the principal Protestant Missions to the Heathen, selected and compiled from the best authorities. By. E. Lord. In two volumes 12mo. Boston; Samuel T. Armstrong. 1813.

A Discourse, delivered at Lexington, March 31, 1813, the day which completed a century from the incorporation of the town. By Avery Williams. fifth pastor of the church in Lexington. Boston; Samuel T. Armstrong.

Two Sermons on intemperance, delivered on the day of the annual fast, April 8, 1813. By Joshua Bates, A. M. pastor of the first church in Dedham. Boston; Samuel T. Armstrong.

A Discourse delivered at Byfield, on the annual fast, April 8, 1813. By Elijah Parish, D. D. Newburyport; E. W. Allen.

NEW EDITIONS.

Evenings at Home; or the Juvenile Budget opened: consisting of a variety of miscellaneous pieces for the instruction and amusement of Young Persons. By Mrs. Barbauld and Dr. Aikin. In two volumes. Boston: Cummings and Hilliard. 1813.pp. 348, and 330 12mo $1,75.

An Essay concerning Human Understanding. By John Locke, Gent. With a life of the author. In two volumes. Boston; Cummings and Hilliard. 1813. pp. 465 & 413. $5.

A Brief View of the Figures; and explication of the Metaphors contained in Scripture. By John Brown, minister of the Gospel at Haddington. Middlebury, (Vt.) Samuel Swift. 1812.

WORKS PROPOSED AND IN PRESS.

Cummings & Hilliard have in the press a Geography on the plan of Goldsmith and Gray; comprising their excellencies with improvements and additions; adapted to the use of schools and academies. By J. A. C. Teacher of a private school in Boston. This work will be accompanied by an Atlas of 8 maps.

Howe & Deforest of New Haven propose to publish a Volume of Sermons from the Christian Observer, entitled Family Sermons, in that work: to be comprised in a duodecimo volume of about 330 pages. $1.

DONATIONS TO FOREIGN MISSIONS.

April 30.	From Miss S. F. - - - - - -	$3 00
May 12.	From the Foreign Mission Society of Bath and the Vicinity, by Mr. Jonathan Hyde, the Treasurer -	109 83
14.	From Miss Elizabeth Winslow of New Ipswich, by the Rev. Richard Hall - - - -	10 00
		$122 83

OBITUARY.

DIED, lately, on his passage from the West Indies, TIMOTHY PHELPS, Esq. formerly a merchant at New Haven, (Con.) He was graduated at Yale College, in 1789.

At Boston, on the 14th of Feb. last, the Rev. JOHN ELIOT, D.D. S.H.S. A.A.S. and a member of the corporation of Harvard College, aged 60. He was graduated at that College in 1773.

At Watertown, (Con.) SAMEUL W. SOUTHMAYD, Esq. attorney at law, aged 89.

At New Haven, Dr. JOHN BARKER, a respectable physician. He was graduated at Yale College in 1777.

In England, Lt. Col. J. BOAG, of the Royal artillery, aged 79. He served under Gen. Wolfe at the taking of Quebec.

In Poland, Gen. EBLE, an officer of high rank in the French service.

At New York, the Hon. ROBERT R. LIVINGSTON, Esq. formerly chancellor of that state, and minister of the U. S. at the French court.

At Cooperstown, (N.Y.) the Hon. WILLIAM DOWSE, member of H. R.

At Berlin, in Prussia, on the 6th of January last, Count BARAGUEY D'HILLIERS, one of Bonaparte's Generals of Division.

In Russia, PIERRE FREDERIC GEORGE, Prince of Oldenburg, brother to the Empress of Russia.

At Williamsburg, (Vir.) Hon. WILLIAM NELSON, Esq. Professor of Law and Police in the College of William and Mary.

At Georgetown, (Md.) OLIVER WHIPPLE, Esq counsellor at law, formerly of Hampton, (N. H.) He was found dead in his office.

At Canandaigua, (N. Y.) OLIVER L. PHELPS, Esq. He was graduated at Yale College in 1794.

At Dorchester, (Mass.) MOSES EVERETT, Esq. formerly a minister of the Gospel in that town. Harvard 1771.

At Norwich, (Conn.) on the 19th ult. the Rev. ASAHEL HOOKER, pastor of a church in that place. We hope hereafter to give a particular biographical sketch of this gentleman.

At New Haven, (Conn.) on the 19th ult. Mrs. REBECCA SHERMAN, widow of the late Hon. Roger Sherman, aged 70.

Lately, in Westmoreland county, (Vir.) the Hon. RICHARD PARKER, Esq. aged 84, one of the Judges of the General Court.

On the 21st ult. at Reading, Mrs. DORCAS HOMES, wife of Mr. Henry Homes, aged 23. This lady was em-

inent for piety, and was greatly endeared to a large circle of friends by her amiableness, good sense, and many Christian virtues.

On the 23d ult. at Topsfield, the Rev. ASAHEL HUNTINGTON, pastor of the church in that town, aged 53.

At Weymouth, Ensign JOHN SHAW, who within a month would have entered his 100th year. He left a numerous progeny, among whom were more than twenty of the fifth generation, some of them arrived to years of maturity.

At Lisbon, (Port.) Lt. Gen. Sir WILLIAM ERSKINE.

At Annapolis, (Md.) the Rev. RALPH HIGGINBOTHAM.

At Philadelphia, on the 19th ult. BENJAMIN RUSH, M. D. LL. D. aged 70 Dr. Rush was probably more known and celebrated than any other physician in the United States.

HYMN.

For the Panoplist.

Peter to our Lord.

Lovest thou me? John xxi, 15–17.

Is I do love thee? dearest Lord;—
The question wounds me like a dart;
Ah! so may be my last reward! —
But thou canst read my inmost heart.

My mind is fix'd; my choice is made;
Whate'er my lot in life may be,
Whether in sunshine or in shade,
Lord! I will live and die to thee.

And I will feed thy orphan sheep
With the true shepherd's tender care;
Forgive these tears—but I must weep,
That thou should'st doubt a love so rare.

No; ask me, Lord, if yonder sun
Shall cease to walk his round above,
If Jordan's stream shall cease to run;
But never ask me if I love. N.

TO CORRESPONDENTS.

We sometime ago received a communication signed JOHN DEMING, jun. complaining of *An Abridgment of the History of the Shakers*, inserted in the Panoplist for Dec. 1811, p. 289. The writer has by no means convinced us, that any injustice has been done to the Shakers by that abridgment. He impeaches *Rathbone's* testimony; but the mere assertion that *R.* "was actuated by a spirit of the blackest malice," does not prove that he was so. Nor does the fact, that R. was killed by the fall of a tree, prove, as Mr. Deming supposes, that God inflicted this judgment upon him in order to prevent his writing a second pamphlet, (which he contemplated,) against the Shakers. But the plentiful display of such phrases as "base misrepresentations, "false glosses," being "ruled by a spirit of slander and prejudice," "false and scandalous comments," &c. &c. which are charged upon the writer of the abridgement, *does prove*, that Mr. Deming was not in the meekest state of mind when he wrote his communication.

A piece of poetry entitled *The Hindoo* has lain some time on our files. Though it contains some tolerable lines, it has too many inaccuracies.

ERRATA.

The revival of religion, of which an account appeared in the Panoplist for February last, p. 411, took place in Durham (New York,) not in Easthampton, (Mass.) as there stated. The mistake arose from the fact, that no date of a place appeared on the paper handed to us for publication, and, a Mr. Williston being pastor of the latter place, we supposed the narrative to relate to his congregation.

In our last number, p. 503, col. 1, line 3 from bottom, for *it is forgotten* read *the recipient is forgotten.*

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